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**GOTHIC, ANGLO-SAXON, WYCLIFFE
AND TYNDALE VERSIONS**

London July 1911

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•mā.



missaðeinsize. afætiψsah
 izyisattaiζyaksahkhihiñā.
 iψgabini afætiψmannam mis
 saðeinsize. niψanattaiζ
 yaksafætiψmissaðeinsizya
 kxs: 

•mē.



Bible, N.T. Gospels, Polyglot, 1907.

THE GOSPELS

GOTHIC, ANGLO-SAXON, WYCLIFFE

AND TYNDALE VERSIONS

ARRANGED IN PARALLEL COLUMNS WITH
PREFACE AND NOTES BY

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PREFACE.

THE Scriptures contain the revelation of God's will to man,—God's word addressed to all mankind. As the Scriptures are Truth, the closer we adhere to them, the nearer we are to Truth. But the nearest approach we can make to the inspired originals, is in faithful translations, as they express the sense with the greatest brevity and precision. Hence good translations afford the best helps for obtaining a true knowledge of the Scriptures, and different versions, by learned and religious men, must be the best and shortest commentaries. The same truths are there expressed in different words. Where some are too brief and obscure, others may be more full and clear, while together, being the same in sense, they mutually illustrate and confirm each other.

The present volume contains four translations of the Gospels. These translations were made by the leading men,—the intellectual aristocracy of their day. The first version is the Gothic by Ulphilas, in the 4th century. What vigour and decision of mind,—what a clear view of the future extension and influence of the Germanic race, must Ulphilas have had to induce him to translate the Scriptures into the vulgar tongue of his people, in an age when Greek and Latin were the only languages employed for literary purposes! Ulphilas deeply felt, from his own experience, that the power of the word of God to convince the understanding and to influence the conduct would be limited, unless it was not only preached, but read in the mother tongue, through which the best affections of the heart are most easily touched.—These remarks are equally applicable to the translation of the Gospels in the 8th or 10th century from the *Vetus Italica* into Anglo-Saxon, and to the Wycliffe version of the whole Bible from the *Vulgate* into English in the 14th century, which was the dawn of that scriptural light that preceded the Reformation. In the 16th century, Tyndale presented the Gospel in a still clearer light by his translation of the New Testament from

the original Greek into English, so faithfully, that it is, in substance, our present authorized Version, which constantly uses the same phraseology and often employs the very same words.

These versions, extending from A.D. 360 to 1526, are not only of great value to Divines, but deeply interesting to the philologist, who is here supplied with ample specimens of the earliest German, and of the Anglo-Saxon, as well as early English. The first German comes down to us in the translation of Ulphilas, made about A.D. 360. Though the Anglo-Saxon Gospels were translated in 735 or before, and the version printed in this volume is from a MS. written about A.D. 995, yet we have an earlier record of Anglo-Saxon writing, in the Laws of Ethelbert, king of Kent. From the Title of these Laws, we learn that "they were established in the days of Augustine*," that is, between A.D. 597, when Ethelbert was baptised, and the death of Augustine in 604. The most probable date is 599. From this time to the present, we have our written Laws; and we are told that Bede, just before his death in 735, had finished the translation of St. John's Gospel into his native tongue, called English [Englisc] in the early Laws. The Germans have the first written specimen of a Germanic language in Ulphilas, and we the next specimen in our Anglo-Saxon Laws, and at a later date in the Gospels. The English philologist will now be able to trace many words and phrases from the present time, 1865, to the translation of Tyndale in 1526, of Wycliffe in 1389, of the Saxon about 995, and of the Gothic about 360, a space of more than 1500 years. The Gothic is a language of Low German origin†, as well as the Anglo-Saxon and English, we are, therefore, not surprised to find many phrases apparently identical in Gothic, in Anglo-Saxon, and in modern English.

GOTHIC.

ANGLO-SAXON.

In bokom Psalmo.	In <i>the</i> book of Psalms.	On tham Sealme. Lk. xx. 42.
Ik im thata daur.	I am the door.	Ic eom geat. Jn. x. 9.
Langai wheilai.	For a long while.	Langre tide. Lk. xviii. 4.
Nauh leitila wheila.	Now a little while.	Gyt sume hwile‡. Jn. vii. 33.
Whis brothar.	Whose brother.	Hwæs bróthor. Lk. xx. 28.
Kaurno whaiteis.	A corn of wheat.	Hwætene corn. Jn. xii. 24.

* Ða dómas, ðe Æpelbirht cyning ásette, on Augustinus dæge.—*Thorpe's Ancient Laws and Institutes*, 8vo. 1840, vol. i. p. 2.

† Professor Max Müller's *Survey of Languages*, 2nd Edn. 8vo. 1855, p. 63; and his *Science of Language*, Lecture V. p. 175.

‡ Yet some while or time.

GOTHIC.

Hardu-hairtei.	Hardness of heart.
Hardu ist thata waurd.	Hard is that word.
Sibun brothryus.	Seven brothers.
Wheitos swe snaiws.	White as snow.
Yuka aulsne.	Yokes of oxen.
Wha ist namo thein?	What is thy name?
Galeiks ist mann.	He is like a man.

ANGLO-SAXON.

Heortan heardness.	Mk. x. 5.
Heard is theos spræc*.	Jn. vi. 60.
Seofon gebróthru.	Lk. xx. 29.
Swá hwíte swá snáw.	Mk. ix. 3.
Ɔn getýme oxena†.	Lk. xiv. 19.
Hwæt is thín nama?	Lk. viii. 30.
He ys gelic men.	Lk. vi. 48.

THE GOTHIC translation of Ulphilas is the first, in date and importance, which claims attention in a brief notice of these four versions, and of their celebrated translators.

The heathen Goths settled in Dacia, on the north-west of the Black Sea, at an early period. While resident there they became Christians, and before the Council of Nice in A.D. 325, the Christian Goths were so numerous as to elect their own Bishop, Theophilus, whose signature appears in the records of that Council. The most celebrated of their Bishops was Ulphilas‡, born in A.D. 318 amongst the Goths in Dacia. His eminent talents, learning, and benevolence gave him unbounded influence over his countrymen. It, therefore, became a proverb among the Goths, "Whatever is done by Ulphilas, is well done." This favourable impression prepares us to hear of his consecration, at the age of 30, as Bishop§ of the Goths in A.D. 348 by Eusebius Bishop of Nicomedia. He continued to discharge his episcopal duties with great fidelity for forty years, and in A.D. 388 went to Constantinople to promote the interest of his Church, where he died at the age of 70. Ulphilas wrote in Latin, Greek, and Gothic, and was full of energy in the practical application of his learning. No difficulty or literary labour deterred him when he had in view the cherished desire of his heart, the translation of the New Testament from the original Greek, and part of the Old from the Septuagint into Gothic, that every one of his countrymen might read the word of God in his own tongue. It is most likely that this great literary work was completed before A.D. 360; because, as a faithful and zealous preacher of the Gospel, anxious for the instruction and edification of the people, he had been accustomed to translate into their own language

* Hard is this speech.

† Literally A team of oxen.

‡ Some eminent Germans write the name Ulfilas, Ulfila, Wulfila, &c. As I have not seen the name so written in any original document, the old orthography is retained. See other reasons in Origin of Eng. and Germanic Lang. vii. § 7, p. 115, note*.

§ Waitz, Ueber das Leben und die Lehre des Ulfila. 8vo. Hanover, 1840.

the passages of the Scriptures which he quoted. Ulphilas drew the water of life from the pure fountain, and delivered it to his people uncontaminated. He imbibed the doctrines of the Gospel at the fountain head, the original Greek, and preached those doctrines to the Goths in their own nervous and expressive Germanic tongue.

Ulphilas had always taken the greatest interest in the welfare of the Goths. When, in the year 376, he saw they were grievously oppressed by the Huns, he hesitated not to implore the protection of the Emperor Valens, and pleaded their cause with such success, that the province of Mœsia was assigned to them. Their innumerable tribes then passed over the Danube into Mœsia, now Servia and Bulgaria: it was from the residence of these Visigoths, or West Goths in Mœsia that they have been called Mœso-Goths, and their language Mœso-Gothic.

Zealous Arians have always been anxious to claim Ulphilas, as belonging to them. Valens and his Arian bishops would naturally use all their influence with Ulphilas, and he would be disposed to concede as much as possible for the sake of peace and the welfare of his people. Further, as a man of principle, he could not go. In the strife, contention, and bitter persecution of the times, it is difficult to arrive at the exact truth. We know that Ulphilas was not only a man of great learning, but of honest principles, and practical wisdom; he was, therefore, with his cautious and judicious antecedents—his early and extensive knowledge of the Scriptures—not very likely to fall into fatal errors. We are certain of this, that so far as the translation of Ulphilas has been recovered, there is not a trace of Arianism to be found. On the contrary, in passages clearly unfavourable to the doctrine of Arius, Ulphilas has honestly and plainly given the literal meaning of the Greek. The chief point in which we are now concerned, is this, that those who read the Gothic version of Ulphilas are not likely to be led into error, as it is a faithful representation of the Greek. This was the opinion of the learned Junius and Dr. Marshall, the first editors of the Gothic Gospels, and of Cardinal Mai, and the great body of learned men in the past age, as well as the present.

Codex Argenteus. — We gladly leave this subject to speak of the principal MS. and the chief editions of the Gothic Gospels. The most celebrated MS. is *The Codex Argenteus*, or Silver Book, so called from being transmitted to us in letters of a silvery hue, though the letters of a few words in the beginning of each paragraph are in gold. I once thought with

Ilhre, Meerman*, and others, that the words of this splendid Codex were not written on the vellum, which is of a reddish purple colour, but that each word was formed letter after letter by metallic characters heated, and then impressed on silver or gold leaf which was made to adhere to the vellum by some glutinous substance, in the manner that bookbinders now letter and ornament the backs of books. On showing the facsimile to Henry Latham, Esq., M.A., of Brasenose College, and of the Oxford University Press, he observed the letters were not so uniform as they would be if made by the impression of metallic characters, and suggested that the form of each letter was more probably drawn with some glutinous preparation, and the silver or gold leaf pressed upon it. On looking minutely at our accurate facsimile, I saw variations which could not have occurred if metallic letters had been used. The word at the end of the third line of our facsimile is abbreviated, to make it accord with the preceding line. In the 10th line of Dr. Uppström's larger facsimile, to prevent a confused junction of the long stem of Ψ with the long stem of \mathfrak{F} in the preceding line, the top of Ψ is bent to the left in such a manner as could only be done by a pen or pencil.

Being anxious to obtain the most accurate information, even as to the colour of this invaluable MS., I wrote to Professor Uppström. Not receiving an answer with that promptitude, which his liberality and kindness of heart always induced him to give, I presumed he had not received my letter, and wrote again. The answer came, not from the learned editor of the Codex Argenteus, but from a mutual friend, A. Diedrich Waackbarth, whom I had known long ago, as graduating in honours at Corpus Christi College, Cambridge. I may add that he has proved himself to be one of our best Teutonic scholars by his accurate and spirited translation of Beowulf, from the Anglo-Saxon into English verse, published in 1849. His letter gives the last sad tidings of one of Sweden's most learned men, and contains so minute a description of the MS. that I feel assured my readers will thank me for introducing the substance of it.

“Uppsala, May 6th, 1865.

“Your two letters were unfortunately too late to reach Professor Uppström. Our good friend died on the 21st of January last. His death was very unexpected, and was caused by inflammation of the lungs. Your letter of the 6th ult. was accordingly placed in the hands of the Professor of Ancient Northern Literature, Prof. Sæve, who went, in company with me, to the library two or three days ago, where I endeavoured by mixing water-colours to get a few approximations to the colour of the vellum of the Codex Argenteus. Since

* Origin of Eng. and Germanic Lang. vii. § 10, p. 116.

then your second letter has arrived, that of the 28th ult. Professor Sæve is at the present moment exceedingly busy; but, being desirous not to keep you waiting for an answer, he this morning requested me to go up to the library, re-examine the Codex with reference to your questions, and make my report accordingly. This I have done and herewith communicate the result."—After an unsuccessful attempt to give the colour with greater precision, he sent me five specimens of the purple shades of the vellum taken from five different parts of the Codex. Our facsimile is the medium colour. My friend then proceeds,—“The vellum is still somewhat glossy. The colour varies very greatly in different parts of the Codex, in some parts indeed it may be said to have disappeared altogether or very nearly so, whereas in others it is even slightly darker than the darkest of my imitations, and has much the appearance of ripe mulberries. The leaves seem to have been coloured on one side only, the colour of the back of the sheet being that of the front showing through. Calling the highly coloured side of a sheet the front, and the other side the back, the leaves seem to have been so arranged that fronts are turned to fronts and backs to backs, so as to present uniformity of colour on both pages of the same opening of the book.

“I now turn to your other question, namely the probability of Ihre’s conjecture that the letters are stamped; or, in other words, that the book is in fact printed, only letter by letter instead of sheet by sheet. To this conjecture I cannot assent, and I may add that Professor Uppström held the same opinion as myself, so does also Prof. Sæve. The Codex is certainly very beautifully written and the letters are remarkably uniform, but strictly uniform they are not. . . . The breadth of the letter **N** is usually about $4\frac{1}{2}$ millimetres: similarly the letter **n**: when the writer has been a little pressed for room the **n** and **N** are reduced in breadth each to about $3\frac{1}{2}$ millimetres. Now had the writer formed his letters by means of a stamp, he could only have contracted the spaces between the letters, not the letters themselves, unless indeed we suppose he had several stamps of different breadths for each letter, which I do not think probable. It appears then, that the Codex has not been formed by stamping the letters but is throughout manuscript: a most beautiful and uniform manuscript it must have been, worthy of the pen of Brother Sintram of St. Gall himself, but written, not stamped.

“Another circumstance, which I think may be worth mentioning, is the following: On comparing Uppström’s facsimile page with the original, I observe that in the Codex the tail of the silver **G**, which forms the first letter of the 12th line, goes quite over the arc of the golden **n**, which begins the next following line. From this I presume we may infer, that the gilding was done before the silvering.

“I may mention that the upper part of the **Ψ** is not unfrequently slightly bent to the left, as in the example cited by you, even when there is no letter

with which it would otherwise interfere. Indeed all the letters, though quite sufficiently uniform to present to the eye that regularity which constitutes so important a portion of what we call beauty in writing, present, when examined with a magnifying glass and a fine scale, differences of form and dimensions greater than I think would exist had they been formed with a stamp.

“Prof. Uppström, during his last journey in Italy, carefully collated the MSS. in the Ambrosian and Vatican Libraries as well as that of Wolfenbüttel. These he prepared for the press and had even just commenced printing when death put an end to his labours. The work will however not be lost to the world, as it has been placed in able hands. In fact, it will be edited by Prof. Sæve.

“I may add that the Codex has evidently been ruled throughout with double lines for writing : single lines would have been sufficient for stamping.”

The Codex Argenteus, containing fragments of the four Gospels, is supposed to be the work of Italians in their own country at the close of the fifth century, or the beginning of the sixth. The only MS. in exactly the same style of writing, is the celebrated Gallican Psalter* now in the Abbey of St. Germain des Près. It is of the sixth century and is said to have belonged to St. Germain, Bishop of Paris, who died May 28, 576. The vellum is stained of a purple-violet colour, and the writing is in silver letters, and a few particular words in gold. This description would serve for the Codex Argenteus, the vellum of which, however, is purple, exactly as in our facsimile, of a reddish rather than a violet tint.

The Codex Argenteus was preserved for many centuries in the monastery of Werden on the river Rhur, in Westphalia. In the 17th century it was transmitted for safety to Prague ; but, Count Königsmark taking that city in 1648, the Codex Argenteus came into the possession of the Swedes, who deposited it in the Library at Stockholm. Vossius in 1655, when visiting Sweden, became possessed of it, and brought it to Holland. Puffendorf, as he travelled through Holland in 1662, found it in the custody of Vossius, and purchased it for Count de la Gardie ; who, after having it bound in silver, presented it to the Royal Library at Uppsala, where it is still preserved.

I. This imperfect copy of the Four Gospels, beginning Matt. v. 15, was first printed from a beautiful facsimile made by Derrer ; and, with the Gothic Glossary of Junius, published by Junius and Marshall, in 2 vols. 4to., at

* A most beautiful facsimile of this MS. was published by Count Bastard, 1843, in his splendid and expensive work on this subject. Another is given, with a minute description of Plate CX. vol. i. p. 296 in *Universal Palæography*, by M. J. B. Silvestre, translated from the French and edited by Sir Frederic Madden : Folio Plates, and descriptions in 2 vols. 8vo. H. G. Bohn, London, 1850. I am indebted for the sight of these facsimiles to Professor J. O. Westwood, M.A., F.L.S., author of the very beautiful work, *Palæographia Sacra Pictoria*, &c.

Dordrecht, 1665. There are two columns in each page, the Gothic on the left column, and the Anglo-Saxon on the right; both in their original characters, the types for which were cast in Holland, at the expense of Junius. The same book, apparently published with new titles, and a reprint of the first sheet in Vol. II, the Glossary by Junius, appeared again at Amsterdam in 1684.

II. Stiernhielm, a Swede, republished Ulphilas, with additions, entitled,—*Evangelia ab Ulphila Gothice translata, cum versionibus Sueo-Gothicâ Norrænâ seu Islandicâ, et Vulgatâ Latinâ, Stockholmie*, 4to. 1671. *Sometimes there is bound up with it—Glossarium Ulphila-Gothicum per F. Junium, nunc Sueo-Gothica auctum, etc. per Georg. Stiernhielm, ib.* 1670.

III. The Gothic Gospels were again prepared for the Press by Dr. Eric Benzeliuſ, and published by Lye, 4to. Oxford, 1750, with a Latin translation, and notes below the Gothic: a short Gothic Grammar, written by Lye, is prefixed. This handsome 4to. of the Clarendon Press was printed with the type which Junius had presented to the University of Oxford after it had been used at Dordrecht in the Edition of 1665.

IV. A learned Swede, Ihre, a native of Uppsala, and afterwards professor, favoured the literati in 1753 with his remarks upon the editions of Junius, Stiernhielm, and Lye. He had constant access to the Codex, and his criticisms and remarks upon the editors' deviations from it are very valuable. All Professor Ihre's treatises on the Gothic version, and other tracts connected with the subject, were published under the following title: *J. ab Ihre scripta versionem Ulphilanam et linguam Mæso-Gothicam illustrantia, edita ab Anton. Frid. Büsching, Berolini*, 4to. 1773.

V. The Codex was again prepared and printed in Roman characters without accents, after the corrected text of Ihre, with a literal interlinear Latin translation, and a more free Latin version in the margin, with a Grammar and Glossary by F. K. Fulda. The Glossary revised and the text corrected by W. F. H. Reinwald, published by J. C. Zahn, Weissenfels and Leipsic, 4to. 1805.

VI. A commentary on parts of the Gospel of St. John, with the following title:—*Skeireins Aiwaggelyons thairh Iohannen.—Auslegung des Evangelii Johannis in gothischer Sprache von H. F. Massmann, Doctor der Philosophie, Professor der älteren deutschen Sprache etc.* 4to. München, 1834.—It contains an account of the manuscript, p. ix–xvii:—the Commentary in Gothic, printed in facsimile types, p. 3–34:—the same Gothic text, in Roman and Italic type accented, in one column, and a literal Latin version in the other, with notes at the foot, p. 37–52:—an account of the MS. and a short notice of Ulphilas and the Goths, p. 53–118:—a complete Glossary of the Gothic words with explanations in Latin, and the Greek equivalents, p. 121–182:—a facsimile of Skeireins, and other MSS. p. 183.

VII. *Ulphilas*:—*Veteris et Novi Testamenti versionis Gothicæ fragmenta, quæ supersunt, ad fidem codd. castigata, Latinitate donata, adnotatione critica*

instructa, cum Glossario et Grammatica linguæ Gothicæ, conjunctis curis ediderunt H. C. de Gabelentz et Dr. J. Løbe. Lipsiæ, apud F. A. Brockhaus, 1836 et 1846.—This is a very valuable work in 2 vols. 4to. Vol. I. contains Prolegomena, p. ix—xxxvii : the Gothic text of the Gospels and Epistles, as far as they have been discovered, with fragments of the Old Testament, printed in Roman type, without accents ; below is a Latin translation, and under this are very useful notes in Latin, in 2 cols. small type, p. 1—359.—Vol. II. contains Vorwort, p. vi—xi : Skeir. p. xii—xvi : Calend. Goth. p. xvii, xviii : Gloss. p. 1—214 : Griechisch-gothisches Wörterbuch, p. 215—241 : Gram. der Goth. p. 1—298.

VIII. Ulphilas von Gaugengigl : Vol. I. Sprachlehre und Wörterbuch : Vol. II. Gothic New Testament, 2 vols. in 1, royal 8vo., with a plate of Gothic Alphabets. *Passau*, 1849.

IX. Uppström's Codex Argenteus, 4to. 1854—1857 : v. Notes, p. 570, Matt. i. 21 ; xi. 10.

X. Massmann's Ulfilas*, Stuttgart, 1857, 1 vol. 8vo. The Gothic text is printed entirely in Roman letters, of a good legible size, and fills the left hand pages. Parts of the Septuagint and of the original Greek text and the Vulgate Latin Version, both in smaller type than the Gothic, fill the right hand pages. They are in two columns, and the verses, both of the Greek and Latin, are parallel with the Gothic. The Gothic text is accented according to the system introduced by the celebrated Professor, Dr. James Grimm. Many very valuable notes, a Glossary, and a brief Gothic Grammar are appended to the Text. It is a most useful and comprehensive book, containing, in one moderate 8vo. volume, the whole of the Gothic translation of the Old and New Testaments hitherto discovered, and all that is known on the subject.

XI. Ulfila oder die uns erhaltenen Denkmäler der Gothischen Sprache. Text, Grammatik und Wörterbuch. Bearbeitet und herausgegeben von Friedrich Ludwig Stamm, Pastor zu St. Ludgeri, in Helmstedt. *Paderborn*, 1858.—A plain, good sized, readable text, in Roman type, without accents. The þ is used.

ANGLO-SAXON.—Before Gregory the Great planted Christianity in England by his missionaries, the energetic and warlike Anglo-Saxons had scarcely any facilities for intellectual improvement. A gradual preparation for the public reception of the Christian faith had been made by the marriage of Ethelbert, king of Kent, with Bertha, a Frankish princess. Bertha and her attendants continued their Christian worship in England, under the direction of the Bishop who accompanied her from France. The exemplary conduct of the Queen impressed the mind of Ethelbert and his court with a favourable opinion of Chris-

* The exact title of this scholarlike and most handy book is given in the Gothic notes on Matt. i. 21, p. 570.

tianity. The way being opened by Bertha, Ethelbert in A.D. 597 gave a friendly reception to Augustine, the leader of the Christian messengers of peace, and assigned them a residence in Canterbury. As Christian doctrines and discipline expand the mind, and produce a love of learning and intellectual pursuits, these results were seen by the establishment of the first school in Kent by Ethelbert, and by his written Laws, as well as by the thirst for knowledge raised among his subjects. Those, who applied themselves to literature, manifested the strength of their intellectual powers, by a success which could not have been expected, and can scarcely be surpassed. That within a hundred years after the dawn of Christianity and literature upon the Anglo-Saxons, two such men as Bede and Bonifacius should have arisen, the one from the most northerly and the other from the southerly part of England,—from Durham and Devonshire,—is an adequate proof that the previous absence of literary knowledge did not arise from the want of intellect, but of opportunity for its cultivation. Bede had a European reputation as a Scholar, and Bonifacius as a Christian Missionary. Bonifacius, a native Saxon, and like all the Angles and Saxons of Germanic origin, speaking a Germanic dialect, was a most successful herald of peace to his kindred race on the Continent. His talents, and his heart glowing with benevolence and Christian zeal, made him the missionary Bishop over the numerous tribes to whom he had preached with such success, that he is said to have been the means of converting to the Christian faith more than a hundred thousand Germans.—Bede was born in 672, and died in 735. His works were spread over Europe, and so highly esteemed, that his Ecclesiastical History, written in Latin, was printed about the year 1474, among the early works that issued from the German press. It was translated into Anglo-Saxon by King Alfred, and is still a well-known and popular book, though tinged with the credulity of the age in which it was written. Bede was a diligent student and translator of the Scriptures, as will soon appear; but, we must first observe, that among the many books sent by Gregory the Great to Augustine, two copies of the Gospels in Latin, of the same size, and written in the same Roman uncials, are now extant. After being safely kept in the Bibliotheca Gregoriana in St. Augustine's Abbey, Canterbury, Archbishop Parker, at the dissolution of religious houses, took charge of these precious MSS.; one of these he presented, with his other MSS. and books, to the Library of Corpus Christi College, Cambridge, where it still remains in perfect safety. The other copy

we know from the following entry in the margin fol. 2a, "Robertus Cotton Cuningtonensis 1602," was among the manuscript treasures of Sir Robert Cotton. It is now in the safe custody of the Bodleian, Oxford. This Oxford Codex appears, from its history, as well as from its internal evidence, to have been the original from which numerous copies were made and spread over England as far north as the residence of Bede in the Monastery of Wearmouth, Durham. The internal evidence is this, that all the Anglo-Saxon MSS. have the large interpolation given in the note upon Matt. xx. 28, with others which will shortly be mentioned. This MS. of the Gospels, sent by Gregory the Great, is not the Vulgate, but the old Latin Version, the *Vetus Italica*, in constant use till the time of Jerome, who guided by it, finished his Vulgate translation of the Gospels in A.D. 384. As the Anglo-Saxon Version was made from the *Vetus Italica*, it may be useful in ascertaining the readings of this oldest Latin Version. We may cite one or two examples more in proof that the Anglo-Saxon was from the *Vetus Italica*, and not from the Vulgate of Jerome.

In St. Matt. xxvii. 32, the Vulgate has *Invenerunt hominem Cyrenæum, and omits venientem obviam illis*. The Anglo-Saxon is word for word from the *Vetus Italica*, as will be seen below. In this instance the Anglo-Saxon was evidently translated from the *Vetus Italica*.

Invenerunt hominem Cyrenæum, venientem obviam illis. Vet. Ital.

Đa gemetton hig ænne Cyreniscne man, cumende heom togênes. *Ang.-Sax.*

A clause is also omitted in the Vulgate of St. Matt. xxiv. 41, when it is both in the *Vetus Italica* and Anglo-Saxon.

Duo in lecto, unus assumetur, et unus relinquetur. Vet. Ital.

Twegen beop on bedde, ân byþ genumen, and ôðer byþ læfed. *Ang.-Sax.*

Sometimes a word is different in the Vulgate and in the Italic Version, and the Anglo-Saxon then follows the Italic, as in St. Luke xv. 8.

Et evertit domum. Vet. Ital.

And áwent hyre hús. *Ang.-Sax.*

Et everrit domum. Vulg.

The *Vetus Italica* sometimes omits a whole verse, and the same omission is observed in the Codex Augustinus and in the Anglo-Saxon, when it is contained in the Vulgate, as in St. Matt. xxiii. 14. This affords further evidence, that the Anglo-Saxon was translated from the *Vetus Italica*, and also that the Bodleian Codex Augustinus is the Italic, and not the Vulgate Version. See the note upon Matt. xxiii. 14, p. 577.

It is then an interesting fact, that we still possess, in the Bodleian, one of the copies which Gregory the Great sent to England,—that it is not a copy of the Vulgate, but of the *Vetus Italica*, and that it may be the very copy from which the Anglo-Saxon Version was made.

We are not certain as to the names of those patriotic Anglo-Saxons, who devoted their time, talents, and learning to the translating of the Scriptures into Anglo-Saxon, that they might be read by the people, and in their churches; but we have an indisputable evidence in the Rubrics, printed in our notes from the MS. that they were constantly read in Anglo-Saxon churches, as the rubrical directions declare what part of the Scriptures was appointed for successive seasons. We have no more knowledge of the exact date when the Gospels were first translated into Anglo-Saxon, than we have of the translators. We are, however, assured by Cuthbert*, a pupil of the learned Venerable Bede, the glory of the Anglo-Saxon Church, that he was finishing his translation of St. John's Gospel immediately before his death on the 27th of May, 735. As St. John is the last of the Gospels, the three preceding had most likely been previously translated. Cuthbert describes the last day of Bede's life with Christian simplicity and feeling. 'When the morning dawned he told us to write diligently what we had begun. This being done, one of us said,—There is yet, beloved Master, one chapter wanting; will it be unpleasant to be asked any more questions? He answered, Not at all. Take your pen and write with speed.—He did so. At the ninth hour he said to me, I have some valuables in my little chest; fetch them that I may distribute my small presents. He addressed each and exhorted to prayer. We wept. In the evening when his pupil said, Dear Master, one sentence is still wanting. Write it quickly, exclaimed Bede. When it was finished, he said, Support me while I go to the holy place, where I can pray to my Father. When he was placed there he repeated the *Gloria Patri*, and expired in the effort.'

We have no satisfactory evidence to prove that this was the first translation of the Gospels, nor that Bede's version has come down to us. The Scriptures, in their own tongue, were revered by the Anglo-Saxons, for Alfred the Great placed the Commandments at the head of his Laws, and incorporated many passages from the Gospels. Subsequent translators would naturally avail themselves of the versions made by their predecessors, and write them in the orthography, the language, and the style of the time in which they lived. From these

* Smith's Bede, p. 793.

distinguishing features, the age of a MS. may be ascertained with tolerable accuracy. Sometimes persons and places are named, which aid in fixing the date.

Anglo-Saxon MSS. of the Gospels.—Our Anglo-Saxon text* is based upon the MS. No. CXL. in Corpus Christi College, Cambridge, denoted by B; and the MS. II. 2. 11. in the University Library, Cambridge, designated by C; collated with Cot. or the Cotton Otho C. I. the MS. in the British Museum, and with the Hatton MS. No. 38 in the Bodleian, Oxford, referred to in the notes, by the signature H, compared with Rl. or the MS. of nearly the same form and date I. A. XIV. in the Royal Library, British Museum:—collated also with the Oxford MS. in the Bodleian No. 441, to which a reference is made in the notes by O.—Also Rush. or the Rushworth Gloss, in the Bodleian, No. 3946; and the Lindisfarne in the British Museum, Nero D. IV.

The value of these MSS. and the text formed upon their authority will be best ascertained from a short account of each, chiefly in the alphabetical order of the letters by which they are designated.

I. B. is described in Wanley's Catal. p. 116, and by Nasmith, p. 213; it is said to be copied from an older MS. before the Conquest. I think between A.D. 990 and 1030. Many vowels are accented. At the end of St. Matthew's Gospel is the following note, written in the same form of letter as the MS. but of a somewhat later date:—*Ego Ælfricus scripsi hunc librum in Monasterio Baðonio, et dedi Brihtwoldo Preposito*†.—Dr. Marshall, speaking of this MS. in 1664, says,—*Hunc Codicem et Oxoniensem, rarius reperi ab invicem dis-sentientes; superioremque eos vetustatem spirare existimo.* (p. 490.)

II. C. denotes the MS. of the Anglo-Saxon Gospels, in the University of Cambridge, marked II. 2. 11. This MS. in small folio, written in a good clear hand about the time of the ‡ Norman Conquest, if not earlier, is very valuable for its accuracy in grammatical forms, and orthography as adopted in the best West-Saxon; and because it is the only copy which has the Rubrics complete, and written in the same hand and just after the other parts of the MS. Many vowels are accented. In 1704, when Wanley wrote his *Catalogus Historico-Criticus Manuscriptorum Septentrionalium*, the leaf, containing the following note, stood among the waste leaves at the beginning of this MS.: it is now (1865) placed at the end§:—*Hunc textum Euangeliorum dedit Leofricus*

* See Anglo-Saxon Notes, p. 574, col. 1. The Anglo-Saxon text.

† See Anglo-Saxon Notes upon Matt. xxviii. 20w.

‡ Wanley's Catal. p. 152.

§ I might merely state the fact, but I may add, that Mr. Bradshaw of King's College, who has the care of the MSS. and examines them most minutely, is satisfied, from the size and the cutting of the parchment, with other concurring circumstances, that, when the MS. was originally written, this was the last leaf; he has, therefore, restored it to what, he is assured, was its first position.

episcopus ecclesiæ Sancti Petri Apostoli in Exonia ad utilitatem successorum suorum. Then immediately follows in the same Anglo-Saxon hand as the Codex, but of a little later date,—*Ðas boc Leofric biscop gef Sancto Petro and eallum his æftergengum into Exancestre Gode mid to denienne.*

At the foot of a waste leaf, placed before the MS. is this note:—*Hunc Codicem Evangeliorum Gregorius Dodde, Decanus Ecclesiæ Exoniensis, cum assensu fratrum suorum Canonicorum dono dedit Matthæo Cantuariensi Archiepiscopo, qui illum in hanc novam formam redigi et ornari curavit. 1566.*

On the upper margin of page 1 of this MS. is written in the bold, clear hand of Archbishop Parker,—“*Matthæus Cantuar: 1574.*” At the foot of this page in the same clear hand, “*Continet pag. 401,*” i. e. The entire MS. contains 401 pp. The Gospels occupy p. 1–343.—*Pseudo-Evangelium Nichodemi*, p. 344–383, published by Thwaites at the end of his *Heptateuchus* in 8vo. 1698.—*Nathanis Judei Legatio Fabulosa ad Tiberium Cæsarem*, p. 383–401. All the 401 pages of the MS. are written in the same bold and distinct Anglo-Saxon hand. The Rubrics are in faded, dark red letters of the same form as the MS., but written after the text was finished, as they often extend far into the margin, the latter words being placed at the end of one or more consecutive lines of the MS.: for example in Matt. xi., MS. p. 37, line 14–17. The letters of the Rubrics were most likely formed, when the Capital letters were coloured. The Gospels are divided into paragraphs, denoted by large plain Capital letters of different colours, some of which, especially the green and light blue, are as bright as if recently coloured. There is generally, but not always, a Rubric at the head of each paragraph. Three or four paragraphs are often included in a Chapter; and the chapters of our modern versions sometimes begin in the middle or other parts of the paragraphs of this MS., in which there was not originally the least indication of such a division.

III. This is what remains of the once fine MS. written on vellum before the Norman Conquest, and denoted by Cot. because it is in the Cotton Library, British Museum, Otho C. I. A minute description is given of it by Wanley in A. D. 1704*, when it was in a perfect state from Matt. xxvii. 6. It was so much injured by the fire, which destroyed many of Sir Robert Cotton’s MSS. on the 23rd of Oct. 1731, that, what was defective only as far as Matt. xxvii. 6 before that calamity, afterwards looked like a charred mass. Planta, in his Catalogue of the Cotton MSS., describes it as “once consisting of 290 leaves, but now (1802) so much burnt and contracted as to render the binding of it impracticable.” It was fortunately kept in a case; and what was found impracticable by Mr. Planta, has been effected under the careful superintendence of Sir Frederic Madden, by whose judicious arrangements many MSS. have been restored, and made accessible to the public. The smallest part of this burnt mass has been carefully mounted on thick folio paper, which is cut away

* Catal. p. 211, 212.

in the middle to fit the injured vellum, and made fast by transparent paper, gummed to the edges of the paper and the vellum; the MS. can, therefore, be easily read on both sides. It is now bound in two large folio vols. Sir Frederic Madden tells us—that twenty-five folios are lost since Wanley described it. The first small fragment of this MS. now remaining is from folio 26, which S^r. F. Madden has marked as part of St. Mark vii. 22. Such a note deserves the best thanks of all who consult the MS. as it saves much of their time. The fragments increase a little in size from folio 26 to 38. St. Luke is nearly complete, and occupies fol. 39–93. St. John fills fol. 95–135, and is nearly perfect, especially in the latter part. There are not any rubrical directions, and only a few badly formed capital letters of a dingy red colour in this MS. The accents are neither numerous nor carefully applied.

IV. H. The Hatton MS. No. 38 in the Bodleian*, Oxford, is the size of a large 8vo. and written on vellum, in a very uniform and beautiful, but late hand, about the time of Henry II. The letters are so uniform, upright, and near together, as to appear like printing in facsimile types. It formerly belonged to the Rev. John Parker, son of Matthew Parker, Archbishop of Canterbury, who wrote his name in red chalk, “Iohēs parker,” on the verso and top of the first fly-leaf. Wanley tells us that the missing leaf Lk. xvi. was neatly written and inserted by Mr. Parker. The four Gospels are arranged not in the usual order, but St. Matt. is placed after St. Luke; thus, Mark, Luke, Matthew, and John. The only Rubric in Anglo-Saxon is this at the beginning of St. John,—Her onginþ ðæt god spell ðe Johannes se godspellere gewrat on Pathmos ðam eiglande.—The accents are few, and capriciously applied.

V. This MS. denoted by Rl. is in the Royal Library, British Museum, I. A. XIV. It is very similar to the Hatton in the 8vo. size, but a little smaller. The writing is somewhat earlier in date, and less regular than the Hatton. The Rubrics are very few, and of a brighter red than the Hatton. There are scarcely any accents; yet Ysaïc is found in fol. 33, 5. The four Gospels are placed in this order,—Mark, Matthew, Luke, and John.—St. Mark begins, Initium Scī Euangelii secundum Marcum. Her ys Godspelles angin, Halendes Cristes Godes sune, swa awriten is on þas witegan bec Isaiaam.—Her onginð Matheus boc þas halga Godspelleres.—*Begins*, Soðlice wel is to understanden þ æfter Matheus gerecednysse her his oncneornysse boc Hælendes Cristes Dauides suna.—*St. Luke*, Nu we willað her eow areccen Lucas boc ðæs halgan Godspelleres.—*Begins*, Forðam ðe wytodlice manega þohte þare þinge wace ge endebyrden ðe on us gefylde sint, swa us betahten þa þe hit of frimðe gesawon, and ðare spræce þe nas wæron.—Then follows the Rubric to St. John precisely as in the Hatton MS.—This Royal MS. belonged to St. Augustine’s Abbey†, Canterbury. It was also in possession of Thomas Cranmer, Archbishop of Canterbury, whose name is written on the upper margin of the first leaf.

* Wanley’s Catal. p. 76.

† Ibid. p. 181.

VI. O. The Oxford MS. in the Bodleian, No. 441, is closely allied to the best MSS. B, C, and Cot.; namely to I, II, and III.—This Oxford MS. of the four Anglo-Saxon Gospels is in small folio, written before the Norman Conquest*, in a fine bold Anglo-Saxon character, and has some vowels accented. The Rubrics are written in a small and recent hand, between the paragraphs; or, for want of room, in the margin. The first six leaves of St. Mark, fol. 57–62, fol. 90, fol. 131, and fol. 150, also the last three leaves of St. John, fol. 192–194, are written in a small and recent hand upon new parchment, with few accents. — The first edition of the Anglo-Saxon Gospels by John Foxe, in 1571, was printed from this Oxford MS. No. 441. It was also the basis of the edition by Junius and Marshall in 1665.

VII. The Latin of the Lindisfarne Gospels, or the Durham Book, is said to have been written about A.D. 687 by Eadfrith, a monk, and the interlinear and verbal Anglo-Saxon Gloss, by Aldred a Priest, between 946 and 968. Both Eadfrith and Aldred became Bishops of Durham. It is one of our finest MSS.

VIII. The Latin of the Rushworth Gospels appears to be written about the end of the 7th century; and the interlinear and verbal Anglo-Saxon Gloss of the 10th. The first three Gospels have been published by the Surtees Society. St. Matthew, edited by the Rev. Joseph Stevenson, M.A., 8vo. 1854. St. Mark in 1861, and St. Luke in 1863, both edited by Geo. Waring, Esq., M.A.

Printed editions.—I. The Anglo-Saxon Gospels were first printed, at the suggestion and expense of Matthew Parker, Archbishop of Canterbury, under the care of John Foxe, the Martyrologist, with this title:—"The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare tounge of the Saxons, newly collected out of Auncient Monumentes of the sayd Saxons, and now published for testimonie of the same at London. Printed by John Daye dwelling ouer Aldersgate. 1571. *Cum Privilegio Regiæ Maiestatis per Decennium.*" The text is in the clear and readable Anglo-Saxon type, used by Daye in Ælfric's "Sermon on Easter day," 1567†, the first book printed in Anglo-Saxon. The Anglo-Saxon occupies two-thirds the width of the page, and the remaining third is filled with the English Version of the Bishops' Bible in small old English. Foxe wrote the long dedication to Queen Elizabeth. The chief object for the publication of these Gospels is thus stated in the Preface:—"We haue published especially to this end, that the said boke imprinted thus in the *Saxons* letters, may remaine in the Church as a profitable example, and president of olde antiquitie, to the more confirmation of your gracious proceedings now in the Church agreeable to the same. Wherin as we haue to see how much we are beholden to the reuerend and learned father in God, Matthew Archbishop of Cant. a cheefe and a famous trauailler in thys Church of England, by whose industrious diligence and learned labours, this booke,

* Wanley, p. 64.

† See Origin of Eng. and Ger. Languages, iii. 9. page 18, note *.

with others moe, hath bene collected and searched out of the *Saxons Monu-
mētes* : so likewise haue we to vnderstand and conceaue, by the edition hereof,
how the religion presently taught and professed in the Church at thys present,
is no new reformation of thinges lately begonne, which were not before, but
rather a reduction of the Church to the Pristine state of olde conformitie,
which once it had." (p. 9.)

II. A much improved edition of the Anglo-Saxon Gospels* was published,
with the Gothic by Junius and Marshall, in 1665, with the following ample
title,—*Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquæ duæ,
Gothica scil. et Anglo-Saxonica : quarum illam ex celeberrimo Codice Argenteo
nunc primum depromsit Franciscus Junius, Francisci filius. Hanc autem ex Codi-
cibus MSS. collatis emendatiùs recudi curavit Thomas Mareschallus, Anglus :*
cujus etiam Observationes in utramque Versionem subnectuntur.—*Accessit et*
Glossarium Gothicum : cui præmittitur Alphabetum Gothicum, Runicum, etc.
operâ ejusdem Francisci Junii.—*Dordrecht. Typis et sumptibus Junianis.*—
Excudebant Henricus et Joannes Essæi, Urbis Typographi Ordinarii. CIOICLXV.

III. A very neat and handy edition of the Anglo-Saxon Gospels appeared
in 12mo, London 1842, with this title—*Da Halgan Godspel on Englisc.*—*The*
Anglo-Saxon Version of the holy Gospels, edited from the original manuscripts,
by Benjamin Thorpe, F.S.A. London, Rivington : Oxford, Parker : 1842.

One peculiar feature of the Anglo-Saxon version may be noticed,
before we speak of the next translation. Those terms, which are adopted
in other versions from the Hebrew, Greek, and Latin, are generally
translated by indigenous Anglo-Saxon compounds, so descriptive as to
be intelligible to every reader. A very few examples will be sufficient
to show this principle, and the compositive power of the Anglo-Saxon
language. For Centurion they used hundred-man, similar to the Lat.
Centurio :—Disciple, leorning-cniht, *a learning youth* :—Dropsy, a man
with the dropsy was called wæter-seoc-man :—Parable, bigspel, *a near*
example :—Repentance, dæd-bót, *an amends-deed* :—Resurrection, ærist,
a rising again :—Sabbath, reste-dæg, *a day of rest* :—Scribe, bók-ere,
bók-wer, *a book man* :—Synagogue, gesamnung, *a congregation* :—
Treasury, gold-hórd, *gold-hoard*.

WYCLIFFE.—Till the discovery of printing in the 15th century,
the Holy Scriptures and other writings could only be published, or
made generally known, by Lectures and by the slow process of manu-
scripts. Between forty and fifty years, Wycliffe was more or less
closely connected with the University of Oxford. As Tutor, Head of

* See Description of this vol. in Gothic, p. vii. No. I.

a College, and Professor of Divinity, he had great facilities for making the Gospel generally known. In addition to the members of noble families, and men educated for lay professions, those especially preparing for the Church attended his Lectures, and were educated under his superintendence; taking with them into every parish throughout the whole country, the learning and impressions they had received in the University, giving lectures upon his principles, and often becoming his willing agents in transcribing his works. The important part, taken by Wycliffe in preparing for the Reformation by the translation of the Scriptures, will be best seen by a short notice of the chief incidents of his life.

John Wycliffe is said to have been born in 1324 at a small village of that name, near Richmond, in Yorkshire; and, at the age of sixteen, to have become one of the first members of Queen's College, founded in 1340. He was a fellow of Merton College in 1356. With much natural talent, unwearied assiduity, and a facility in acquiring knowledge, this diligent and unobtrusive student gained in the University great reputation for his learning, and faithful friends by his decision of character, combined with kindness of heart and unassuming manners. He was deservedly popular, and was much attached to Oxford for the literary facilities and the uninterrupted quietude which he could not find anywhere so perfect as in the University. During more than twenty years he gratified his insatiable desire for knowledge on all subjects, never neglecting to devote a specified time for reading the Bible, making all other knowledge subservient to the great object he ever kept in view, a thorough knowledge of the Scriptures. He read the Latin Fathers with great care, and studied Aristotle, the profound reasoner of the Greeks. As the Greek language and literature were little known and almost forgotten in England before the taking of Constantinople by the Turks in A.D. 1453, when the Greeks fled for refuge to other countries, where they introduced and interpreted the ancient Greek authors, Wycliffe had not the means of acquiring a knowledge of Greek. He could, therefore, study Aristotle only in the Latin translations and commentaries. Even with such inadequate assistance he became a most subtle reasoner, and an unrivalled disputant, able to encounter the intricacies of scholastic divinity. His great opponent, the Chronicler Knighton, admits that, while Wycliffe was generally esteemed a most eminent theologian, he had no equal in the employment of the scholastic art of disputation.

About the year 1360, circumstances occurred which called forth

Wycliffe's extraordinary talents. Oxford was so celebrated as a seat of learning in the reign of Henry III. that an immense number of students came to the University from all parts of England and from the Continent. Anthony Wood, in his *Annals**, tells us they amounted to thirty thousand. When all allowance is made for this almost incredible estimate of the students by one of Oxford's most partial friends, it at least indicates the popularity of the University. By the undue influence of the mendicant Friars, the younger students were tempted to leave the Colleges for the Convent, till they are said to have been reduced to six thousand. The Church of Rome, to revive the monastic institutions, established the four orders of Mendicants, the Augustines, Carmelites, Dominicans and Franciscans. The first establishment of the Dominicans was at Oxford in 1221. With other privileges, the Popes had allowed the Friars the liberty of superintending education. They had their own exempt jurisdiction; and, in their unremitted endeavours to gain converts by trespassing on the statutes of the University, they were involved in continual disputes with the Chancellor and Scholars. The University and the Church suffered so much by this interference, that a Convocation was assembled, and a decree passed, that no youth, under the age of eighteen, should be received by the Friars into their orders. The contest became so warm and exasperating, that Wycliffe entered into the defence of his beloved University with such zeal, energy and success, as to confound the Friars. They could not resist his plain and honest reasoning. He overwhelmed them by his arguments and learning, and brought them into popular disgrace by his pamphlets on the "able beggary" absurdly advocated by the Friars.

The whole University was gratified by this display of Wycliffe's energy, talents and learning; and, in testimony of respect and gratitude, elected him Warden or Master of Balliol College or Hall, as it was then called. In the early part of 1361, he was presented by his College to the valuable Rectory of Fillingham in Lincolnshire, which he afterwards exchanged for Ludgershall in Buckinghamshire, that he might be within a few miles of his numerous friends in the University. In the year 1365 Simon de Islip, Archbishop of Canterbury, appointed him Warden of Canterbury Hall, now occupied by the Canterbury Quadrangle of Christ Church. In 1367 he defended Edward III. in refusing to pay Pope Urban the tribute which had been claimed ever since it was exacted from the weak King John. Wycliffe wrote with such ability, and used

* Vol. i. p. 206; Baber, p. 11.

such convincing arguments, as to prove, beyond any future doubt, the illegality of the claim. The See of Rome was silent but indignant, looking upon Wycliffe with a jealous eye, as the cause of the defeat. In England this defence increased the fame of its author, and procured for him the favourable regard of the Duke of Lancaster and both Houses of Parliament. Edward III. had previously made him one of his Chaplains.

In 1372 Wycliffe was gratified by obtaining the chief desire of his heart, the election to the Professorship of Divinity. His whole life had been spent in preparing himself for the faithful discharge of the duties devolving on the Divinity Professor. Being elevated to a Professorship, which enabled him to diffuse with authority that light which had already beamed on his own mind, he used great judgment in his lectures and in the theological discussions over which he presided. His experience taught him that deep-rooted principles and old customs must be treated with a gentle hand. His heart was filled with piety towards God and love to man, which were always manifested by his unaffected simplicity of manner, in language as plain and expressive as it was elegant. His lectures always attracted a large audience, as he was ever more desirous of correcting error by the statement of truth, than by direct and personal attacks. When he had felt his way, and had obtained numerous supporters in the University, the majority of whom read and studied the Scriptures not only critically but practically; with such friends, he threw off all reserve and spoke of vital religion, the religion of the heart with its practical results, and the best means of promoting them amongst the people. His lectures and sermons were full of the Scriptures, forming short treatises on Divinity, worthy of the Oxford Professor. He entertained a deep conviction, that the only way of promoting vital and practical religion in the mass of the population, was by giving them the Word of God in their own tongue. He had, therefore, for some time been engaged in translating the Scriptures into English, from the Latin Vulgate, the authorised version of the Church of that day. Many of his most able and faithful friends assisted him in this holy work. While he was increasing in Christian knowledge, and imparting it to the common people, as well as to those numerous students of the University who attended his Lectures for the acquisition of that scriptural knowledge, which would enable them to discharge faithfully the duties of parish Priests throughout the whole land,—his reputation, his piety and worldly prosperity went hand in hand. His past services to the crown were rewarded in 1374, by his being presented

to the valuable Rectory of Lutterworth. As ecclesiastics were generally the best educated men of that time, and therefore well prepared to assist in state affairs, Wycliffe was employed by the Government as a Diplomatist in several embassies. The See of Rome could not forget the rebuke and victory of Wycliffe. Though silent, Rome was ever watchful for an opportunity of crushing the successful opponent. Wycliffe and his friends went on, with great zeal and energy, in their work of translating and disseminating the Scriptures. As his knowledge of revelation increased, and his view of divine truth was cleared, he manifested greater decision and fully declared his religious opinions. When his friends, who had supported him from motives of state policy, saw that his governing principle was scriptural truth, they forsook him. The See of Rome seized the opportunity, and annoyed and persecuted him; but opposition could not retard his work.

This brief notice must not be lengthened by entering into details: it is only necessary to state, that Courtney, Archbishop of Canterbury, under the influence of the Church of Rome, with the aid of the Aristocracy and the sanction of the timid Richard II., brought a bill into the House of Lords to arrest Wycliffe and his followers, "and hold them in strong prison till they justify themselves according to the law and reason of Holy Church*." As soon as the Bill had passed the Lords, Courtney endeavoured to carry it into effect. The House of Commons remonstrated upon its illegality, not having passed their house. The Chancellor of the University excused himself by declaring, that his own life and the peace of the University would be endangered, if Wycliffe were taken. To allay the fury of the storm, Wycliffe thought it prudent, in Nov. 1382, to retire to the country. But persecution was so severe and unrelenting, that he was compelled to descend from what had been his throne—his professorial chair, and to leave the University for ever. He sought retirement at Lutterworth, where, despite all opposition and persecution, he fearlessly wrote in defence of his doctrines, and proceeded in his work of completing and revising the translation of the Scriptures, till his death, on the last day of Dec. 1384.

The bitter feeling and hostility of the See of Rome did not end with Wycliffe's death, but by a decree of the Council of Constance his remains were disinterred in 1428, then burnt and the ashes cast into the Swift, a streamlet which runs by Lutterworth†. But Wycliffe lives, and ever

* Gibson's Codex Jur. Eccles. Anglican. p. 399.

† See Life of Wycliffe by Foxe, 1610: Lewis, 1720: Baber, 1810: Le Bas, 1823: Tytler 1826: Vaughan, 1845.

will live in the hearts and affections of the Anglo-Saxon race, as the first translator of the whole of the Scriptures into English.

As Oxford was the chief scene of Wycliffe's literary enjoyment and fame, the home of his heart, a retreat which he always sought with pleasure and left with regret, it is gratifying to know that Oxford has raised an imperishable monument to Wycliffe's memory by publishing, at its own expense, the splendid edition in 4 vols. 4to. of

"The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers; edited by the Rev. Josiah Forshall, F.R.S. etc., late Fellow of Exeter College, and Sir Frederic Madden, K.H. F.R.S. etc., Keeper of the MSS. in the British Museum. Oxford, at the University Press 1850."

This is one of the best, most laborious, and accurate editions of any early English author I have ever seen. The editors have examined and described 170 MSS., and selected and most carefully printed two of the best in parallel columns, the first written before 1390, and the second before 1420. The Prologues and every available and desirable information have been given. A very excellent and ample Glossary is appended to the 4th vol. Altogether, this edition is the work of sound and ripe scholars,—an honour to the University of Oxford and their press, as well as to the literary veterans, the editors. All must acknowledge with them, that "they have spared neither time nor pains to render their work complete;" especially when it is known, that "A considerable portion of their time, during nearly twenty-two years, has been spent in accomplishing their task."—*Pref.* p. xxxviii.

Our text of Wycliffe's Gospels is founded upon the first version given in this Oxford edition of 1850, collated with the original MS. in the Bodleian, No. 369 of the Douce Collection. This MS. is written on vellum, in large fol. 2 cols. ff. 486 [429 bis], consisting of two distinct MSS., both imperfect. The first is written with marginal corrections throughout, in three different hands, all before 1390*. The second part of the volume, from fol. 251 to the end, containing the Text of our Gospels, is written about the same time as the former, that is before 1390, say the preceding year 1389, the date I have adopted. A facsimile of this MS., Matt. vi. 14, 15, is given in the plate facing the Title. Sir F. Madden says, in *Pref.* p. xxi., that "the version described . . . is to a greater or less degree the work of Wycliffe; that it is the earliest translation of the whole Bible in the English language, admits of no reasonable doubt."

* Sir F. Madden's *Pref.* p. 1. No. 87.

Editions of Wycliffe.—The numbers I. II. and III. were from the text before 1420, adopted as the later text in the Oxford edition of 1850.

I. The New Testament of Wycliffe was first printed in folio, London 1731, by the Rev. John Lewis, Minister of Margate, Kent, with a short Glossary or Explanation of the old and obsolete words in Dr. Wycliffe's Translation. The text was taken from two MSS., one of which was his own [now, 1850, Sir F. Madden states, in the Bodleian, Gough, Eccl. Top. 5] and the other the property of Sir Edward Deering, Bart., now, 1850, of the Very Rev. Wm. Conybeare, dean of Llandaff.

II. The Rev. Henry Baber, M. A., republished in 4to., London 1810, a reprint of the preceding with the following additions, which are very valuable, and deserve the attention of every scholar. "A short memoir of the Life, Opinions and Writings of Dr. Wycliffe: an historical account of the Saxon and English versions of the Scriptures which have been made previous to the fifteenth Century. The Glossary of Lewis at the end of the vol. is corrected and considerably enlarged." (p. v.)

III. The New Testament in the same version as that published by the Rev. John Lewis was again published in 1841, from a MS. then belonging to H. R. H. the Duke of Sussex, [now, 1850, in the collection of the earl of Ashburnham,] by Messrs. Bagster, in the English Hexapla, 4to. Lond. 1841.

IV. When the 4to. edition of 1850 was commenced, Sir F. Madden says,—Pref. p. i. note a,—“No part of the earlier of the two versions before 1390 had ever been printed, with the exception of the Song of Solomon, given by Dr. Adam Clarke in his commentary on the Bible, [8 vols. 4to. Lond. 1810–25,] from a MS. in his own library,” [now Brit. Mus. Eg. 618, 619].

V. In 1848, the New Testament in the earlier version, was printed by Mr. Lea Wilson, from a MS. in his own possession, [now, 1850, in the hands of the earl of Ashburnham,] under the title *The New Testament in English, translated by John Wycliffe, circa MCCCLXXX. etc.* 4to. Lond.

TYNDALE.—The mind cannot be fettered by man, however powerful. We yearn for freedom of heart and soul. All the gifts of God are as free as the light of the sun. So is the light of his divine revelation free to all. By the light of the divine word man sees and knows the truth, and the truth makes him free*. Free from the thralldom of evil—and to do good. His freedom is not for selfishness, dissension and strife, but for order, harmony and truth. At particular times, we see a man raised up, whose love for truth is so great, that it frees him from all fear of evil and even from the fear of *death*, when put in competition

* “Ye shall know the truth, and [ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς] the truth shall make you free.” St. John viii. 32.

with truth. Such was William Tyndale, as will be seen by a few particulars of his life. William Tyndale, the second of three sons of John Tyndale of Hunt's Court, in the parish of North Nibley, in Gloucestershire, is said to have been born there about the year 1484. He descended from Hugh Baron de Tyndale. At an early age he was sent to Oxford. John Foxe tells us, Wm. Tyndale "was brought up from a child in the University of Oxford, where he by long continuance grew up and increased, as well in the knowledge of tongues and other liberal arts; as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he read privily to certain students and fellows of Magdalen College some parcel of divinity. His manners and conversation were such that all, who knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted. Thus he in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge." He probably went to Cambridge with the view of profiting by the instruction of Erasmus, who lectured on the Greek language in that University, from 1509 till the beginning of 1514. At Cambridge he formed an acquaintance with a young and diligent student, John Frith, who afterwards assisted him in his translation of the New Testament. It must have been about 1518, in his thirty-fourth year, when, as Foxe tells us, Tyndale "had made his abode a certain space now further ripened in the knowledge of God's word, leaving that University also, he resorted to one Maister Welch, a knight of Gloucestershire, and was there schoolmaister to his children, and in good favour with his maister." This was Sir John Welch, of Little Sodbury, at whose house Tyndale held many disputes on religious subjects with the clerical dignitaries of the neighbourhood, who frequented Sir John's table. This brought him into so much danger, that he deemed it prudent to leave the country and go to London.

It is difficult to fix the time of his ordination; we only know that, after preaching at St. Dunstan's in the West the same earnest and practical sermons delivered in the country, he attempted to obtain the patronage of Tonstall, Bishop of London, by sending his translation of the Attic Greek Orator, Isocrates. He was unsuccessful, as the Bishop's palace was full; but an eminent merchant, Humfrey Monmouth, a favourer of Luther, admitted him into his house; and when Tyndale "understode at the laste, not only that there was no rowme in my lorde of london's palace to translate the new testament, but also that there

was no place to do it in all englonde," [Prol. to Pentateuch, 1530,] he determined to go to Germany. His friend Monmouth settled upon him an annuity of ten pounds, about £150 of our money, and paid his passage that he might live abroad and finish his translation of the New Testament from Greek into English. He is said to have gone to Wittenberg to confer with Luther, who published in 1522 his first edition of his New Testament in German. Tyndale and his friend John Frith were driven from place to place, till at last they settled in the free imperial city of Worms on the Rhine, where Tyndale's first edition of the New Testament was printed at the end of 1525 or in the early part of 1526, in very small octavo.

The beautiful facsimile edition of Mr. Francis Fry, F.S.A., has been noticed and the full title given in the notes on Tyndale's translation*. He has taken so much pains to acquire accurate information, as to the printer, the place and the date of this first edition of Tyndale's New Testament, that I gladly refer to his satisfactory introduction, illustrated by facsimiles. I have only room for a very brief summary. Peter Schöffer on becoming a Lutheran, found it necessary to leave Mayence, and to settle in the free city of Worms in 1512. Fourteen works printed by Schöffer from 1518 to 1529, seven of which have the imprint Worms, have been carefully compared with the capital letters, the three sizes of type, the woodcut of St. Paul, and the numerals used in the New Testament of Tyndale, and they perfectly accord. Not only the type, but the length of the lines and their number in each page, are exactly the same in the two German editions of the Prophets as in Tyndale's Testament. The water-marks in the paper are also the same. If then the same type, the length and the number of lines in a page, the same woodcut and water-mark are found in the other works of Schöffer, printed at Worms, as in Tyndale's New Testament of 1526, can there be any reasonable doubt that it was printed at Worms by Peter Schöffer, corroborated as this inference is by the Lutheran profession of Schöffer, and the residence of Tyndale at Worms? There is not any date in the Testament; but, as Cochläus caused Tyndale to flee to Worms in the middle of 1525, and the Testament was printed there immediately after, we may conclude it was published by the end of that year, or the beginning of the next, as it was sold in Oxford "before the 7th of Feb. 1526†."

There is an imperfect copy of Tyndale's New Testament of 1526 in the Library of St. Paul's Cathedral. The only copy known to exist, perfect from the beginning of St. Matt. to the end of Revelation, is in the Baptist's College, Bristol. Of this Bristol copy, Mr. Fry has taken a very correct facsimile, which was made on tracing paper, transferred to stone, and printed. The

* Notes, p. 584.

† Anderson's Annals of the English Bible, vol. i. p. 93.

whole lithographic impression consists of one hundred and seventy-seven copies, of which twenty-six are in 4to.

Our gratitude is due to the free city of Worms, for the protection of Tyndale, while printing the first edition of his New Testament. In England's days of darkness and persecution, on the false plea of religion, which, when pure, and under the mild and sympathizing influence of the Gospel, abhors tyranny, we are deeply indebted to Hamburg and other free cities of Germany; and, in after times of still greater gloom, to Holland and Switzerland for their friendly reception and protection of our refugee countrymen, when their lives were imperilled at home, for conscientiously adhering to those truths which they had learned from the Scriptures. In these free cities and states, our countrymen were received as brethren, with honour,—their talents and learning acknowledged, and their works printed and published. Though Tyndale had the reputation of being well versed in modern as well as ancient languages, we should not have known the extent of his lingual acquirements, nor whether the first impression of his New Testament was large or small, if the following facts in the year 1526 had not been recorded, by the friendly hand of a foreigner, in the diary of Spalatinus, secretary of Frederic, the elector of Saxony, and supporter of Luther. Von Busche, Professor of Hebrew in the University of Marburg, a personal friend of Tyndale, "told us that six thousand copies of the New Testament in the English language had been printed at Worms; and that this translation had been made by an Englishman, sojourning there with two other natives of England, who was so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, and German, that whichever he might be speaking, you would think it to be his native tongue*."

The quarto translation with notes, partly printed at Cologne, was finished at Worms in 1526, as well as the very small octavo already described. The Dutch booksellers found such ready sale for Tyndale's translation, that they issued several editions, without any correction or supervision of the translator, who is supposed to have gone to Hamburg after 1526 to obtain the best Hebrew criticism, from the learned Jews in that city, and to correct what he had translated of the Old Testament by the original Hebrew. There he met with Miles Coverdale, who assisted him in translating the five books of Moses into English, printed

* Schelhornii *Amoenitates Literariæ*, tom. iv. p. 431. Excerpta quædam e diario Geo. Spalatini.

by the Hamburg press in 1530. Tyndale's English version of Jonah issued from the same press in 1531. We next hear of Tyndale at Antwerp, where he found a faithful friend in Thomas Poyntz, an English merchant, who cordially received him into his house. While residing in this respected family, besides preaching to the English residents, he most carefully revised his translation of the New Testament, and in 1534, after the lapse of eight years, published it with this title:—

The Newe Testament, dilygently corrected and compared with the Greke by Willyam Tindale : and fynessed in the yere of oure Lorde God anno M.D. and XXXIIII. in the moneth of Nouember.—Then follows. "W. T. vnto the Reader. Here thou hast (moost deare reader) the New Testament, or covenannt made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last), with all dilygence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therein."

Tyndale's translation of the Scriptures had been denounced by public authority in England; and, by an imperial decree promulgated at the diet of Augsburg in 1530, persons accused of heresy could be seized and cast into prison. Those who opposed the reading of the Scriptures in the language of the people were enraged when they saw the increased supply of the English version; and, availing themselves of the imperial decree, they employed secret influence and agency for the capture of Tyndale. Henry Philips was sent to Antwerp, who, under the guise of friendship, inveigled him from the house of Poyntz in August 1535, and then delivered him into the hands of the officers, sent to apprehend him as a denounced heretic. Tyndale was at once conveyed to the Castle of Vilvoord, about eighteen miles from Antwerp. Though great efforts were made for his liberation, they were all ineffectual; for, after being confined in prison more than a year, he was brought to trial; and "at last," says Foxe, "he was condemned by virtue of the Emperor's decree, made in the assembly at Augsburg; and upon the same brought forth to the place of execution; was there tied to a stake; and then first strangled by the hangman, and afterward with fire consumed, in the morning [*of October 6th], at the town of Vilvoord, in the year 1536, when he was about the age of fifty-two. Thus much of William Tyndale, who, for his notable pains and travail, may be worthily called an apostle of England."

* The date in Foxe's Calendar. See Walter's Biographical Notice, p. lxxiv, prefixed to the Works of Tyndale, 8vo. 1848.

Though Henry VIII did not appear to have any connection with carrying into effect this arbitrary, unjust and cruel decree, Tyndale earnestly and with a loud voice prayed at the stake—"Lord! open the King of England's eyes!"—The prayer of the dying martyr was heard; for, before the close of 1536, the first volume of the Holy Scriptures in English ever printed in this country, the folio edition of the *New Testament, issued from the press of the king's own printer, with the name of William Tyndale on the title. Nay more, when what is generally called *Matthew's Bible* was published in 1537, the king gave his royal "Licence that the same may be sold, and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary." This Bible received its designation from the name of Thomas Matthew being given on the title-page. It was chiefly a republication of Tyndale's version; but those parts of the Old Testament, which he did not live to translate, were taken from Coverdale's Bible of 1535. The New Testament of Tyndale had been in circulation for eleven years; and it was the best translation and popular, because the language was familiar to the people. Some of the Prologues and notes of Tyndale had been introduced into Matthew's Bible, and given offence and raised opposition. To remove these objections Archbishop Cranmer, with the king's sanction, proposed the publication of the whole Bible without note or comment. He had the translation of Tyndale copied, and sent in portions to the Bishops for their correction, and then to be returned to him for his final revision. This version was published in 1539, and is known as *Cranmer's, or the Great Bible*, the first that was authorized "to be sett up in summe convenyent place within the church, whereat the parishners may rede yt." The Great Bible was the authorized version in the reign of Henry and Edward; and, after the death of Mary, it was authorized by Elizabeth, and continued in general use till superseded by the revised edition of 1568 under the superintendence of Archbishop Parker, assisted by the most learned Bishops, hence called the *Bishops' Bible*. The first rule, recommended by King James I. in the preparation of our present authorized version of 1611, was this,—
 "The ordinary Bible read in the Church, commonly called the *Bishops' Bible*, to be followed, and as little altered as the original will permit." From this very brief detail, it appears that our present English Version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, that our

* A copy is in the Bodleian.

present authorized translation is mainly that of Tyndale, made from the original Hebrew and Greek. It has stood the test of the severest criticism, from his last revision to the present time, without material alteration; because Tyndale, having a critical knowledge of Hebrew and Greek and deep Christian experience, caught the very spirit of the original, and gave the impression of it in plain, idiomatic English. His style is easy, correct and vigorous. His translation of the New Testament is a fine specimen of our language, in what may be called the first stage of maturity. It is the foundation of our *standard translation*, which is also the *standard of our language*. He avoids Latin derivatives, and generally uses indigenous words, the strong and expressive Saxon terms, known by all the people. In this respect our version happily follows him. Tyndale translates τὴν ἀγάπην τοῦ Θεοῦ, Lk. xi. 42, *the love of God*, which our established version has adopted; but Wycliffe has *the charite of God*, from the Vulgate *charitatem Dei*. Our translators seldom depart from Tyndale, but when they do, in a particular word, the spirit of the passage is often lost; for instance, in 1 Cor. xiii. 13, Tyndale has, —*Nowe abideth fayth, hope and love, even these thre; but the chefe of these is love* [ἡ ἀγάπη]. *Love* is divine affection in the soul, *for God is love* [ὁτι ὁ Θεὸς ἀγάπη ἐστίν]. *Faith* in the Saviour is the *foundation* of good works, *hope* raises the *superstructure*, and *love* completes and crowns it in eternity. *Faith* works by *love*, and *love* is the *fulfilling of the law* [πλήρωμα νόμου ἡ ἀγάπη]. The perfection of a good work is, that it springs from love. Every Christian knows this to be his ruling principle. We have an illustration of it in filial love. How different is the feeling and conduct of an affectionate child from that of a servant! The child, influenced by love, is unwearied in attention, and the only *hope* is an increase of *mutual affection*; while the servant's constraining principle is naturally the *hope* of *material wages*. Thus, while Christian love is the constraining principle of action here, and the fulfilling of the law, when our present *faith* is lost in sight, and *hope* in enjoyment, this *ἀγάπη* will continue, and increase throughout eternity.—Now, if this be the literal and true meaning of St. Paul's Greek, let *love* be substituted for *charity*, wherever it occurs in 1 Cor. xiii., as it is in Tyndale 1526, followed by Coverdale 1535, Matthew 1537, Archbishop Cranmer 1539, and Parker 1568,—and there can be little doubt that *love* is more in accordance with the scope of the chapter than *charity*, and that Tyndale's last clause,—*the chefe of these is love*, is far better than the Vulgate *major horum est charitas*, or than Wycliffe's,—*the moost of thes is charite*, or even than our version,—*the greatest of these is charity*.

Before I close my Preface, I must have the pleasure of alluding to the friendly assistance I have received in the preparation and printing of these Gospels. First, and most of all, I am deeply indebted to George Waring, Esq., M.A., of Trinity College, Cambridge, and Magdalen Hall, Oxford, whose contributions to Anglo-Saxon philology as editor, for the Surtees Society, of the Lindisfarne and Rushworth Glosses, are already before the public. Many years ago the text of the Gothic and Anglo-Saxon Gospels had been very carefully transcribed, and the Anglo-Saxon collated with the oldest and best MSS. The final revision had been long deferred in consequence of other pressing engagements and failing sight, till all impediments were removed in the early part of 1864 by my friend, who made an arrangement with the Publisher to take the responsibility of preparing my transcript for the press, and seeing it accurately printed:—of harmonizing the division of verses, and the punctuation of the Gothic, Anglo-Saxon, and the translation of Tyndale with Wycliffe and our authorized version: and of regulating, as far as possible, the accents, which indicate the long sound of the Anglo-Saxon vowels over which they are placed. The accent on diphthongs is here omitted, except when found in the MSS., as it was not employed by Dr. Grimm and others to denote the length of the vowel, but merely to indicate the etymological origin of the accented vowel. Every accent in the Anglo-Saxon text, therefore, denotes the long sound of the vowel over which it is placed, and the diphthongs *eo*, *ea*, etc. are accented exactly as in *B.* or in *C.*

As the simplicity of Anglo-Saxon accentuation has frequently been overlooked, or involved in a complicated system, it will tend to remove false impressions, and to make the matter clear, by recollecting that the Anglo-Saxons only used one accent, which always indicated the long sound of the vowel over which it was placed. Our complicated system of English vowels arose from the Norman scribes, who first confused the Anglo-Saxon accents, and then attempted to supply their place by a multiplicity of vowels, which we have adopted, as will be seen by the following examples:—*Cwén a cween, fēt feet, gēs geese*, etc. :—*Dic a dike, lic like, lim lime, win wine*, etc. :—*Bōc a book, fōr fore, before, gōd good, gōs a goose*, etc. :—*Đū thou, hū how, hūs a house, mūs a mouse*, etc. :—*Brýd a bride, fýr fire, mýs mice*. In all these instances the Anglo-Saxon is quite plain and consistent, expressing the same sound by the same accented vowel, while the English employs different vowels for the same purpose, as in *cween, geese*;—*good, goose, fore*;—*thou, how, house, and mouse*. The greatest complication of vowels is seen in our expression of the long open sound of *o*, heard in *no* and *bone*. We use *oe*, *oa*, and *o* with a silent final *e*,

while the Anglo-Saxons, in all cases, merely accented the *â*, as,—*Dâ a doe, fâ a foe, tâ a toe, etc.*—*Bât a boat, âc an oak, fâm foam, etc.*—*Bân a bone, stân a stone, etc.* This superabundant employment of English vowels is troublesome to natives, and most perplexing to foreigners. On the contrary, the Anglo-Saxon system of accenting the long vowels is plain and definite. Mr. Waring has been guided by these general principles in accenting the Anglo-Saxon, but Gothic words have not been accented, because not a single accent has been found in Cod. Arg. Every possible care has, however, been taken to secure the greatest verbal accuracy in the Gothic and Anglo-Saxon texts, as well as in the other two.

I believe Mr. Waring has exerted himself to the uttermost to fulfil his engagement, and I have devoted a far longer time to the work than I anticipated would be at my disposal. Neither labour nor expense has been spared, when either could be profitably employed to benefit the work. I have, therefore, not only willingly assisted in preparing the MS. for the press, collated the B text with the C, but I have carefully read over every proof twice and the revise once, after being read in the same manner by Mr. Waring, and by a friend; every sheet has, therefore, been carefully read over at least nine times.

Mr. Waring suggested and superintended the placing of *p* and *ð*, or the hard and soft sound of our modern *th*, as they are used in all parts of England at the present day. Though in our numerous provincial Dialects almost every letter has a diversity of sounds, I believe there is greater uniformity in the hard and soft sound of our *th*,—the Anglo-Saxon *p* and *ð*,—than in any other letters. As the true archaism of our good old English and its nervous energy are retained in the provincial Dialects of our Island*, I have no doubt the original and genuine hard and soft sounds of the Anglo-Saxon *p* and *ð* have been transmitted to us by the secluded peasantry of our rural districts, and confirmed by those educated in our Universities and towns. The only way then of recovering the right sound of *p* and *ð*, and of correctly applying these characters in writing and printing Anglo-Saxon, is to adopt the true English sound of these letters. If the two distinct sounds of our modern *th* have been faithfully conveyed to us, we only ascend to Anglo-Saxon times and re-adopt their rational system by using their two distinct characters for these two distinct sounds. The Norman scribes could not distinguish between the hard and soft sound of *p* and *ð*; they therefore, in writing Anglo-Saxon, confounded them, using the one or the other without any apparent distinction. Some scribes only employed *ð* or *ð*, which is the same letter

* See Origin of the English and Germanic Languages, part iii. § 19, p. 26.

in a modified form, as in the Rushworth Gloss, which discards the use of þ altogether in St. Mark, Luke, and John. Hence the *th* for both sounds in modern English, to the confusion of foreigners. Our present printed Anglo-Saxon text, indicating the true, the distinct hard and soft sound of *th* by þ and ð, will be a great assistance to foreigners, in showing the correct pronunciation of *th*, in English words cognate with the Anglo-Saxon.

The hard, sharp, or acute sound of the English *th* in *thin* and *sooth*, is represented by the Anglo-Saxon þ and þ; the soft, flat, or grave sound of TH in THine and sooTHE is represented by Ð, ð or ð.

For ascertaining the hard and soft sound of *th*, equally applicable to English and Anglo-Saxon, are given the following general

RULES.

I. The hard, sharp or acute þ or þ, is used in *the beginning* of all words, not pronominal, as þincan to *think*, þin *thin*.

a. And at *the end* of radical and inflectional terminations, as bæþ a *bath*, clāþ *cloth*, sōþ *sooth*, þincþ *thinketh*. Except wið *with*, etc.

b. And sometimes when *th* is preceded or followed by a consonant, as embþencan to *think about*; ēþnes *easiness*; þritig *thirty*.

II. The soft, flat or grave Ð, ð or ð is used in *the beginning of all pronouns* and of all words derived from pronouns, as ðæt *that*; ðe *the*; ðæslic *like this*, ðanonne *thence*, ðærðær *there*.

a. Also often between two vowels, as baðu *baths*, badian to *bathe*, clāðum *with clothes*.

These Rules are in perfect accordance with those given in our best works on orthoepy.

In the printing department, we have had the most willing assistance and co-operation from all engaged in the work at the University Press, to whom our thanks are due.

To the Master of Corpus Christi College, Cambridge, Dr. Pulling, to the Rev. Henry Octavius Coxe, M. A., Librarian, and to the Assistant-Librarians of the Bodleian, Oxford, I am greatly indebted, for the most ready and friendly assistance, in the consultation and use of MSS. under their care. Though I had carefully collated the whole of the Bene't, or Corpus MS. of the Anglo-Saxon Gospels, with my own copy, in 1832, and examined it again in 1841, I have frequently had to consult it since 1850. While the stringent regulations, made by Archbishop Parker, for the preservation of the MSS. and printed books left to Corpus Christi College, Cambridge, have been observed, the Master, Dr. Pulling, and the Fellows of the College, have had the happy art

of giving every facility, in so friendly a manner as to avoid the least appearance of conferring a favour. The same may be said of Dr. Guest, Master of Caius College, who has most kindly removed doubts by consulting the MS. My best and most willing acknowledgments are due to the Rev. J. E. B. Mayor, M.A., Librarian of the University of Cambridge, and to Henry Bradshaw, Esq., M.A., Fellow of King's College, for their ready assistance in procuring a Grace of the Senate to take out of the Library one of their treasures, the MS. of the Anglo-Saxon Gospels. I have, therefore, had the great advantage of the unrestrained possession and use of this MS. for reference, during the time the Anglo-Saxon text has been passing through the Oxford University Press.

J. R.

Oxford; June 27th, 1865.

THE CHIEF CONTRACTIONS.

a, after a number, denotes the right hand page, *recto*; and b, the left hand page, *verso*.

a indicates the first word in a verse, b=2, c=3, d=4 etc. to z=26; ab denote words 1 and 2, cd=3 and 4; a-d denote the words from 1 to 4, both inclusive; dd indicate a double alphabet, i.e. 26 letters of one alphabet, and d=4 of the next or 28+4=30, the number of the word in the verse. Thus, in Notes, p. 571, col. 2. 15=chap. v. verse 15; c=5, the fifth word in verse 15.

Arg. or Arg. v. Cod. Arg.

A.S. Anglo-Saxon.

B The Bene't or Corp. Christi MS. v.

Prof. p. xiii. § 1.

b. v. a.

b. v. a.

C The Cambridge MS. v. Prof. p. xiii. § II.

Cast. Mai. Count Castiglione and Angelo Mai, v. Notes, p. 571: v. 3 and vii. 28c.

Cod. Arg. Codex Argenteus, v. Prof. p. iv-ix.

Cod. Aug. Codex Augustinus Bodl. D. 2. 11.

Col. Column.

Corp. Corpus Christi Coll. Camb. v. B.

Cot. Cotton, v. Prof. p. xiv. § iii.

D. 2. 11, v. Cod. Aug.

etc. or etc. et cetera.

Fol. or fol. folio or leaf.

3=9, gh and y.

Gab. Lüb. Gabelentz and Löbe, v. Prof.

p. viii. § vii.

Grk. Greek.

H. or Hat. The Hatton MS. v. Prof. p. x. i.e. *id est*.

Jn. St. John's Gospel.

Lk. St. Luke.

Mass. Massman, v. Prof. p. ix. § 1.

Mk. St. Mark.

Mt. St. Matthew.

O. The Oxford MS. v. Prof. p. xvi. § vi.

Rl. Royal MS. v. Prof. p. xv. § v.

Rush. or Rushw. Rushworth, v. Prof.

p. xvi.

Skdr. Sketereins, v. Prof. p. viii. § vi.

Upps. Uppström's Cod. Arg. 4to. Upp-

sale 1674-1677, v. Notes, p. 570.

Upps. Frag. Goth. v. Notes, p. 570.

v. vide, see.

Vet. Ital. The Old Italic Version, v.

Prof. p. xi.

w. wanted or omitted in MSS.

·MÐ. N N T E Ɔ A B A I A F L E T I Ɔ M A N N A M
 MD. UNTE YABAI AFLETIP MANNAM
 xlv. Enim si remittitis hominibus

M I S S A Ð E Ð I N S İ Z E . A F L E T I Ɔ Ɔ A H
 MISSADEDINS İZE, AFLETIP YAH
 transgressiones eorum, remittit et

İ Z Ɔ I S A T T A İ Z Ɔ A R S A U F A R H I M I N A .
 İZWIS ATTA İZWAR SA UFAR HIMINAM.
 vobis pater vester o super coelis.

İ Ɔ Ɔ A B A I N I A F L E T I Ɔ M A N N A M M I S
 İP YABAI NI AFLETIP MANNAM MIS-
 Autem si non remittitis hominibus trans-

S A Ð E Ð I N S İ Z E . N I Ɔ A N A T T A İ Z
 SADEDINS İZE, NI PAU ATTA İZ-
 gressiones eorum, neque pater ves-

Ɔ A R A F L E T I Ɔ M I S S A Ð E Ð I N S İ Z Ɔ A
 WAR AFLETIP MISSADEDINS İZWA-
 ter remittit transgressiones vest-

·M E . Ɔ X S : A Ɔ Ɔ A N B I Ɔ E F A S T A I Ɔ N I Ɔ A I Ɔ
 ME. ROS. AppAN BIPE FASTAIP, NI WAIR-
 xlv. tras. Autem quum jejunatis, non fia-

Matt. vi. 14-16, v. Alphabet, p. xxxvi.

ANGLO-SAXON, THE BENET OR CORP. MS. B.+

nun Ʒe ac alyr ur of yfele soþlice; Witodlice Ʒyr
cost-nunge, ac alys us of yfele soþlice. Witodlice gyf
temp-tation, but loose us from evil. Amen. Verily, if

Ʒe for Ʒyrfað mannu hyra Ʒynna þoñ for Ʒyrþ
 ge forgyfað mannum hyra synna þonne forgyfþ
 ye forgive men their sins, then forgiveth

eower Ʒe heofenlica fæder eow eowre Ʒyltar;
 eower se heofenlica fæder eow eowre gyltas.
 your † heavenly father you, your guilt.

Ɔyr Ʒe soðlice ne for Ʒyrfað mannu. ne eower fæ
 Gyf ge soðlice ne forgyfað mannum, ne eower fæ-
 If ye soothly forgive not men, neither your fa-

der ne for Ʒyrfað eow eowre Ʒynna;
 der ne forgyfað eow eowre synna.
 ther forgiveth you, your sins.

{ *Matt. vi. 13-15.*
Pref. p. xiii.

on costnunge. ac alyr ur of yfele. soðlice. Witodlice
 on costnunge, ac alys us of yfele. soðlice. Witodlice
 3if 3e for3ifað mannū heora 3ynna. þonne for
 gif ge forgifað mannum heora synna, þonne for
 3ifað eower se heofenlica fæder eow eowre gil
 taf. 3if 3e soðlice ne for3ifað mannū. ne eower
 fæder ne for 3yrfð eow eowre 3ynna. Ðyr 3e byrað
 fæder ne forgyfð eow eowre synna. Ðys gebyrað **

Matt. vi. 13-15, v. Pref. p. xiii. § ii.

WYCLIFFE. D.

yuel amen. þat is so be it / forsoþe
 3if 3ee shulen for3eue to men her
 synnys : & 3oure heuenly fadir. shal
 for3eue to 3ou 3oure trespassis / so
 þely 3if 3ee shulen for3eue not to
 men : neiþ 3oure fadir shal for3eue
 to 3ou 3oure synnes. But when 3ee

Matt. vi. 13-16. Pref. p. xxii.

TYNDALE. E.

templa-cion. but delyvre vs ffrom yvell / Amen. For ād
 yff yeshall forgeve other men there trespasses /
 youre father ī hevē shal also forgeve you. but ād
 ye wyll not forgeve men there trespasses / nomo-
 re shall youre father forgeve youre trespasses.

Moreovre when ye faste / be not sad as the y-
 poecryts are. For they disfigure there faces / that
 hit myght apere vnto men that they faste. Vere-
 ly y say vnto you / they have there rewarde. But
 thou / whē thou fastest / aņoynte thyneheed / ād

Matt. vi. 13-17.

* v. Facsimile facing the Title; and Preface, p. vi. vii.

Preface, p. xiii. ‡ Verbally, *the heavenly Father of you.*

† v. Notes, p. 574, col. i; and

p. xiii. § ii. The verbal English of C is given in the preceding example, marked B. || The Cambridge MS.: v. Preface,

v. the entire Rubric, in Notes, p. 575, col. i. Matt. vi. 16a. The literal English of this Rubric is, *This belongeth* to the head of the fast on Wednesday. ** The Rubric:

Notes on the Gothic Alphabet.

GOTHIC¹.

Form	Sound	Number
ᚠ	A a	1
ᚢ	B b	2
ᚦ ²	G g	3
ᚨ	D d	4
ᚱ	E e	5
ᚴ ³	Q q	6
ᚷ	Z z	7
ᚹ	H h	8
ᚺ ⁴	þ þ	9
ᚻ, ᚼ	I i	10 ⁹
ᚾ	K k	20
ᚿ	L l	30
ᛁ	M m	40
ᛃ	N n	50
ᛅ ⁵	Y y	60
ᛇ	U u	70
ᛈ	P p	80
[ᚹ]		90
ᚱ	R r	100
ᚳ	S s	200
ᚵ ⁶	W w	400
ᚷ	F f	500
ᚹ ⁷	CH ch	600
ᚻ ⁸	WH wh	700
ᚾ	O o	800

¹ The Gothic alphabet is evidently formed from the Greek. It was first used by Ulphilas about A.D. 360. See *Facsimile, and Preface, p. iii.*

² Most of the Gothic letters have the same sound as their English representatives; but, as in Greek so in Gothic, *g* has always a hard sound, as in *give*; and *g* before another *g*, or before *k*, has the sound of *n*: thus, Lk. i. 11, *aggilus*, an angel, is pronounced *angilus*, as the Grk. ἄγγελος: Lk. v. 21, *þagkyan*, to think, is pronounced *thankyan*.

³ Is represented by our *q* sounded as *kw*, thus *qens a wife*, Lk. i. 18, is pronounced *kweens*.

⁴ Our indefinite *th* would have been used, but the A.S. *þ* was necessary to distinguish *þ* from *th* as separate letters in such words as *athaitands*, Lk. vii. 19.

⁵ As *ya yea*, *yuk a yoke*.

⁶ As *oy* between two consonants.

⁷ The hard *ch* as the Grk. *χ*.

⁸ As in *whela while*, *whan when*; *hw* could not be used, as *hw* occur as separate letters in *hwssopo*, pronounced *boyssopo*, Skeir. p. 179.

⁹ ᚠ = 11: ᚾ = 21: ᚱ = 31: ᚷ = 41: ᚻ = 51: ᚾ = 61: ᚻ = 71: ᚾ = 81: ᚻ = 91: ᚾ = 101: ᚻ = 111: ᚾ = 121: ᚻ = 131: ᚾ = 141: ᚻ = 151: ᚾ = 161: ᚻ = 171: ᚾ = 181: ᚻ = 191: ᚾ = 201: ᚻ = 211: ᚾ = 221: ᚻ = 231: ᚾ = 241: ᚻ = 251: ᚾ = 261: ᚻ = 271: ᚾ = 281: ᚻ = 291: ᚾ = 301: ᚻ = 311: ᚾ = 321: ᚻ = 331: ᚾ = 341: ᚻ = 351: ᚾ = 361: ᚻ = 371: ᚾ = 381: ᚻ = 391: ᚾ = 401: ᚻ = 411: ᚾ = 421: ᚻ = 431: ᚾ = 441: ᚻ = 451: ᚾ = 461: ᚻ = 471: ᚾ = 481: ᚻ = 491: ᚾ = 501: ᚻ = 511: ᚾ = 521: ᚻ = 531: ᚾ = 541: ᚻ = 551: ᚾ = 561: ᚻ = 571: ᚾ = 581: ᚻ = 591: ᚾ = 601: ᚻ = 611: ᚾ = 621: ᚻ = 631: ᚾ = 641: ᚻ = 651: ᚾ = 661: ᚻ = 671: ᚾ = 681: ᚻ = 691: ᚾ = 701: ᚻ = 711: ᚾ = 721: ᚻ = 731: ᚾ = 741: ᚻ = 751: ᚾ = 761: ᚻ = 771: ᚾ = 781: ᚻ = 791: ᚾ = 801: ᚻ = 811: ᚾ = 821: ᚻ = 831: ᚾ = 841: ᚻ = 851: ᚾ = 861: ᚻ = 871: ᚾ = 881: ᚻ = 891: ᚾ = 901: ᚻ = 911: ᚾ = 921: ᚻ = 931: ᚾ = 941: ᚻ = 951: ᚾ = 961: ᚻ = 971: ᚾ = 981: ᚻ = 991: ᚾ = 1001: ᚻ = 1011: ᚾ = 1021: ᚻ = 1031: ᚾ = 1041: ᚻ = 1051: ᚾ = 1061: ᚻ = 1071: ᚾ = 1081: ᚻ = 1091: ᚾ = 1101: ᚻ = 1111: ᚾ = 1121: ᚻ = 1131: ᚾ = 1141: ᚻ = 1151: ᚾ = 1161: ᚻ = 1171: ᚾ = 1181: ᚻ = 1191: ᚾ = 1201: ᚻ = 1211: ᚾ = 1221: ᚻ = 1231: ᚾ = 1241: ᚻ = 1251: ᚾ = 1261: ᚻ = 1271: ᚾ = 1281: ᚻ = 1291: ᚾ = 1301: ᚻ = 1311: ᚾ = 1321: ᚻ = 1331: ᚾ = 1341: ᚻ = 1351: ᚾ = 1361: ᚻ = 1371: ᚾ = 1381: ᚻ = 1391: ᚾ = 1401: ᚻ = 1411: ᚾ = 1421: ᚻ = 1431: ᚾ = 1441: ᚻ = 1451: ᚾ = 1461: ᚻ = 1471: ᚾ = 1481: ᚻ = 1491: ᚾ = 1501: ᚻ = 1511: ᚾ = 1521: ᚻ = 1531: ᚾ = 1541: ᚻ = 1551: ᚾ = 1561: ᚻ = 1571: ᚾ = 1581: ᚻ = 1591: ᚾ = 1601: ᚻ = 1611: ᚾ = 1621: ᚻ = 1631: ᚾ = 1641: ᚻ = 1651: ᚾ = 1661: ᚻ = 1671: ᚾ = 1681: ᚻ = 1691: ᚾ = 1701: ᚻ = 1711: ᚾ = 1721: ᚻ = 1731: ᚾ = 1741: ᚻ = 1751: ᚾ = 1761: ᚻ = 1771: ᚾ = 1781: ᚻ = 1791: ᚾ = 1801: ᚻ = 1811: ᚾ = 1821: ᚻ = 1831: ᚾ = 1841: ᚻ = 1851: ᚾ = 1861: ᚻ = 1871: ᚾ = 1881: ᚻ = 1891: ᚾ = 1901: ᚻ = 1911: ᚾ = 1921: ᚻ = 1931: ᚾ = 1941: ᚻ = 1951: ᚾ = 1961: ᚻ = 1971: ᚾ = 1981: ᚻ = 1991: ᚾ = 2001: ᚻ = 2011: ᚾ = 2021: ᚻ = 2031: ᚾ = 2041: ᚻ = 2051: ᚾ = 2061: ᚻ = 2071: ᚾ = 2081: ᚻ = 2091: ᚾ = 2101: ᚻ = 2111: ᚾ = 2121: ᚻ = 2131: ᚾ = 2141: ᚻ = 2151: ᚾ = 2161: ᚻ = 2171: ᚾ = 2181: ᚻ = 2191: ᚾ = 2201: ᚻ = 2211: ᚾ = 2221: ᚻ = 2231: ᚾ = 2241: ᚻ = 2251: ᚾ = 2261: ᚻ = 2271: ᚾ = 2281: ᚻ = 2291: ᚾ = 2301: ᚻ = 2311: ᚾ = 2321: ᚻ = 2331: ᚾ = 2341: ᚻ = 2351: ᚾ = 2361: ᚻ = 2371: ᚾ = 2381: ᚻ = 2391: ᚾ = 2401: ᚻ = 2411: ᚾ = 2421: ᚻ = 2431: ᚾ = 2441: ᚻ = 2451: ᚾ = 2461: ᚻ = 2471: ᚾ = 2481: ᚻ = 2491: ᚾ = 2501: ᚻ = 2511: ᚾ = 2521: ᚻ = 2531: ᚾ = 2541: ᚻ = 2551: ᚾ = 2561: ᚻ = 2571: ᚾ = 2581: ᚻ = 2591: ᚾ = 2601: ᚻ = 2611: ᚾ = 2621: ᚻ = 2631: ᚾ = 2641: ᚻ = 2651: ᚾ = 2661: ᚻ = 2671: ᚾ = 2681: ᚻ = 2691: ᚾ = 2701: ᚻ = 2711: ᚾ = 2721: ᚻ = 2731: ᚾ = 2741: ᚻ = 2751: ᚾ = 2761: ᚻ = 2771: ᚾ = 2781: ᚻ = 2791: ᚾ = 2801: ᚻ = 2811: ᚾ = 2821: ᚻ = 2831: ᚾ = 2841: ᚻ = 2851: ᚾ = 2861: ᚻ = 2871: ᚾ = 2881: ᚻ = 2891: ᚾ = 2901: ᚻ = 2911: ᚾ = 2921: ᚻ = 2931: ᚾ = 2941: ᚻ = 2951: ᚾ = 2961: ᚻ = 2971: ᚾ = 2981: ᚻ = 2991: ᚾ = 3001: ᚻ = 3011: ᚾ = 3021: ᚻ = 3031: ᚾ = 3041: ᚻ = 3051: ᚾ = 3061: ᚻ = 3071: ᚾ = 3081: ᚻ = 3091: ᚾ = 3101: ᚻ = 3111: ᚾ = 3121: ᚻ = 3131: ᚾ = 3141: ᚻ = 3151: ᚾ = 3161: ᚻ = 3171: ᚾ = 3181: ᚻ = 3191: ᚾ = 3201: ᚻ = 3211: ᚾ = 3221: ᚻ = 3231: ᚾ = 3241: ᚻ = 3251: ᚾ = 3261: ᚻ = 3271: ᚾ = 3281: ᚻ = 3291: ᚾ = 3301: ᚻ = 3311: ᚾ = 3321: ᚻ = 3331: ᚾ = 3341: ᚻ = 3351: ᚾ = 3361: ᚻ = 3371: ᚾ = 3381: ᚻ = 3391: ᚾ = 3401: ᚻ = 3411: ᚾ = 3421: ᚻ = 3431: ᚾ = 3441: ᚻ = 3451: ᚾ = 3461: ᚻ = 3471: ᚾ = 3481: ᚻ = 3491: ᚾ = 3501: ᚻ = 3511: ᚾ = 3521: ᚻ = 3531: ᚾ = 3541: ᚻ = 3551: ᚾ = 3561: ᚻ = 3571: ᚾ = 3581: ᚻ = 3591: ᚾ = 3601: ᚻ = 3611: ᚾ = 3621: ᚻ = 3631: ᚾ = 3641: ᚻ = 3651: ᚾ = 3661: ᚻ = 3671: ᚾ = 3681: ᚻ = 3691: ᚾ = 3701: ᚻ = 3711: ᚾ = 3721: ᚻ = 3731: ᚾ = 3741: ᚻ = 3751: ᚾ = 3761: ᚻ = 3771: ᚾ = 3781: ᚻ = 3791: ᚾ = 3801: ᚻ = 3811: ᚾ = 3821: ᚻ = 3831: ᚾ = 3841: ᚻ = 3851: ᚾ = 3861: ᚻ = 3871: ᚾ = 3881: ᚻ = 3891: ᚾ = 3901: ᚻ = 3911: ᚾ = 3921: ᚻ = 3931: ᚾ = 3941: ᚻ = 3951: ᚾ = 3961: ᚻ = 3971: ᚾ = 3981: ᚻ = 3991: ᚾ = 4001: ᚻ = 4011: ᚾ = 4021: ᚻ = 4031: ᚾ = 4041: ᚻ = 4051: ᚾ = 4061: ᚻ = 4071: ᚾ = 4081: ᚻ = 4091: ᚾ = 4101: ᚻ = 4111: ᚾ = 4121: ᚻ = 4131: ᚾ = 4141: ᚻ = 4151: ᚾ = 4161: ᚻ = 4171: ᚾ = 4181: ᚻ = 4191: ᚾ = 4201: ᚻ = 4211: ᚾ = 4221: ᚻ = 4231: ᚾ = 4241: ᚻ = 4251: ᚾ = 4261: ᚻ = 4271: ᚾ = 4281: ᚻ = 4291: ᚾ = 4301: ᚻ = 4311: ᚾ = 4321: ᚻ = 4331: ᚾ = 4341: ᚻ = 4351: ᚾ = 4361: ᚻ = 4371: ᚾ = 4381: ᚻ = 4391: ᚾ = 4401: ᚻ = 4411: ᚾ = 4421: ᚻ = 4431: ᚾ = 4441: ᚻ = 4451: ᚾ = 4461: ᚻ = 4471: ᚾ = 4481: ᚻ = 4491: ᚾ = 4501: ᚻ = 4511: ᚾ = 4521: ᚻ = 4531: ᚾ = 4541: ᚻ = 4551: ᚾ = 4561: ᚻ = 4571: ᚾ = 4581: ᚻ = 4591: ᚾ = 4601: ᚻ = 4611: ᚾ = 4621: ᚻ = 4631: ᚾ = 4641: ᚻ = 4651: ᚾ = 4661: ᚻ = 4671: ᚾ = 4681: ᚻ = 4691: ᚾ = 4701: ᚻ = 4711: ᚾ = 4721: ᚻ = 4731: ᚾ = 4741: ᚻ = 4751: ᚾ = 4761: ᚻ = 4771: ᚾ = 4781: ᚻ = 4791: ᚾ = 4801: ᚻ = 4811: ᚾ = 4821: ᚻ = 4831: ᚾ = 4841: ᚻ = 4851: ᚾ = 4861: ᚻ = 4871: ᚾ = 4881: ᚻ = 4891: ᚾ = 4901: ᚻ = 4911: ᚾ = 4921: ᚻ = 4931: ᚾ = 4941: ᚻ = 4951: ᚾ = 4961: ᚻ = 4971: ᚾ = 4981: ᚻ = 4991: ᚾ = 5001: ᚻ = 5011: ᚾ = 5021: ᚻ = 5031: ᚾ = 5041: ᚻ = 5051: ᚾ = 5061: ᚻ = 5071: ᚾ = 5081: ᚻ = 5091: ᚾ = 5101: ᚻ = 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THE FOUR GOSPELS.

GOTHIC: ANGLO-SAXON: WYCLIFFE: TYNDALE:

AIWAGGELYO
bairh
Mappait,
MARKU, LUKAN,
yah
IOEANNEN :

Translated from
THE GREEK,
by
ULPHILAS,
Bishop of
THE MOESO-GOTHS,
between
A.D. 348 and 388,
about
A.D. 360.

ÐA FEOWER
CRISTES BÉC,
on
Engliscum
gereorde :

Translated from the
VETUS ITALICA,
and printed chiefly
from a MS.
written between
A.D. 990 and A.D. 1050;
probably about
A.D. 995.

THE
GOSPEL
of
MATHEU,
MARK, LUKE,
and
JOON
in Englische :

Translated from the
LATIN VULGATE,
by
JOHN WYCLIFFE,
and printed
from
a manuscript,
written
about
A.D. 1389.

THE
GOSPELL
of
S. MATHEW,
S. MARKE, S. LUKE,
and
S. IHON :

Translated from
THE GREEK,
by
WILLIAM TYNDALE,
and printed
from
the first edition,
published
in
A.D. 1526.

HÉR ONGINNEP

AIWAGGELYO†

ÞAIRH

MAPPALU

ÐÆT GÓDSPELL†

ÆFTER

MATHEUS GERECEDNYSSE.

Is wanting till Chapter V, 15: except a few verses and fragments of verses, the sources of which are indicated in the notes†.

CHAP. I. 1 Hér is on cneorisse bōc Hælandes Cristes, Dauides suna, Abrahames suna.

2 Sōþlice Abraham gestrýnde Isaac. Isaac gestrýnde Iacob. Iacob gestrýnde Iudam and his gebróðra.

3 Iudas gestrýnde Phares and Zaram, of ðam wífe ðe wæs genemned Tamar. Phares gestrýnde Esrom. Esrom gestrýnde Aram.

4 Aram gestrýnde Aminadab. Aminadab gestrýnde Naason. Naason gestrýnde Salmon.

5 Salmon gestrýnde Booz, of ðam wífe Raab. Booz gestrýnde Obeth, of ðam wífe Ruth. Obeth gestrýnde Iesse.

6 Iesse gestrýnde ðone cyning Dauíd. Dauíd cyning gestrýnde Salomon, of ðam wífe ðe wæs Urias wíf.

7 Salomon gestrýnde Roboam. Roboam gestrýnde Abiam. Abia gestrýnde Asa.

8 Asa gestrýnde Iosaphath. Iosaphath gestrýnde Ioram. Ioras gestrýnde Oziam.

9 Ozias gestrýnde Ioatham. Ioatham gestrýnde Achaz. Achaz gestrýnde Ezechiam.

10 Ezechias gestrýnde Mannasen. Mannases gestrýnde Amon. Amon gestrýnde Iosiam.

11 Iosias gestrýnde Iechoniam and his gebróðru, on Babilonis geleorednysse.

12 And æfter Babilonys geleorednysse, Iechonias gestrýnde Salathiel. Salathiel gestrýnde Zorobabel.

† Refers to the Chapter and Verse of the Notes at the end of the Volume, belonging to that Version, and the Word of the Verse after which the † stands.

MEERE BIGYNNETH
THE GOSPEL
OF
MATHEU.

CHAP. I. 1 The boke of generacioun of Jhesu Crist, the sone of Dauyd, the sone of Abraham.

2 Abraham gendride^t Ysaac. Ysaac forsothe bigate Jacob. Jacob forsothe bigate Judas and his bretheren.

3 Judas forsothe bigate Phares and Zaram, of Thamar. Phares forsothe bigate Esrom. Esrom forsothe bigate Aram.

4 Aram forsothe bigate Amynadab. Amynadab forsothe bigate Nason. Nason forsothe bigate Salmon.

5 Salmon forsothe bigate Booz, of Raab. Booz forsothe bigate Obeth, of Ruth. Obeth forsothe bigate Gesse.

6 Jesse forsothe bigate Dauith the kyng. Dauith forsothe kyng bigate Salomon, of that *womman* that was Uries *wyf*.

7 Salomon forsothe bigate Roboam. Roboam forsothe bigat Abias. Abias forsothe bigate Asa.

8 Asa forsothe bigate Josophat. Josophat forsothe bigate Joram. Joram forsothe bigate Osias.

9 Osias forsothe bigate Joathan. Joathan forsothe bigate Achaz. Achaz forsothe bigate Ezechie.

10 Ezechie forsothe bigate Manasses. Manasses forsothe bigate Amon. Amon forsothe bigate Josias.

11 Josias forsothe bigate Jechonyas and his bretheren, in to transmigracyoun of Babiloyne.

12 And after the transmygracyoun of Babiloyne, Jechonias bigate Salatiel. Salatiel forsothe bigate Zorobabel.

THE
GOSPELL
OF
S. MATHEW.

CHAP. I. 1 Tys is the boke off the generacion off Jhesus Christ, the sonne of David, the sonne also of Abraham.

2 Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren.

3 Judas begat Phares and Zaram, off Thamar. Phares begat Esrom. Esrom begat Aram.

4 Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.

5 Salmon begat Boos, of Rahab. Boos begat Obed, of Ruth. Obed begat Jesse.

6 Jesse begat David the kynge. David the kynge begat Solomon, of her that was the wyfe of Ury.

7 Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.

8 Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias.

9 Osias begat Joatham. Joatham begat Achas. Achas begat Ezechias.

10 Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias.

11 Josias begat Jechonias and hys brethren, aboute the tyme of the captivete of Babilon.

12 After they wer ledd captive to Babilon, Jechonias begat Salathiel. Salathiel begat Zorobabel.

13 Zorobabel gestrýnde Abiud. Abiud gestrýnde Eliachim. Eliachim gestrýnde Azor.

14 Azor gestrýnde Sadoc. Sadoc gestrýnde Achim. Achim gestrýnde Eliud.

15 Eliud gestrýnde Eleazar. Eleazar gestrýnde Mathan. Mathan gestrýnde Iacob.

16 Iacob gestrýnde Ioseph, Marian wer, of ðære was áccenned se Hælend, ðe is genemned Crist.

17 Eornostlice ealle cneoressa fram Abrahame oð Dauid synd feowertyne cneoressa, and fram Dauide oð Babilonis geleorednysse feowertyne cneoressa, and fram Babilonis geleorednesse oð Crist feowertyne cneoressa¹.

18 Sôplíce ðus was Cristes cneores. Ðá ðæs Hælandes mōdor, Maria, was Iosepe beweddod, ær hī to somne becomun, heo was gemēt on innoðe hæbende of ðam Hālegan Gāste.

19 Sôplíce Iosep, hyre wer, ðā he was rihtwis, and nolde hī gewiðmærsian, he wolde hī dihlíce forlætan.

20 Him ðā sôplíce ðās þing pencendum, Drihtnes engel on swefnum ætýwde, and him to cwæþ, Iosep, Dauides sunu, nelle ðú ondrædan Marian, ðine gemæccæan, to onfōnne; ðæt on hyre áccenned ys hyt ys of ðam Hālgan Gāste.

21 Witodlice heo cenþ sunu, and ðú nemst hys naman Hælend: He sôplíce hys fole hāl gedēþ fram hyra synnum.

22 Sôplíce eal ðys was geworden, ðæt gefylled wære, ðæt fram Drihtne gecweden was þurh ðone witegan.

23 Sôplíce! seo fæmne hæþ on innoðe, and heo cenþ sunu, and hī nemnaþ his naman Emanuhel, ðæt ys gereht on úre gepeode, God mid us.

24 Ðá árás Iosep of swefene, and dyde swā Drihtnes engel him bebead, and he onfēng hys gemæccæan;

25 And he ne grētte hī, [oð ðæt]⁺ heo cende hyre frum-cennedan sunu, and nemde hys naman Hælend.⁺

31 Iþ gabairiþ sunu, yah haitais
name is Iesu:†

13 Zorobabel forsothe begate Abyut. Abyut forsothe bygate Eliachim. Eliachym forsothe bigate Asor.

14 Asor forsothe bigate Sadoc. Sadoc forsothe bygate Achym. Achym forsothe bygate Elyut.

15 Elyut forsothe bygate Eleasar. Eleasar forsothe bigate Mathan. Mathan forsothe bigate Jacob.

16 Jacob forsothe bigate Joseph, the husbond of Marie, of whiche Marie Jesus is born, that is clepid Crist.

17 And so alle generaciouns from Abraham til to Dauith *ben* fourtene generaciouns, and fro Dauith vnto transmygracioun of Babiloyne *ben* fourtene generaciouns, and from the transmygracioun of Babiloyne vnto Crist *ben* fourtene generaciouns.

18 Forsoth the generacioun of Crist was thus. Whane Marie, his modir, was spousid to Joseph, bfore that thei shulden come to gidre, she is foundun hauynge in the wombe of the Holy Goost.

19 Joseph forsothe, hir husbond, when he was iust man,[†] and wolde not pupliche[†] hir, wolde priuily forsake hire.

20 Sothely hym thenkyng these thingus, lo! the angel of the Lord aperide in sleepe[†] to hym, sayinge, Joseph, the sone of Dauyd, nyl thou drede to take Marie, thi wyf; forsothe that thing that is born in hire is of the Holy Goost.

21 Sothely she shal bere a sone, and thou shalt clepe his name Jesus; for he shal make his peple saif fro her synnes.

22 Forsothe al this thing was don, that it shulde be fulfillid, that thing that was seid by a prophete, seiynge,

23 Loo! a virginne shal haue in wombe, and she shal bere a sone, and his name shal be clepid Emanuel, that is interpretid,[†] God with us.

24 Sothely Joseph rysynge vp fro sleep, did as the angel of the Lord comaundið hym, and toke his wijf;

25 And he knewe hir nat, til she hau boren hir first bygoten sone, and clepid his name Jhesus.

13 Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor.

14 Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud.

15 Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob.

16 Jacob begat Joseph, the husbände off Mary, of whome was boren that Jhesus, which is called Christ.

17 All the generacions from Abraham to David are fowretene generacions, and from David vnto the captivete of Babilon are fowrtene generacions, and from the captivete of Babilon vnto Christ are also fowrtene generacions.

18 The byrthe off Christe was on thys wyse. When hys mother, Mary, was maryed vnto Joseph, before they cam to dwell togedder, she was founde with chylde by the Holy Goost.

19 Then her husbände, Joseph, beinge a perfect man, and loth to defame her, was mynded to put her awaye secretly.

20 Whill he thus thought, behold! the angell of the Lord apered vnto him in slepe, sainge, Joseph, the sonne of David, feare not to take vnto the Mary, thy wyfe; for that which is conceaved in her is of the Holy Goost.

21 She shall brynge forthe a sonne, and thou shalt call his name Jesus; for he shall save his people from their synnes.

22 All thys was done to fulfill that which was spoken of the lorde be the prophet, saynge,

23 Beholde! a mayde shalbe with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is as moche to saye be interpretacon, as God with vs.

24 Joseph as sone as he awoke out of slepe, did as the angell off the Lorde bade him, and toke hys wyfe vnto hym;

25 And knewe her not, tyll she had brought forth her fyrst sonne, and called hys name Jesus.

CHAP. II. 1 Eornustlice dā se Hælend
 ācenned wæs on Iudeiscere Bethleem, on
 dæs cyninges dagum Herodes, dā comon
 dā tungol-witegan fram east-dæle to
 Hierusalem,

2 And cwædon, Hwær ys se. Iudea
 cuning ðe ācenned ys? sōþlice we ge-
 sáwon hys steorran on east-dæle, and we
 comon us him to ge-eadmēdenne.

3 Dā Herodes ðæt gehýrde dā wearp
 he gedréfed, and eal Hierosolim-waru
 mid him.

4 And dā gegaderode Herodes ealle
 caldras ðæra sacerda, and folces wíteras,
 and áxode, hwær Crist ācenned wære.

5 Dā sádon hī him, On Iudeiscere
 Bethlem; witodlice ðus ys áwriten þurh
 done witegan,

6 And dū, Bethleem, Iudea land, witod-
 lice ne eart dū læst on Iuda ealdrum;
 of ðe forþ-gæþ se here-toga, se ðe recp
 mīn folc Ísrahel.

7 Herodes dā clypode on sunder-
 spræce ða tungel-witegan, and befran hī
 georne hwænne se steorra him æteowde.

8 And he ásende hī to Bethlem, and
 ðus cwæp, Farap, and áxiap geornlice be
 ðam cilde, and ðonne ge hyt gemétaþ,
 cýðap eft me, ðæt ic cume and me to
 him gebidde.

9 Dā hī ðæt gebod gehýrdon, dā fēr-
 don hī. And sōþlice! se steorra, ðe hī
 on east-dæle gesáwon, him befóran fērde,
 oð he stód ofer, ðær ðæt cild wæs.

10 Sōþlice dā, ða tungel-witegan ðone
 steorran gesáwon, [lig][†] fægenodon
 swýðe myclum gefean.

11 And ganggende into ðam huse, hī
 gemétton ðæt cild mid Marian, hys mé-
 der; and hī ápénedon hī, and hī to him
 gebædon. And hī untýndon hyra gold-
 hordas, and him lác brohton, ðæt wæs
 gold, and réels, and myrre.

12 And hī áfengon andsware on swef-
 num, ðæt hī eft to Herode ne hwyrfdon,
 ac hī on óðerne weg on hyra ríce férdon.[†]

13 Dā hī dā férdon, dā ætywde Drihtnes

CHAP. II. 1 Therefore when Jhesus was born in Bethlem of Juda, in the days of kyng Herode, loo ! kyngis^t camen fro the west to Jerusalem,

2 Sayinge, Wher is he, that is borun kyng of Jewis ? forsothe we han seyn his sterre in the este, and we comen for to wirshipe hym.

3 Sothely kyng Herode herynge is trublid, and al Jerusalem with him.

4 And he, gedrynge to gidre alle the princis of prestis, and scribis of the peple, enquiride of hem, wher Crist shulde be borun.

5 And thei seiden to hym, In Bethlem of Juda ; for so it is writen bi a prophete,

6 And thou, Bethlem, the lond of Juda, thou art nat the leste in the princis of Juda ; for of thee a duk shal gon out, that shal gouerne my peple of Yrael.

7 Than Herode, priuily the kyngis clepid to hym, bisily lernyde of hem the tyme of the sterre that apperide to hem.

8 And he, sendyng hem in to Bethlem, saide, Go see, and axe see bisily of the chylde, and whan see han founden, telle azein to me, that and Y cummynge wirshipe hym.

9 The whiche, when thei hadden herde the kyng, wenten away. And loo ! the sterre, the whiche thei sayen in este, wente biforn hem, til that it cummynge stood aboue, wher the child was.

10 Forsothe thei, seeyng the sterre, ioiyeden with a ful grete ioie.

11 And thei, entryng the hous, founden the child with Marie, his modir ; and thei fallyng doun worshipiden hym. And her tresours opnyd, thei offreden to hym ziftis, gold, encense, and merre.

12 And answer taken in sleep, that thei shulden not turne azein to Herode, thei ben turned by an other way in to her cuntree.

13 And when thei hadden gon away,

CHAP. II. 1 WHEN Jesus was borne in Bethlem a toune of Jury, in the tyme of king Herode, beholde ! there cam wyse men from the est to Jerusalem,

2 Saynge, Where is he, that is borne kyng of the Jues ? we have sene his starre in the est, and are come to worship hym.

3 Herode the kyng after he hadd herde thys was troubled, and all Jerusalem with hym.

4 And he sent for all the chefe prestes, and scribes off the people, and demaunded off them, where Christ shulde be borne.

5 They sayde vnto hym, In Bethlem a toune of Jury ; for thus it is written be the prophet,

6 And thou, Bethlem, in the londe of Jury, shalt not be the leest as per- teynynge to the princes of Juda ; for out of the shal come a captaine, whych shall govern my people Israhel.

7 Then Herod prevely called the wyse men, and dyligently enquiryed of them the tyme of the starre that appered.

8 And sent them to Bethlem, saynge, When ye be come thyder, searche dyligently for the childe, and when ye have founde hym, bringe me worde, that Y maye come and worshippe hym also.

9 When they had herde the kyng, they departed. And lo ! the starre, whych they sawe in the este, went before them, vntyll it cam and stod over the place, where the chylde was.

10 When they sawe the starre, they were marveylosly gladd.

11 And entred into the house, and founde the childe with Mary, hys mother ; and kneled doune and worshipped hym. And opened there treasours, and offred unto him gyftes, gold, franckynsence, and myr.

12 And after they were warned in ther slepe, that they shulde not go ageyne to Herod, they retourned into ther awne countre another way.

13 After that they were departed, lo !

engel Iosepe on swefnum, and ðus cwæp, Aris, and nim ðæt cild and his mōdor, and fleoh on Egypta-land, and beo ðær, oð ðæt ic ðē secge; toweard ys, ðæt Herodes sēcþ ðæt cild, to forspillenne.

14 He ārās ðā, and nam ðæt cild and his mōdor on niht, and fērde on Egyptum,

15 And wæs ðær oð Herodes forp-sīþ; ðæt wære gefylled, ðæt ðe fram Drihtne geoweden wæs purh ðone witegan, Of Egyptum ic minne sunu geclypode.

16 Ðā wæs Herodes swýðe gebolgen, forðam ðe he bepæht wæs fram ðam tungel-witegum; and he ásende ðā and ofslōh ealle ða cild, ðe on Bethleem wæron, and on eallum hyre gemærum, fram twý-wintrum cilde and binnan ðam, æfter ðære tide ðe he ge-axode fram ðam tungel-witegum.

17 Ðā wæs gefylled, ðæt geoweden wæs purh Hieremiam, ðone witegan,

18 Stefn wæs on hēhnysse gehýred, wóp and mycel potorung, Rachel weop hyre bearn, and heo nolde beon gefrēfred, forðam ðe hi næron.*

19 Sôþlice ðā Herodes wæs forþfaren, witodlice! on swefne Drihtnes engel ætýwde Iosepe on Egyptum,

20 And ðus cwæp, Aris, and nim ðæt cild and his mōdor, and far on Israhela land; nú synd forþfarene ðe ðæs cildes sawle sóhton.

21 He ārās ðā, and onfēng ðæt cild and his mōdor, and com on Israhela land.

22 Ðā he gehýrde ðæt Archelaus rixode on Iudea þeode, for ðæne Herodem, he ondred ðyder to farende. And, on swefnum gemynegod, he fērde on Galileisce dælas;

23 And he com ðā and eardode on ðære ceastre, ðe is genemned Nazareth, ðæt wære gefylled, ðæt geoweden wæs purh ðone witegan, Forðam ðe he Nazarenisc byþ genemned.†

loo! the angel of the Lord apperide in sleep to Joseph, saynge, Ryse vp, and take the child and his modir, and flee in to Egipt, and be thou there, til that I seye to thee; sothely it is to cume, that Herode seeke the child, for to lese hym.

14 The whiche *Joseph*, rysynge vp, toke the childe and his modir by nyzte, and wente into Egipt,

15 And was there til to the deth of Erode; that it shuld be fulfillid, that thing that was said of the Lord by the prophete, saynge, Fro Egypt Y haue clepide my sone.

16 Thanne Erode seeynge that he was scorned[†] of the kyngis, was gretely wroth; and he sendynge slew³ alle the children, that weren in Bethlem, and in alle the eendis of it, fro two 3eer age and with ynne, after the tyme that he hadde souzt out of the kyngis.

17 Than it was fulfillide, that thing that was said by Jeremye, the prophete, saynge,

18 A voice is herd an hee3e, weepynge and myche weilynge, Rachel weepynge hir sonys, and she wolde not be comfortid, for thei ben not.

19 Sothely Erode dead, loo! the angel of the Lord apeeride in sleep to Joseph in Egipt,

20 Saynge, Ryse vp, and take the childe and his modir, and go in to the lond of Yrael; for thei that souzten the lijf of the chylde ben dead.

21 The whiche *Joseph*, rysynge vp, toke the child and his modir, and cam in to the lond of Yrael.

22 Forsothe he heerynge that Archelaus regned in Jude for Eroude, his fadir, dred for to go thidir. And he, monestid in sleep, wente in to the parties of Galilee;

23 And he cummynge dwelte in a citee, that is clepid Nazareth, that it shulde be fulfillid, that thing that is said by prophetis, For whi he shal be clepid of Nazareth.

the angell of the Lorde apered to Joseph in his slepe, saynge, Aryse, and take the childe and his mother, and flye in to Egipte, and abyde there, tyll Y bringe the worde; for Herod wyll seke the chylde, to destroye hym.

14 Then he arose, and toke the chylde and his mother by night, and departed in to Egipte,

15 And was there vnto the deeth of Herod; to fulfill that which was spoken of the Lorde by the prophet, which sayeth, Out of Egipte have Y called my sonne.

16 Then Herod perceavyng that he was mooeked off the wyse men, was exceedynge wroth; and sent forth and slue all the chyliden, that were in Bethleem, and in all the costes there of, as many as were two yere old and vnder, accordynge to the tyme which he had diligently searched oute of the wyse men.

17 Then was fulfilled that which was spoken be the prophet, Jeremi, saynge,

18 On the hilles was a voyce herde, mournynge wepyng and greate lamentacion, Rachel wepyng ffor her chyliden, and wolde nott be comforted, because they were not.

19 When Herod was deed, lo! an angell off the Lorde apered vnto Joseph in Egipte,

20 Saynge, Arise, and take the chylde and his mother, and go in to the londe of Israhel; for they are deed which sought the chylde's deeth.

21 Then he arose vp, and toke the chylde and his mother, and cam into the londe of Israhel.

22 But when he herde that Archelaus did raygne in Jury in the roume off hys father, Herode, he was a frayde to goo thether. Notwithstondynge, after he was warned in his slepe, he tourned a syde into the parties off Galile;

23 And went and dwelt in a cite called Nazareth, to fulfill that which was spoken be the prophetes, He shalbe called of Nazareth.

3 Stibna wopyandins in supidai, Man-weid wig Frauyins ; raihtos waurkeip staigos is. †

7 . . . Kuni nadre, whas gataiknida izwis þliuhan faura þamma anawairpin hatiza ? †

8 Waurkyaip nu akran wairþata idreigcs. †

9 Yah ni [þuggkyaip] qiþan in izwis, Attan aigum Abraham ; qiþa auk izwis, þatei mag Guþ us stainam þaim urraisyan barna Abrahamas. †

10 Appan yu so aqizi at waurtim bagme ligip ; ail nu bagme unbairandane akran god, usmaitada, yah in fon galagyada. †

11 Ik allis izwis dauþya in watin, [du idreigai] ; ip sa afar mis gagganda swinpoza mis ist, pizei ik ni im wairþs [skohans bairan] ; sah [þan] izwis dauþeip in Ahmin Weihamma [yah funin]. †

CHAP. III. 1 On ðam dagum com Iohannes se Fulluhtere, and bodude on ðam wéstene Iudeæ,

2 And cwæþ, Dōþ dæd-bōte, sōþlice genealæcep heofona rice.

3 Dis ys se, be ðam ðe gecweden ys þurh Esaia, ðone witegan, Clypiendes stefn wæs on wéstene, Gegearwiap Drihtnes weg ; dōþ his siðas rihte.

4 Se Iohannes wītodlice hæfde reaf of olfenda hærum, and fellenne gyrdel embe hys lendenu ; and hys mete wæs gærstapan, and wudu hunig.

5 Ðā fērde to him Hierosolim-waru, and eal Iudea peod, and eal ðæt rice wið geondam Iordanen ;

6 And hī wæron gefullode on Iordane fram him, and hī andettan hyra synna.

7 Sōþlice ðā he gesēh manega ðæra Sunder-hālgena, and ðæra Riht-wisendra to his fulluhte cumende, he cwæþ to him, Iā næddrena cyn, hwā geswutelode eow to fleonne fram ðam toweardan yrrē ?

8 Eornostlice dōþ mēdemne weastm ðæra dæd-bōte,

9 And ne cweðað betwux eow, We habbaþ Abraham us to fæder ; sōþlice ic seege eow, ðæt God ys swā mihtig ðæt he mæg of ðysum stānum āwececan Abrahames bearn.

10 Eallunga ys seo æx to ðæra treowa wurtrumum āsett ; eornustlice ælc treow ðe gōdne wæstm ne bringþ, byþ forcorfen, and on fȳr āworpen.

11 Witodlice ic eow fullige on wætere, to dæd-bōte ; se ðe æfter me towerd ys he ys strengra ðonne ic, ðæs gescȳ neom ic wyrðe to berenne ; he eow fullaþ on Hālgum Gāste and on fȳre.

12 Ðæs fann ys on his handa, and he āfeormaþ his þȳrscel-flōre, and he gegaderað his hwaete on his bern ; ða ceafu he forbærnþ on unādhwæscendlicum fȳre. †

13 Ðā com se Hælend fram Galilea to Iordane to Iohanne, ðæt he hine fullode.

14 Iohannes ðā sōþlice forbead him,

CHAP. III. 1 In thilke days came Joon Baptist, prechynge in the desert of Jude,

2 Saynge, Do 3e penaunce, for the kyngdom of heuens shal nei3.[†]

3 Forsothe this is he, of whom it is said by Ysaye, the prophete, A voice of a crynge in desert, Make 3e redy the wayes of the Lord; make 3e ryhtful the pathes of hym.

4 Forsothe that ilk Joon hadde cloth of the heeris of cameylis, and a girdil of skyn aboute his leendis; sothely his mete weren locustis, and hony of the wode.

5 Thanne Jerusalem wente out to hym, and al Jude, and al the cuntre aboute Jordan;

6 And thei weren cristenyd of hym in Jordan, knowlechyng there synnes.

7 Sothely he seeynge many of Pharisees and of Saducees commynge to his bapteme, saide to hem, Generaciouns of eddris, who shewide to 3ou for to flee fro wrath to cumme?

8 Therefore do 3ee worthi fruytis of penaunce,

9 And nyl 3e say with ynne 3ou, We han the fadir Abraham; sothely Y saye to 3ou, for whi God is mi3ti to reyse vp of these stonys the sonys of Abraham.

10 For now the axe is putt to the rote of the tree; sothely euery tree that makith nat good fruyt, shal be kitt down, and shal be sent in to fjr.

11 Forsothe Y cristene 3ou in water, in to penaunce; forsothe he that is to cumme after me is strengre than Y, whos shon Y am not worthi to bere; he shal baptise[†] 3ow in the Holy Goost and fjr.

12 Whos wynwing cloth[†] in his hond, and he shal fully clense his corne floore, and shal gedre his corne in to his berne; but chaffis he shal brenne with fyr unquenchable.[†]

13 Thanne Jhesus came fro Galilee in to Jordan to Joon, for to be cristned of hym.

14 Soothly Joon forbeed hym, saynge,

CHAP. III. 1 In those dayes Jhon the Baptiser cam, and preached in the wildernes off Jury,

2 Saynge, Repent, the kyngdome of heven is at honde.

3 This is he, of whom it is spoken be the prophet, Esay, which sayeth, The voyce off a cryer in wyldernes, Prepare the Lordes way; and make hys pathes strayght.

4 This Jhon had hys garment off camels heer, and a gerdell off a skynne aboute his loynes; hys meate was locustes, and wyldre hony.

5 Then went oute to hym Jerusalem, and all Jury, and all the region rounde aboute Jordan;

6 And were baptised of hym in Jordan, knoledging their synnes.

7 When he sawe many off the Pharises and off the Saduces come to hys baptism, he sayde vnto them, O generacion of vipers, who hath taught you to fle from the vengeance to come?

8 Brynge forth therefore the frutes belongynge to repentaunce.

9 And se that ye ons thinke not to saye in yourselves, We have Abraham to oure fader; for I say vnto you, that God is able off these stonys to rayse vp chyldren vnto Abraham.

10 Even now is the ax put vnto the rote of the trees; soo that every tree which bringeth not fforthe goode frute, shalbe hewne doune, and cast into the fyre.

11 I baptise you in water, in token of repentaunce; but he that cometh after me is myghtier then I, whose shues I am not worthy to beare; he shal baptise you with the Holy Gost and with fyre.

12 Which hath also his fan in his hond, and will pource his floore, and gadre the wheet into his garner; and will burne the chaffe with everlastynge fyre.

13 Then cam Jhesus from Galilee into Jordan to Jhon, ffor to be baptised off hym.

14 But Jhon fforbade hym, saynge, I

and cwæþ. Ic sceal fram ðē beon gefullod,
and cymst dū to me ?

15 Ðā andswarode se Hælend him
and cwæþ. Læt nú, ðus unc gedafenap
ealle rihtwisnesse gefyllan. Ðā forlét
he hine.

16 Sôþlice ðā se Hælend gefullod was,
hrædlice he ástáh of ðam wætere ; and
him wurdon ðær rihte heofenas ontýn-
ede, and he geseah Godes Gást nider-
stigende swá swá culfran, and wunigende
ofer hyne ;

17 And sôþlice ! ðā com stefn of heof-
enum, and ðus cwæþ, Hēr is mīn se
gecorena sunu, on ðam me gelicode.[†]

CHAP. IV. 1 Ðā was se Hælend gelæd
fram Gaste on wēsten, ðæt he wære fram
deofle costud.

2 And ðā ðā he fæste feowurtig daga
and feowurtig nihta, ðā ongan hyne
syððan hingrian.

3 And ðā genealæhte se costnigend,[†]
and cwæþ, Gyf dū Godes sunnu sý, cwep
ðæt ðās stānas to hlāfe gewurdon.

4 Ðā andswarode se Hælend, Hit ys
áwriten, Ne leofap se man be hlāfe ánum,
ac be ælcon worde ðe of Godes mūpe grēp.

5 Ðā gebrohte se deofol hine on ða
hālgan ceastre, and ásette hine ofer ðæs
temples healnesse, and cwæþ to him,

6 Gyf dū Godes sunu eart, ásend ðē
donne nyðer ; sôþlice hit ys áwriten, Ðæt
he his englum bebead be ðē, ðæt hig ðē
on hyra handum beron, ðe-læs ðe ðín fôt
æt stáne ætsporne.

7 Ðā cwæþ se Hælend eft to him, Hit
ys áwriten, Ne costna dū Drihten ðinne
God.

8 Eft se deofol hine genam and lædde
hine on swiðe healne munt, and æteowde
him ealle middan-eardes ricu, and hyra
wuldor ;

9 And cwæþ to him, Ealle ðās ic sylle
ðē, gyf dū feallende to me ge-eadmétst.

4 . . . Ni bi hlaib ainana libaid
manna, ak bi all waurde[†]

5 . . . yah gasatida ina ana gib-
lin alhs, yah qap du imma,[†]

6 Yabai sunus siyais Guþs, wairp þuk
dalap ; gamelid iſt auk, Þatei aggilum
seinaim anabiudip bi þuk, yah ana handum
þuk ufhaband, ei whan ni gastaggyais by
staina fotu þeinana.[†]

7 Ni fraisais Frauyan Guþ
þeinana.[†]

10 [þanuh] imma Iesus qap . . gamelid

10 Ðā cwæþ se Hælend to him, Gang

I owe for to be cristned of thee. and thou comest to me?

15 Forsothe Jhesus answerge saide to hym, Suffre now, for so it becummeth vs for to fulfille all riȝtwisnesse. Than Joon leete hym.[†]

16 Forsothe Jhesus cristened steiȝ vp anon fro the water; and loo! heuens ben opened to hym, and he say the Spirit of God cummynge down as a culuer, and cummynge vpon hym;

17 And loo! a voice fro heuenes, sayinge, This is my byloued sone, in the whiche I haue plesid to me.

CHAP. IV. 1 Thanne Jhesus was led in to desert of a spirit, that he shulde be temptid of the deuyl.

2 And whanne he hadde fastid fourty dayes and fourety niȝtis, afterward he hungride.

3 And the tempter cummynge niȝ, saide to hym, Ȝif thou be Goddis sone, say that these stoons be maad looues.

4 The whiche answerynge said to hym, It is wryten, A man lyueth not in breed aloon, bot in euery word that cometh forth fro the mouthe of God.

5 Thanne the deuyl toke hym in to an hooly citee, and sette hym on the pynacle of the temple, and saide to hym,

6 Ȝif thou be Goddis sone, sende thee down; sothely it is wryten, For to his aungels he comaundide of thee, and thei shulden take thee in haondis, lest perauenture thou hurte thi fote at a stoon.

7 Eftsone Jhesus saith to hym, It is wryten, Thou shalt not tempte the Lord thi God.

8 Eftsone the deuyl toke hym in to a ful hecȝ hill, and shewide to hym alle the rewmys of the world, and the glorie of hem;

9 And saide to hym, Alle these thingis I shal ȝeue to thee, Ȝif thou fallynge down shalt worshippe me.

10 Than Jhesus saide to hym, Go,

ought to be baptyssed off the, and comest thou too me?

15 Jesus answered and sayde to hym, Lett hyt be so now, for thus hit becommeth us to fulfyll all riȝtewesnes. Then he suffred hym.

16 And Jesus as sone as he was baptised cam strayght out of the water; and lo! heven was open vnto hym, and he sawe the Spirite of God descende lyke a dove, and lyght vppon hym;

17 And lo! there cam a voice from heven, sayng, Thys ys my deare sonne, in whom is my delyte.

CHAP. IV. 1 Then was Jesus ledd awaye of the spirite in to a desert, to be tempted of the devyll.

2 And when he had fasted fourtye dayes and fourtye nyghtes, att the last he was an hungred.

3 Then came vntyll hym the tempter, and sayde, Yff thou be the sonne of God, commande that these stones be made bred.

4 He answered and sayde, Yt is wryten, Man shall nott live only by breede, but by every worde that proceadeth out off the mouth off God.

5 Then the devyll tooke him vpp in to the holy cite, and set hym on a pynacle of the temple, and sayd vnto hym,

5 Yf thou be the sonne of God, cast thysylfe doune; for hit ys wrytten, He shall geve his angels charge over the, and with there handes the shall stey the vpp, that thou dashe not thy fote agaynst a stone.

7 Jesus sayde to hym, Hit ys wrytten also, Thou shalt not tempte thy Lorde God.

3 The devyll toke hym up agayne and ledde hym in to an exceedynge hye moun-tayne, and shewed hym al the kyngdomes of the worlde, and the beauty of them;

9 And sayde vnto hym, All these will I geve the, iff thou wilt faull doune and worship me.

10 Then sayde Jesus vnto hym, Avoyd

ist, [Auk] Frauyan Gup þeinana inweitis, yah imma ainamma fullafahyais.†

17 Īdreigoþ, atnewhida sik þiudangardi himine.†

18 . . . Wharbons þan faur marein Galeilaias, gasawh twans broþruns, Seimona, [saei heitada] Paitrus, yah Andraian, broþar is, wairpandans nati in marein; wesun auk fiskyans.

19 Yah qap im [Īesus], Hiryats afar mis, yah gatauya igqis nutans manne.†

20 [Īþ þai] sunsaiw afletandans þo natya, laistidedun afar imma.

21 Yah inngaggans framis yainpro, gasawh [anþarans twans broþruns,] Īakobu þana Zaibaidaiaus, yah Iohannen, broþar is, in skipa [miþ Zaibaidaiaiu, attin seinamma, manwyandans natya [seina], yah haihait ins.

22 Īþ þai sunsaiw afletandans þata skip yah attan seinana, [laistidedun] afar imma.†

ðu sceocca on bæc : sôþlice hit ys áwriten, To Drihtne ðinum Gode ðú ðe ge-eaðmetsþ, and him ánum þeowast.

11 Ðá forlét se deofol hine; and englas genealæhton, and him þenodon.†

12 Sôþlice ðá se Hælend gehýrde ðæt Iohannes belæwed wæs, ðá fêrde he to Galileam.

13 And forlætenre ðære ceastre Nazareth, he com, and eardode on Capharnaum, on ðam sæ-gemærum, on endum Zabulon and Neptalim,

14 Ðæt wære gefylled, ðæt ðe gecweden wæs þurh Esaia, ðone witegan,

15 †[Zabulones eorþu and Neptalimes eorþe, sæs weg ofer Iordane, ðara þeoda Galilea,]

16 Þeoda-folc ðe on þýstrum sæt geseah mycel leoht, and sittendum on gearde deapes sceade, is leoht up-ásprungon.

17 Syððan ongan se Hælend bodian, and cweðan, Dôþ ðæd-bôte, sôþlice heofona rice genealæcþ.†

18 Ðá se Hælend eode wið ða Galileiscean sæ, he geséh twegen gebróðru, Simonem, se wæs genemned Petrus, and Andream, his bróðor, sendende hyra nett on ða sæ; sôþlice hi wæron fisceras.

19 And he sæde him, Cumað æfter me, and ic dó ðæt gyt beoþ manna fisceras.

20 And hi ðær rihte forléton hyra net, and him fyligdon.

21 And ðá he ðanon eode, he geséh twegen ôðre gebróðru, Iacobum Zebedei, and Ioannem, his bróður, on seype mid hyra fæder, Zebedeo, remigende hyra net, and he clypode hi.

22 Hi ðá sóna forléton hyra nett and hyra fæder, and him fyligdon.†

23 And ðá befêrde se Hælend ealle Galileam, lérende on hyra gesomnungum, and he wæs bodiende góðspel ðæs rices, and hælande ælce ádle, and ælce untrumnysse on ðam folce.

24 And ðá fêrde his hlisa into ealle Syriam; and hi brohton him ealle yfel-

Sathanas ; forsothe it is wrytin, Thou shalt worshiþe the Lord thi God, and to hym alone thou shalt serue.

11 Than the deuēl lafte hym ; and loo ! angelis camen niȝe, and serueden to hym.

12 Sothely whanne Jhesus hadde herde that Joon was taken, he wente into Galilee.

13 And the cite of Nazaret laft, he came, and dwelte in the citee of Capernaum, beside the see, in the eendis of Zabulon and Neptalym,

14 That it shulde be fulfillid, that thing that was said by Ysay, the prophete,

15 The lond of Zabulon and the lond of Neptalym, the weye of the see ouer Jordan, of Galilee of hethene men,

16 The peple that dwelte in derknessis say grete liȝt, and men sittynge in the cuntree of shadowe of deeth, liȝt is sprunge to hem.

17 Fro thennus Jhesus bygan for to preche, and say, Do ȝe penaunce, forsothe the kyngdom of heuens shal cume niȝe.

18 Sothely Jhesus, walkynge bisidis the see of Galilee, say two bretheren, Symon, that is clepid Petre, and Andrew, his brother, syndynge nett in to the see ; forsothe thei weren fisheris.

19 And he saide to hem, Come ȝe after me, and I shal make ȝou to be maad fisheris of men.

20 And anon her nettis forsakyn, they suden hym.

21 And he goynge forth fro that place, say tweyn other bretheren, Jamys of Zebedee, and Joon, his brother, in the ship with Zebedee, her fadir, makynge aȝein[†] her nettis, and he clepide hem.

22 Sothely anon the nettis forsaken and the fadir, thei suden hym.

23 And Jhesus enuyraunȝe al Galilee, techynge in the synagogis of hem, and prechyng the gospel of kyngdam, and helynge al sorow,[†] and al sekenesse in the peple.

24 And his opynyoun[†] wente in to al Syrie ; and thei offriden to hym alle men

Satan ; for it is written, Thou shalt worshyp thy Lorde God, and hym only shalt thou serve.

11 Then the dyvell left hym ; and lo ! the angels cam, and ministred vnto hym.

12 When Jesus had herde that Jhon was taken, he departed in to Galilee.

13 And left Nazareth, and went, and dwelte in Capernaum, which is a cite apou the see, in the coostes off Zabulon and Neptalim,

14 To fulfill that whiche was spoken be Esay, the prophet, saynge,

15 Beholde the londe of Zabulon and Neptalim, the waye of the see beyonde Jordan, Galile off the Genty's,

16 The people whiche sat in derknes sawe greate lyght, and to them whiche sate in the region and shadowe of deeth, lyght is spronge.

17 From thatt tyme Jesus began to preache, and to say, Repent, for the kingdome of heven is at honde.

18 As Jesus walked by the see off Galile, he sawe two brethren, Simon, which was called Peter, and Andrew, his brother, castynge a neet into the see ; for they were fisshers.

19 And he sayde unto them, Followe me, and I will make you fissuers of men.

20 And they strayght waye lefte there nettes, and folowed hym.

21 And he went forthe from thence, and sawe other twoo brethren, James the sonne of Zebede, and Jhon, his brother, in the shippe with Zebede, their father, mendynge their nettes, and called them.

22 And they with out tarynge lefte the shyp and their father, and folowed hym.

23 And Jesus went aboute all Galile, teachyng yn their synagoges, and prechyng the gospell of the kyngdome, and healyng all manner of sicknes, and all manner dyseases amonge the peple.

24 And hys ffame spreed abroode through oute all Siria ; and they brought

hæbbende missenlicum ádlum, and on tintregum gegripene, and ða ðe deofel-seocnyssa hæfdon, and mónoð-seoce, and laman ; and he ða gehæælde.

25 And him fyligdon mycele menigu fram Galilea, and fram Decapoli, and fram Hierusalem, and fram Iudea, and fram begeondan Iordanen.†

CHAP. V. 1 Sôþlice ðā se Hælend gesēh ða menigu, he ástāh on ðone munt ; and ðā he sæt, ðā genealæhton his leorning-cnihtas to him.

2 And he ontýnde his mûþ, and lærde hi, and cwæþ,

3 Eadige synd† ða gástlican pearfan, forðam hyra ys heofena rice.

5 Eadige synd ða līpan, forðam ðe hi eorþan águn.

4 Eadige synd ða ðe nú wépaþ, forðam ðe hi beoþ gefréfrede.†

6 Eadige synd ða ðe for rihtwísnesse hingriap and þyrstaþ, forðam ðe hi beoþ gefyllede.

7 Eadige synd ða mild-heortan, forðam ðe hi mild-heortnyse begytaþ.

8 Eadige synd ða clæn-heortan, forðam ðe hi God geseoþ.

9 Eadige synd ða gesybsuman, forðam ðe hi beoþ Godes bearn genemne.

10 Eadige synd ða ðe ehtnyse poliaþ for rihtwisnyse, forðam ðe hyra ys heofonan rice.

11 Eadige synd ge, ðonne hi wyriaþ eow, and ehtaþ eow, and secgeap ælc yfel ongén eow legende, for me,

12 Geblissiaþ and gefægnaþ, forðam ðe eower mēd ys mycel on heofonum ; swá hi ehtun ða witegan ðe beforan eow wæron.

13 Ge synd eorþan sealt ; gyf ðæt sealt áwyrf, on ðam ðe hit gesyht biþ ? Hit ne mæg syððan to náhte, búton

3 Audagai þai unledans ahmin, unte [ize] ist þiudangardi himine.†

8 Audagai þai brainyahairtans, unte þai Guþ gasaiwhand.†

13 [Yus siyup] salt [airpos] ; īþ ya-bai salt baud wairþip, whe gasupoda ?†.

hauynge yuele, takyn with dyuers sorowis and tourmentis, and hem that hadden deuellis, and lunatijk men, and men in palsie, and he helide hem.

25 And there sueden hym many cumpanyes of Galilee, and of Decapoly, and of Jerusalem, and of Judee, and of bezonde Jordan.

vnto hym all sicke people, that were taken with diuers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsey, and he healed them.

25 And there folowed hym a greate nombre off people from Galile, and from the ten cites, and from Jerusalem, and from Jury, and from the regions that lye beyonde Jordan.

CHAP. V. 1 Jhesus forsothe, seyng cumpanyes, wente vp in to an hill; and when he hadde sete, his disciplis camen nize to hym.

2 And he, openynge his mouthe, tauzte to hem, sayinge,

3 Blessid *be* the pore in spirit, for the kingdam in heuenes is heren.

5 Blessid *be* mylde *men*, for thei shuln welde the eerthe.

4 Blessid *be* thei that mournen, for thei shuln be comfortid.[†]

6 Blessid *be* thei that hungren and thristen riȝtwisnesse, for thei shuln ben fulfillid.

7 Blessid *be* merciful *men*, for thei shuln gete mercye.

8 Blessid *be* thei that ben of clene herte, for thei shuln see God.

9 Blessid *be* pesible *men*, for thei shuln be clepid the sons of God.

10 Blessid *be* thei that suffren persecucioun for riȝtwisnesse, for the kyngdam of heuenes is herun.

11 Ȝee shulen *be* blessid, when men shulen curse ȝou, and shulen pursue ȝou, and shulen say al yuel aȝeins ȝou leezing, for me.

12 Ioye ȝee with yn forth, and glade ȝee with out forth, for ȝoure meede is plenteuouse in heuenes; forsothe so thei han pursued and prophetis that weren before ȝou.

13 Ȝee ben salt of the erthe; that ȝif the salt shal vanyshe away, wherynne shal it be saltid? To no thing it is

CHAP. V. 1 When he sawe the people, he went vp into a mountayne; and when he was set, his disciples cam vnto hym.

2 And he opened his mought, and tauht them, saynge,

3 Blessed are the poore in sprete, for theirs is the kyngdome off heven.

4 Blessed are they that morne, for they shalbe comforted.

5 Blessed are the meke, for they shall inheret the erth.

6 Blessed are they which longer and thurst for rightewesnes, for they shalbe filled.

7 Blessed are the mercifull, for they shall obteyne mercy.

8 Blessed are the pure in herte, for they shall se God.

9 Blessed are the maynteyners of peace, for they shalbe called the chyldren of God.

10 Blessed are they which suffre persecucion for rightewesnes sake, for theirs ys the kyngdome off heven.

11 Blessed are ye, when men shall revyle you, and persecute you, and shall falsly say all manner of yvell saynges agaynst you, ffor my sake.

12 Reioyce, and be glad, for greate is youre rewarde in heven; for so persecuted they the prophets which were before youre dayes.

13 Ye are the salt of the erthe; but and if the salt be once vnsavery, what can be salted ther with? It is thence-

15 ak ana lukarnastap-
in, yah liuhteip† allaim þaim in þamma
garda.

16 Swa liuhtyai liuhap izwar in and-
wairþya manne, ei gasaiwhaina izwara
goda waurstwa, yah hauhyaina attan
izwarana þana in himinam.

17 Ni hugyaiþ ei qemyau gatairan
witop, aiþþau praufetuns; ni qam ga-
tairan, ak usfullyan.

18 Amen auk qipa izwis, und þatei
usleiþiþ himins yah airþa, yota ains, aiþ-
þau ains striks, ni usleiþiþ af witoda,
unte allata wairþiþ.

19 Iþ saei nu gatairiþ aina anabusne
þizo minnistono, yah laisyai swa mans,
minnista haitada in þiudangardyai himi-
ne; iþ saei tauyiþ, yah laisyai swa, sah
mikils haitada in þiudangardyai himine.

20 Qipa auk izwis, þatei nibai manag-
izo wairþiþ izwaraizos garailhteins þau
þize bokarye yah Fareisaie, ni þau qimip
in þiudangardyai himine.

21 Hausidedup þatei qiþan iſt þaim
airizam, Ni maurþryais; iþ saei maurþr-
eiþ, skula wairþiþ stauai.

22 Appan ik qipa izwis, þatei whazuh
modags broþr seinamma sware, skula
wairþiþ stauai; iþ saei qiþiþ broþr sein-
amma, Raka, skula wairþiþ gaqumpai;
appan saei qiþiþ, Dwala, skula wairþiþ
in galainnan funins.

23 Yabai nu bairais aibr þein du hunsl-
astada, yah yainar gamuneis, þatei broþr-
ar þeins habaiþ wha bi þuk,

24 Aflet yainar þo giba þeina in and-
wairþya hunslastadis, yah gagg faurþis
gasibyon broþr þeinamma, yah biþe at-
gaggands atbair þo giba þeina.

ðæt hit sý út-áworpen, and sý fram mann-
um fortreden.

14 Ge synd middan-eardes leoht; **ne**
mæg seo ceaster beon behýd ðe byþ
uppan munt áset;

15 Ne hi ne ælaþ hyra leoht-fæt, and
hit under cyfe settaþ, ac ofer candel-stæf,
ðæt hit onlihte eallum ðam ðe on ðam
húse synd.

16 Swá onlihte eower leoht befóran
mannum, ðæt hi geseon eowre góðan
weorc, and wuldrian eowerne fæder ðe
on heofonum ys.†

17 Nelle ge wénan ðæt ic come towurp-
an ða æ, odðe ða witegan; ne com ic
ná towurpan, ac gefyllan.

18 Sôþes on eornost ic secge eow,
ærdam ðe gewite heofon and eorþe, án i,
odðe án prica, ne gewit fram ðære æ,
ærdam ealle þing gewurðan.

19 Eornostlice se ðe towyrpþ án of
ðysum læstum bebodum, and ða men
swá lærþ, se byþ læst genemned on heof-
onan rice; sôþlice se ðe hit dēþ, and
lærþ, se biþ mycel genemned on heofonan
rice.†

20 Sôþlice ic secge eow, búton eower
rihtwisnys máre sý ðonne ðæra writera
and Sundor-hálgena, ne gá ge on heof-
onan rice.

21 Ge gehýrdon ðæt gecweden wæs
on ealdum tidum, Ne ofsleh ðú; se ðe
ofslihþ, se byþ dóme scyldig.

22 Ic secge eow, sôþlice ðæt ælc ðe
yrsap hys bréðer, byþ dóme scyldig;
sôþlice, se ðe segy hys bréðer, Ðú áword-
ena, he biþ geþeahste scyldig; se ðe segy,
Ðú stunta, se byþ scyldig helle fýres.

23 Eornostlice gyf ðú bringst ðine lác
to weofode, and ðú ðær gepenegst, ðæt
ðín bróðor hæfþ ænig þing ágén ðe,

24 Læt ðær ðine lác befóran ðam al-
tære, and gang ær and gesybsuma wið
ðinne bróðer, and ðonne cum ðú syððan
and bring ðine lác.†

worth ouer, no bot that it be sent out,
and defoulid of men.

14 3e ben lizt of the world ; a citee
putt on an hill may nat be hid ;

15 Nether *men* tendyn a lanterne, and
putten it vnder a busshel, but on a can-
dilstike, that it 3eue lizt to alle that ben
in the hous.

16 So shyne 3oure lizt before men,
that thei see 3oure good werkis, and glo-
rifie 3oure fadir that is in heuens.

17 Nyle 3e gesse⁺ that Y came to
vndo⁺ the lawe, or the prophetis ; I came
not to vndo the lawe, but to fulfille.

18 Forsothe I say to 3ou trewthe, til
heuen and erthe passe, oon i⁺, or titil,
shal nat passe fro the lawe, til alle thingis
be don.

19 Therfore he that vndoth⁺ oon of
these leste maundementis, and techith
thus men, shal be clepid the leste in the
rewme of heuenes ; forsothe this that
doth, and techith, shal be clepid grete in
the kyngdome of heuenes.

20 Forsothe Y say to 3ou, no but 3if
3oure rjtwisnesse shal be more plenteu-
ouse than of scribis and Pharisees, 3ee
shulen not entreinto kyngdam of heuenes.

21 3ee han herde that it is said to
olde men, Thou shal nat slea ; forsothe
he that sleeth, shal be gylty of dome.

22 But I say to 3ou, that eueche that
is wrothe to his brother, shal be gylty
of dome ; forsothe, he that shal say to his
brother, Racha⁺, shal be gylty of coun-
seile ; sothly he that shal say, Fool⁺,
shal be gylti of the fjr of helle.

23 Therfore 3if thou offrist thi 3ift at
the auter, and there shalt bythenke, that
thi brother hath sum what azeins thee,

24 Leeue there thi 3ift before the au-
ter, and go first for to be reconseilid⁺ to
thi brother, and thanne thou cummyng
shalt offre thi 3ifte.

forthe goode for nothyng, but to be cast
oute at the dores, and that men treade it
vnder fete.

14 Ye are the light of the worlde ; a
cite that is set on an hill cannot be hid ;

15 Nether do men lyght a candell, and
put it vnder a busshel, but on a candel-
stick, and it lighteth all them which are
in the housse.

16 Se that youre light so shyne before
men, that they maye se youre good
workes, and glorify youre father which
is in heven.

17 Ye shall not thynke that I am come
to disanull the lawe, or the prophets ; no
I am nott come to disanull them, but to
fulfyll them.

18 For truely I saye vnto you, till
heven and erth perisshe, one iott, or one
tytle, of the lawe shall not scape, tyll all
be fulfilled.

19 Whosoever breaketh one of these lest
comaundmentes, and shall teache men
so, he shalbe called the leest in the kyng-
dome off heven ; but whosoever shall
observe, and teache them, that persone
shalbe called grete in the kyngdome off
heven.

20 For I saye vnto you, except youre
rightewesnes excede the rightewesnes off
the scribes and Pharises, ye cannot en-
tre into the kyngdome off heven.

21 Ye have herde howe it was sayd
vnto them off the olde tyme, Thou shalt
not kyll ; whosoever shall kyll, shalbe in
daunger of iudgement.

22 But I say vnto you, whosoever his
angre with hys brother, shalbe in daun-
ger off iudgement ; whosoever shall saye
vnto his brother, Racha, shalbe in
daunger off a counsell ; but whosoever
shall saye vnto his brother, Thou fole,
shalbe in daunger off hell fyre.

23 Therfore when thou offrest thy
gyfte att the altre, and there remembrest,
that thy brother hath eny thyng agaynst
the,

24 Leve there thyne offryng before
the altre, and go thy waye first and
reconcile thy silfe to thy brother, and
then come and offre thy gyfte.

25 Siyais wailahugyands andastauin þeinamma sprauto, und patei is in wiga miþ imma, ibai whan atgibai þuk sa andastaua stauin, yah sa staua þuk atgibai andbahta, yah in karkara galagyaza.

26 Amen qiþa þus, Ni usgaggis yainpro, unte usgibis þana minnistan kintu.

27 Hausideduþ þatei qiþan ist, Ni horinor.

28 Appan ik qiþa izwis, þatei whazuh saei saiwhiþ qinon du luston izos, yu gahorinoda izai in hairtin seinamma.

29 Īþ yabai augo þein þata taihswo marzyai þuk, usstigg^f ita. yah wairp af þus; batizo ist auk þus, ei fraqistnai ains lipiwe þeinaize, yah ni allata leik þein gadriusai in gaiainnan.

30 Yah yabai taihswo þeina handus marzyai þuk, afmait þo, yah wairp af þus; batizo ist auk þus, ei fraqistnai ains lipiwe þeinaize, yah ni allata leik þein gadriusai in gaiainnan.

31 Qiþanuh þan ist, Patei whazuh saei afletai qen, gibai izai afstassais bokos.

32 Īþ ik qiþa izwis, þatei whazuh saei afletip qen seinu, inuh fairina kalkinassaus, tauyip þo horinon, yah sa ize afsatida liugaip, horinop.

33 Aftra hausideduþ, þatei qiþan ist þaim airizam, Ni ufarswarais, ip usgibais Frauyin aiþans þeinans.

34 Appan ik qiþa izwis, ni swaran allis; ni bi himina, unte stols ist Guþs;

35 Nih bi airpai, unte fotubaurd ist fotiwe is; nih bi ĩairusaulwmai, unte þaurgs ist þis mikilins þiudanis;

36 Nih bi haubida þeinamma swarais, unte ni magt ain tagl wheat, aiþpau swart gatauyan;

37 Siyaiþ-þan waurd izwar, Ya, ya; Ne, ne; ip þata managizo þaim, us þamma ubilin ist.

25 Beo ðū onbūgende ðinum wiðerwinnan hraðe, ða hwile ðe ðū eart on wege mid him, ðe-læs ðe ðin wiðerwinna ðe sylle ðam ðēman, and se ðēma ðe sylle ðam þēne, and ðū sý on cwertern send.

26 Sōþes ic secge ðe. Ne græst ðū ðanone, ær ðū āgyldre ðone ftemestan feorþlinge.

27 Ge gehýrdon ðæt on ealdum cwydum geoweden wæs, Ne unriht-hæme ðū.

28 Sōþlice ic secge eow, ðæt ælc ðæra ðe wif gesyhp and hyre gewilnaþ, eallunga ðæt se gesyngaþ on hys beortan.

29 Gyf ðin swýðre eage ðe æswicie, āhola hit út, and āwurp hyt fram ðe; sōþlice ðe ys betere, ðæt ān ðinra lima forwurðe, ðonne eal ðin lichama si on helle āsend.

30 And gyf ðin swiðre hand ðe āswice, āceorf hi of, and āwurp hi fram ðe; wítodlice ðe ys betere, ðæt ān ðinra lima forwurðe, ðonne eal ðin lichama fare to helle.⁺

31 Sōþlice hit ys geoweden, Swá hwyle swá his wif forlæt, he sylle hyre hyra hīw-gedāles bōc.

32 Ic secge eow to sōþum, ðæt ælc ðe his wif forlæt, būton forlegenysse þingum, he ðeþ ðæt heo unriht-hæmþ, and se unriht-hæmþ, ðe forlætene æfter him genimþ.

33 Eft ge gehýrdon, ðæt geoweden wæs on ealdum cwydum, Ne forswere ðū, sōþlice Drihtne ðū āgytst ðine āpas.

34 Ic secge eow sōþlice, ðæt ge eallunga ne swerion; ne þurh heofon, forðam ðe heo ys Godes þrym-sel;

35 Ne þurh eorþan, forðam ðe heo ys hys fót-scamul; ne þurh Hierusalem, forðam ðe heo ys mæres cyninges cester;

36 Ne ðū ne swere þurh ðin heafod, forðam ðe ðū ne milt ænne locc gedón hwitne, oððe blacne;

37 Sōþlice si eower spræc, Hyt ys, hyt ys; Hyt nys, hyt nys; sōþlice gyf ðær mære hyþ, ðæt biþ of yfele.

25 Be thou consentynge to thin aduersarie soon, the whyle thou art in the way with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sente in to prison.

26 Trewely I say to thee, Thou shalt not go thennes, til thou ȝelde the last fərthing.

27 ȝe han herd for it was said to olde men, Thou shalt nat do lecherye.

28 Forsothe Y say to ȝou, for why euery man that seeth a womman for to coueite hire, now he hath do lecherie by hire in his herte.

29 That ȝif thi riȝt eize sclaunder the, pulle it out, and cast it fro thee; for it speedith to thee, that oon of thi membris perishe, than al thi body go in to helle.

30 And ȝif thi riȝt hond sclaunder the, kitt it away, and cast it fro thee; for it spedith to thee, that oon of thi membris perishe, than that al thi body go in to helle.

31 Forsothe it is said, Who euere shal leue his wyf, ȝeue he to hir a libel.[†]

32 Sothely Y say to ȝou, that euery man that shal leue his wyf, outaken cause of fornicacioun, he makith hire do lecherie, and he that weddith the forsaken *wyf*, doth auoutrie.

33 Efte soonys ȝee han herd, that it was said to olde men, Thou shalt not forswere, sothely to the Lord thou shalt ȝeld thin othis.

34 Forsothe Y say to ȝou, to nat swere on al manere; neither by heuene, for it is the trone of God;

35 Nether by the erthe, for it is the stole of his feet; neither by Jerusalem, for it is the citee of a greet kyng;

36 Neither thou shalt swere by thin heued, for thou maist not make oon heer whyt, or blak;

37 But be ȝoure word ȝea, ȝea; Nay, nay; forsothe that that is more than this, is of yuel.

25 Agre with thine adversary at once, whyles thou arte in the waye with hym, lest thine adversary delyvre the to the iudge, and the iudge delivre the to the minister, and then thou be cast in to preson.

26 I say unto the verely, Thou shalt not come out thence, till thou have payed the vtmost farthinge.

27 Ye have herde howe yt was sayde to them off olde tyme, Thou shalt nott committ advoutrie.

28 But I say vnto you, that whosoever eyeth a wyfe lustynge affter her, hathe committed advoutrie with her alredy in his hert.

29 Wherfore yf thy right eye offende the, plucke hym out, and caste him from the; better hit is for the, that one of thy membres perisshe, then that thy whole body shuld be caste in to hell.

30 Also yf thy right honde offend the, cut hym off, and caste hym from the; better hyt ys, that one off thy membres perisshe, then that all thy body shulde be caste in to hell.

31 Hit ys sayd, Whosoever put away his wyfe, let hym geve her a testimonyall of her devorcement.

32 But I say vnto you, whosoever put away hys wyfe, except hyt be for fornication, causeth her to breake matrimony, and whosoever maryeth her that is divorced, breketh wedlocke.

33 Agayne ye have herde, howe it was sayd to them off olde tyme, Thou shalt not forswere thy silfe, but shaltt performe thyne othe to God.

34 But I say vnto you, swere not at all; nether by heven, for hit ys Goddes seate;

35 Nor yet by the erth, ffor it ys hys fote stole; nether by Jerusalem, ffor hit ys the cite of the grete kyng;

36 Nether shalt thou sweare by thy heed, because thou canst not make one heer whyte, or blacke;

37 But your communicacioun shalbe Ye, ye; Nay, nay; for what soever is more than that, cometh off yvell.

38 Hausideduþ þatei qiþan ist, Augo und augin, yah tunþu und tunþau.

39 Ip ik qiþa izwis, ni andstandan allis þamma unselyin; ak yabai whas þuk stautai bi taihswon þeina kinnu, wandeī imma yah þo anþara;

40 Yah þamma wilyandin miþ þus staua, yah paida þeina niman, aflet imma yah wastya;

41 Yah yabai whas þuk ananauþyai rasta aina, gaggais miþ imma twos.

42 Þamma bidyandin þuk gibais, yah þamma wilyandin af þus leiwhan sis ni uswandyaīs.

43 Hausideduþ þatei qiþan ist, Friyos newhundyān þeina, yah fiais fiand þeina.†

44 Appan ik qiþa izwis, friyoþ friyands izwarans, þiubyaiþ þans wrikandans izwis, waila tauyaiþ þaim hatyandam izwis, yah bidyaiþ bi þans usþriutandans izwis;

45 Ei wairþaiþ sunyus attins izwaris þis in himinam, unte sunnon seina urranneiþ ana ubilans yah godans, yah rigneiþ ana garaihtans yah ana inwindans.

46 Yabai auk friyoþ þans friyondans izwis ainans, who mizdono habaiþ? niu yah þai þiudo þata samo tauyand?

47 Yah yabai goleiþ þans friyonds izwarans þatainei, whe managizo tauyiþ? niu yah motaryos þata samo tauyand.

48 Siyaiþ nu yus fullatoyai, swaswe atta izwar sa in himinam fullatoyis ist.

CHAP. VI. 1 Atsaiwhiþ, armaion izwara ni tauyan in andwairþya manne, du saiwhan im, aiþþau laun ni habaiþ fram attin izwaramma þamma in himinam.

2 Þan nu tauyais armaion, ni haurnyais faura þus, swaswe þai liutans tauyand in gaqumþim yah in garunsim, ei hauhyaindau fram mannam; amen qiþa izwis, andnemun mizdon seina.

38 Ge gehýrdon † ðæt gecweden wæs, Eage for eage, and tōþ for tēþ.

39 Sōþlice ic secge eow, ne winne ge ongén ða ðe eow yfel dōþ; ac gyf hwá ðe slea on ðin swýðre wenge, gegearwa him ðæt óðer;

40 And ðam ðe wylle on dōme wið ðe flitan, and niman ðine tunecan, læt him tō ðinne wæfels;

41 And swá hwá swá ðe genýt þusend stapa, gá mid him óðre twá þusend.

42 Syle ðam ðe ðe bidde, and ðam ðe [wylle]† æt ðe borgian ne wyrn dú him.†

43 Ge gehýrdon ðæt gecweden wæs, Lufa ðinne nextan, and hata ðinne feond.

44 Sōþlice ic secge eow, lufiaþ eowre fynd, and dōþ wel ðam ðe eow yfel dōþ, and gebiddaþ for eowre ehteras, and tælendum eow;

45 ðæt ge sīn eowres fæder bearn ðe on heofonum ys, se ðe dēþ ðæt his sunne up-áspringþ ofer ða góðan and ofer ða yfelan, and he læt rīnan ofer ða rihtwisan and ofer ða unrihtwisan.

46 Gyf ge sōþlice ða lufiaþ ðe eow lufiaþ, hwylce mēde habbaþ ge? hū ne dōþ mánfulle swá?

47 And gyf ge ðæt án dōþ ðæt ge eowre gebróðra wylcumiaþ, hwæt dō ge mære? hū ne dōþ hæðene swá?

48 Eornustlice beoþ fulfremede, swá eower heofonlica fæder is fullfremed.

CHAP. VI. 1 Begýmaþ, ðæt ge ne dōn eowre rihtwisnesse beforan mannum, ðæt ge sīn geherede fram him, elles næbbe ge mēde mid eowrum fæder ðe on heofonum ys.

2 Eornustlice ðonne dú ðine ælmessan sylle, ne bláwe man býman beforan ðe, swá liceteras dōþ on gesomnungum and on wicūm, ðæt lí sīn ge-árwurþode fram mannum; sōþ ic secge eow, hí onféngon hyra mēde.

38 ȝee han herde that it is said, Eize for eize, toth for toth.

39 But Y say to ȝou, to nat aȝein stonde yuel; but ȝif any shal smyte thee in the riȝt cheeke, ȝeue to hym and the tother;

40 And to hym that wole stryue with thee in dome, and take away thi coote, leeue thou to hym and thin ouer clothe;

41 And who eueure constrayneth thee a thousand pacis, go thou with hym other tweyne.

42 Forsothe ȝif to hym that axith of thee, and turne thou nat away fro hym that wol borwe of thee.

43 ȝee han herd that it is said, Thou shalt loue thin neiȝbore, and hate thin enemy.

44 But Y say to ȝou, loue ȝee ȝoure enemyes, do ȝee wel to hem that haten ȝou, and preye ȝee for *men* pursuynge, and falsly chalengynge ȝou;

45 That ȝee be the sonys of ȝoure fadir that is in heuenes, that makith his sune to springe vp vpon good and yuel *men*, and rayneth vpon iuste men and vniuste men.

46 For ȝif ȝe louen hem that louen ȝou, what meed shul ȝee haue? whether and puplicans don nat this thing?

47 And ȝif ȝee greten^r ȝoure bretheren only, what more ouer shul ȝee don? whether and paynymmys don nat this thing?

48 Therefore be ȝee parfit, as and ȝoure heuenly fadir is parfit.

38 Ye have herde howe it ys sayd, An eye for an eye, a tothe for a tothe.

39 But I saye vnto you, that ye withstond not wronge; but yf a man geve the a blowe on thy right cheke, tourne to him the othre;

40 And yff eny man will sue the at the lawe, and take thy coote from the, lett hym have thy cloocke also;

41 And whosoever wyll compell the to goo a myle, goo wyth him twayne.

42 Geve to him that axeth, and from him that wolde borowe tourne not awaye.

43 Ye have herde howe it is sayde, Thou shalt love thyne neighbour, and hate thine enemy.

44 But Y saye vnto you, love youre enemies, blesse them that coursse you, do good to them that hate you, praye ffor them which doo you wronge, and persecute you;

45 That ye maye be the chyl dren of youre hevenly father, ffor he maketh his sunne to aryse on the yvell and on the good, and sendeth his reyne on the iuste and on the iniuste.

46 For yf ye shall love them which love you, what rewarde shall ye have? doo not the publicans even so?

47 And if ye be frendly to youre brethren onli, what singular thyng doo ye? doo nott the publicans lykewyse?

48 Ye shall therefore be perfecte, even as youre hevenly father is perfecte.

CHAP. VI. 1 Take ȝee hede, lest ȝe don ȝour riȝtwisnesse before men, that ȝee be seen of hem, ellis ȝe shule nat han meed at ȝoure fadir that is in heuenes.

2 Therefore when thou dost almesse, nyle thou synge byfore thee in a trumpe, as ypocritis don in synagogis and streetis, that thei ben maad worshipful of men; forsothe Y saye to ȝou, thei han resceyued her meede.

CHAP. VI. 1 Take hede to youre almes, that ye geve it not in the syght of men to the intent that ye wolde be sene off them, or els ye gett no rewarde off youre father in heven.

2 Whensoever therfore thou gevest thine almes, thou shalt not make a trompet to be blowne before the, as the ypocrites do in the synagoges and in the stretes, ffor to be preysed off men; verily I say vnto you, they have there rewarde.

3 Ȫ þuk tauyandan armaion, ni witi hleidumei þeina wha tauyþ taihswo þeina,

4 Ei siyai so armahairtþa þeina in fulhsnya, yah atta þeins saei saiwhip in fulhsnya, usgibiþ þus in bairhtein.

5 Yah þan bidyaip, ni siyaiþ swaswe þai liutans, unte friyond in gaqumþim yah waihstam plapyo standandans bidyan, ei gaumyaindau mannam; amen qipa izwis, þatei haband mizdon seina.

6 Ȫ þu þan bidyais, gagg in heþyon þeina, yah galukands haurdai þeinai, bidei du attin þeinamma þamma in fulhsnya, yah atta þeins saei saiwhip in fulhsnya, usgibiþ þus in bairhtein.

7 Bidyandansuþ-pan ni filuwaurdyaip, swaswe þai þiudo, þugkeiþ im auk ei in filuwaurdein seinai andhausyaindau.

8 Ni galeikoþ nu þaim, wait auk atta izwar þizei yus þaurbuþ, faurþizei yus bidyaip ina.

9 Swa nu bidyaip yus, Atta unsar þu in himinam, weihnai namo þein;

10 Qimai þiudinassus þeins; wairþai wilya þeins swe in himina yah ana airþai;

11 Hlaif unsarana þana sinteinan gif uns himma daga;

12 Yah aflet uns þatei skulans siyaima, swaswe yah weis afletam þaim skulam unsaraim;

13 Yah ni briggais uns in fraistubnyai, ak lausei uns af þamma ubilin; unte þeina ist þiudangardi, yah mahts, yah wulþus in aiwins, Amen.

14 Unte yabai afletiþ mannam missaded-ins ize, afletiþ yah izwis atta izwar sa ufar himinam.

15 Ȫpyabai ni afletiþ mannam missaded-ins ize, ni þau atta izwar afletiþ missadedins izwaros.

16 Appan biþe fastaiþ, ni wairþaiþ swaswe þai liutans gaurai, frawardyand auk andwairþya seina, ei gasaiwhaindau mannam fastandans; amen qipa izwis, þatei andnemun mizdon seina.

17 Ȫ þu fastands, salbo haubiþ þein, yah ludya þeina þwah,

3 Sôþlice ðonne ðú ðine ælnessan dō, nȳte ðin wynstre hwæt dō ðin swýðre,

4 Ðæt ðin ælmesse sý on ðiglum, and ðin fæder hit ágyt ðé, se ðe gesyhp on ðiglum.

5 And ðonne ge eow gebiddon, ne beo ge swylce liceteras, ða luþaþ ðæt hig gebiddon hi standende on gesomnungum and stræta hyrnum, ðæt men hig geseon; sôþ ic secge eow, hi onfengon hyra méde.

6 Ðú sôþlice ðonne ðú ðé gebidde, gang into ðinum bed-clyfan, and ðinre dura be-locenre, bide ðinne fæder on ðihlum, and ðin fæder ðe gesyhp on ðihlum, hyt ágyt ðé.

7 Sôþlice ðonne ge eow gebiddon nell-on[†] ge sprecaþ fela, swá swá hæðene, hig wénaþ ðæt hi sín gehýrede on hyra menigfealdan spræce.

8 Nellen ge eornostlice him ge-efenlæcan, sôþlice eower fæder wát hwæt eow þearf ys, ærðam ðe ge hyne biddaþ.

9 Eornustlice gebiddaþ eow ðus, Fæder úre ðú ðe eart on heofonum, si ðin nama gehálgod;

10 To-becume ðin rice; gewurde ðin willa on eorþan swá swá on heofonum;

11 Urne dæghwamlican hláf syle us to-dæg;

12 And forgyf us úre gyltas, swá swá we forgyfaþ úrum gyltendum;

13 And ne gelæd ðú us on costnunge ac álýs us of yfele.
. Sôþlice.

14 Witodlice gyf ge forgyfaþ mannum hyra synna, ðonne forgyfþ eower se heofenlica fæder eow eowre gyltas.

15 Gyf ge sôþlice ne forgyfaþ mannum, ne eower fæder ne forgyfþ eow eowre synna.[†]

16 Sôþlice ðonne ge fæston, nellon ge wesan swylce lease-licceteras, hig fornymaþ hyra ansýna, ðæt hig æteowun mannum fæstende; sôþlice ic secge eow, ðæt hig onfengon hyra méde.

17 Ðú sôþlice ðonne ðú fæste, smýra ðin heafod, and þweah ðine ansýne,

3 But thee doynge almesse, knowe nat the left hond what thi riȝt hond doth,

4 That thi almes be in hidlis, and thi fadir that *seeth* in hidlis, shal ȝelde to thee.

5 And when ȝe shuln preye, ȝee shuln nat be as ypocritis, the whiche stondynge louen to preye in synagogis and corners of streetis, that thei be seen of men; trewly Y say to ȝou, thei han resseyued her meede.

6 But whan thou shalt preye, entre in to thi couche, and the dore schet, preye thi fadir in hidlis, and thi fadir that seeth in hidlis, shal ȝeelde to thee.

7 Sothely preyinge nyle ȝee speke moche, as hethen men don, for thei gessen that thei ben herd in theire moche speche.

8 Therefore nyl ȝe be maad liche to hem, for ȝoure fadir woot what is need to ȝou, before that ȝe axen hym.

9 Forsothe thus ȝe shulen preyen, Oure fadir that art in heuenes, halwid be thi name;

10 Thi kyngdom cumme to; be thi wille don as in heuen and in erthe;

11 Ȝif to vs this day oure breed ouer other substaunce;

12 And forȝeue to vs oure dettis, as we forȝeue to oure dettours;

13 And leede vs nat in to temptacioun, but delyuere vs fro yuel. Amen.[†]

14 Forsothe Ȝif ȝee shulen forȝeue to men her synnys, and ȝoure heuenly fadir shal forȝeue to ȝou ȝoure trespassis.

15 Sothely Ȝif ȝee shulen forȝeue not to men, neither ȝoure fadir shal forȝeue to ȝou ȝoure synnes.

16 But when ȝee fasten, nyl ȝe be maad as ypocritis sorweful, for thei putten her facis out of *kyndly* termys, that thei seme fastynge to men; trewly Y say to ȝou, thei han resseyued her meede.

17 But whan thou fastist, anoynte thin hede, and washe thi face,

3 But when thou doest thine almes, let not thy lyfte hond knowe what thy righte hand doth,

4 That thyne almes may be secret, and thy father which seith in secret, shall rewarde the openly.

5 And when thou prayest, thou shalt nott be as the ypocrites are, for they love to stond and praye in the synagogges and in corners of the stretes, because they wolde be sene of men; verely I saye vnto you, they have there rewarde.

6 But when thou prayest, entre into thy chamber, and shutt thy dore to the, and praye to thy father which ys in secrete, and thy father which seith in secret, shall rewarde the openly.

7 But when ye praye bable not moche, as the gentyls do, for they thinke that they shalbe herde ffor there moche babylnges sake.

8 Be ye not lyke them there fore, for youre father knoweth wherof ye have neade, before ye axe off him.

9 After thys maner there fore praye ye, Ooure father which arte in heven, halowed be thy name;

10 Let thy kingdom come; thy wyll be fulfilled as well in erth as hit ys in heven;

11 Geve vs this daye oure dayly breade;

12 And forgeve vs oure treaspases, even as we forgeve them which treaspas vs;

13 Leede vs not into temptacion, but delyvre vs from yvell. Amen.

14 For and yff ye shall forgeve other men there treaspases, youre father in heven shal also forgeve you.

15 But and ye wyll not forgeve men there trespasses, no more shall youre father forgeve youre treaspases.

16 Moreovre when ye faste, be not sad as the ypocrites are, for they disfigure there faces, that hit myght apere vnto men that they faste; verely Y say vnto you, they have there rewarde.

17 But thou when thou fastest, annoynthe thyne heed, and washe thy face,

18 Ei ni gasaiwhaizau mannam fastands, ak attin þeinamma þamma in fulhsnya, yah atta þeins saei saiwhiþ in fulhsnya, usgibiþ þus.

19 Ni huzdyaip izwis huzda ana airpai, þarei malo yah nidwa frawardeip, yah þarei þiubos ugraband yah hlifand ;

20 Ip huzdyaip izwis huzda in himina, þarei nih malo nih nidwa frawardeip, yah þarei þiubos ni ugraband, nih stiland.

21 Þarei auk ist huzd izwar, þaruh ist yah hairto izwar.

22 Lukarn leikis ist augo ; yabai nu augo þein ainfulþ ist, allata leik þein liuhadein wairpiþ ;

23 Ip yabai augo þein unsel ist, allata leik þein riqizein wairpiþ. Yabai nu liuhap þata in þus riqiz ist, þata riqiz whan filu ?

24 Ni manna mag twaim frauyam skalkinon, unte yabai fyaip ainana, yah anþarana friyoþ ; aipþau ainamma ufhaus-eip, ip anþamma frakann. Ni maguþ Gupa skalkinon yah mammonin.†

25 Duppe qipa izwis, ni maurnaip saiw-alai izwarai, wha matyaip yah wha drigkaip ; nih leika izwaramma, whe wasyaip. Niu saiwala mais ist fodeinai, yah leik wastyom ?

26 Insaiwhiþ du fuglam himinis, þei ni saiand, nih sneipand, nih lisand in banst-ins ; yah atta izwar sa ufar himinam fodeip ins. Niu yus mais wulþrizans siyuh þain ?

27 Ip whas izwara maurnands mag anaukan ana wahstu seinana aleina aina ?

28 Yah bi wastyos wha saurgaip ? Gakunnaip blomans haiþyos, whaiwa wahs-yand. Nih arbaidyand, nih spinnand ;

29 Qipuh þan izwis, þatei nih Saulaumon in allamma wulpau seinamma gawasida sik swe ains þize.

30 Yah þande þata hawi haiþyos, himma daga wisando, yah gistradagis in auhn

18 Ðæt clú ne sý gesewen fram mann-um fæstende, æc ðinum fæder ðe ys on dýglum, and ðin fæder ðe gesyhþ on dýglum, hyt ágyt ðe.

19 Nellen ge gold-hordian eow gold-hordas on eorþan, ðær om and moþþe hit fornimþ, and ðær þeofas hit delfaþ and forstelap ;

20 Gold-hordiaþ eow sóþlice gold-hordas on heofenan, ðær náðor om ne moþþe hit ne fornimþ, and ðær þeofas hit ne delfaþ, ne ne forstelap.

21 Witodlice ðær ðin gold-hord is, ðær is ðin heorte.

22 Ðines lichaman leohtfæt is ðin eage ; gyf ðin eage biþ ánfæald, eall ðin lichama biþ beorlit ;

23 Gif ðin eage sóþlice biþ mánfull, eall ðin lichama byþ þýsterfull. Eorn-ustlice gyf ðæt leoht ðe on ðe is synt þýstru, hý mycle beoþ ða þýstru ?†

24 Ne mæg nán man twám hláfordum þeowian, oððe he sóþlice ænne hataþ, and oðerne lufaþ ; oððe he biþ anum gehýrsum, and oðrum ungehýrsum. Ne mágon ge Gode þeowian and woruld-welan.

25 Forðam ic secge eow, ðæt ge ne sin ymbhýdige eowre sáwle, hwæt ge eton ; ne eowrum lichaman, mid hwam ge sýn ymbserýððe. Hú nys seo sáwl sélre ðonne mete, and eower lichama betera ðonne ðæt reaf ?

26 Behealdaþ heofonan fuglas, forðam ðe hig ne sáwaþ, ne hig ne ripaþ, ne hig ne gadriaþ on berne ; and eower heofonlica fæder hig fét. Hú ne synt ge sélran ðonne hig ?

27 Hwylc eower mæg sóþlice gepencan ðæt he ge-eacnige áne elne to hys anlicnesse ?

28 And to hwi synt ge ymbhýdige be reáfe ? Besceawiaþ æcyres lilian, hý hig weaxap. Ne swineaþ hig, ne hig ne spinnap ;

29 Ic secge eow sóþlice, ðæt furðon Salomon on eallum hys wuldre næs oferwrigen swá swá án of ðyson.

30 Sóþlice gyf æcyres weod, ðæt ðe to-dæg is, and biþ to-morgen on ofen

18 That thou be nat seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis, shal 3eelde to thee.

19 Nyle 3e tresoure to 3ou tresours in erthe, wher rust and mou3the distruyeth, and wher theeues deluen out and stelen ;

20 But tresoure 3ee to 3ou tresouris in heuene, wher neither rust ne mou3the distruyeth, and wher theues deluen nat out,[†] ne stelen.

21 Forsothe wher thi tresour is, there and thin herte is.

22 The lanterne of thi body is thin e3e ; 3if thin e3e be symple, al thi body shal be liztful ;

23 Bot 3if thyn e3e be weyward, al thi body shal be derkful. Therefore 3if the lizt that is in thee be derknessis, how grete shulen thilk derknessis be ?

24 No man may serue to two lordis, forsothe ethir he shal haat the toon, and loue the tother ; other he shal susteyn the toon, and dispise the tothir. 3e mown nat serue to God and richessis.

25 Therefore Y say to 3ou, that 3e ben nat besie to 3oure lijf, what 3e shulen ete ; ethir to 3oure body, with what 3e shuln be clothid. Wher 3oure lijf is nat more than mete, and the body more than clothe ?

26 Beholde 3e the fleezinge foulis of the eir, for thei sown nat, ne repyn, neither gadren in to bernys ; and 3oure fadir of heuen fedith hem. Wher 3e ben nat more worthi than thei ?

27 Sothely who of 3ou thenkinge may putte to to his stature oo cubite ?

28 And of clothing what ben 3e besye ? Beholde 3e the lilies of the feelde, how thei wexen. Thei traueilen nat, nether spynnen ;

29 Trewly I say to 3ou, for whi neither Salamon in al his glorie was keuerid as oon of thes.

30 For 3if God clothith thus the heye of the feelde, that to day is, and to morwe

18 That it appere nott vnto men howe that thou fastest, but vnto thy fater which is in secrete, and thy fater which seith in secret, shall rewarde the openly.

19 Gaddre not treasure together on erth, where rust and mothes corrupte, and where theues breake through and steale ;

20 But gaddre ye treasure togedder in heven, where nether rust nor mothes corrupte, and wher theues nether breake vp, nor yet steale.

21 For whearesoeuer youre treasure ys, there are youre hertes also.

22 The light off thy body is thyne eye ; wherfore if thyne eye be single, all thy body ys full of light ;

23 But and if thyne eye be wycked, then is all thy body full of dercknes. Wherfore yf the light that is in the be dercknes, howe greate ys that dercknes ?

24 No man can serve two masters, for other he shall hate the one, and love the other ; or els he shall lene the one, and despise the other. Ye can nott serve God and mammon.

25 Therefore I saye vnto you, be not carefull for youre lyfe, what ye shall eate, or what ye shall dryncke ; nor yet for youre boddy, what rayment ye shall weare. Ys not the lyfe more worth then meate, and the boddy more off value then rayment ?

26 Beholde the foules of the aier, for they sowe not, neder reepe, nor yet cary into the barnes ; and yett youre hevenly fater fedeth them. Are ye not better then they ?

27 Whiche off you though he toke tought therefore coulede put one cubit vnto his stature ?

28 And why care ye then for rayment ? Beholde the lyles off the felde, howe thy growe. They labour not, nether spynn ;

29 And yet for all that I saie vnto you, that even Solomon in all his royalte was nott arayed lyke vnto one of these.

30 Wherfore yf God so clothe the grasse, which ys to daye in the felde, and

galagip, Gup swa wasyip, whaiwa mais izwis leitil galaubyandans ?

31 Ni maurnaiþ nu, qipandans, Wha matyam ? aipþau, Wha drigkam ? aipþau, Whe -vasyaima ?

32 All auk þata þiudos sokyand ; waituh þan atta izwar sa ufar himinam patei þaurbup.

ásend, God scrýt, ealá ge gehwædes geleafan, ðam mycle má he scrýt eow ?

31 Nellen ge eornustlice beon ymbhýdige, ðus cweðende, Hwæt ete we ? oððe, Hwæt drince we ? oððe, Mid hwam beo we oferwrogene ?

32 Sôþlice ealle ðás þing þeoda séceap ; witodlice eower fæder wát ðæt ge ealra ðyssa þinga beþurfon.

33 Eornustlice séceap árest Godes rice and hys rihtwisnesse, and ealle ðás þing eow beoþ ðær-to ge-eacnode.

34 Ne beo ge nā hogiende ymb ða morgenlican neode, sôþlice se morgenlica dæg carap ymb hyne sylfne ; æghwyle dæg hæfþ genôh on hys ágenum ymbhogan.

†CHAP VII. 1 Nellen ge dēman, ðæt ge ne sýn forðēmede ;

2 Witodlice ðam ylcan dōme ðe ge dēmaþ, eow biþ gedēmed, and on ðam ylcan gemete ðe ge metaþ, eow byþ gemeten.

3 To hwī gesihst ðū ðæt mot on ðīnes bróðor égan, and ðū ne gesyhst ðone beam on ðīnum ágenum eagan ?

4 Oððe hūmeta cwyst ðū to ðīnum brēder, Bróður, þaþa ðæt ic út-ádó ðæt mot of ðīnum eagan, ðonne se beam biþ on ðīnum ágenum eagan ?

5 Lā ðū licetere, ádó árest út ðone beam of ðīnum ágenum eagan, and behāwa ðonne ðæt ðū út-ádó ðæt mot of ðīnes bróður eagan.

6 Nellen ge syllan ðæt hálige hūndum, ne ge ne wurpen eowre mere-grotu to-fóran eowrum swýnon, ðe-læs hig mid hyra fótum hig fortredon, and hig ðonne ongean gewende eow toslýton.†

7 Biddaþ, and eow biþ geseald ; séceap, and ge hit findaþ : cnuciaþ, and eow biþ ontýned.

8 Witodlice ælc ðæra ðe bit, he onfehþ ; and se ðe sécþ, he hyt fint ; and ðam cnuciendum biþ ontýned.

is sente in to the fourneyse, how moche more 3ou of litil feith?

31 Therfore nyl 3e be bisie, sayinge, What shulen we ete? or, What shulen we drynke? or, With what thing shulen we be keuered?

32 Forsothe heithen men sechen alle these thingis; trewly 3oure fadir wote that 3e han need to alle these thingis.

33 Therfore seke 3ee first the kyngdam of God and his ri3twisnesse, and alle these thingis shulen be cast to 3ou.

34 Therfore nyle 3e be besie in to the morwe, for the morew day shal be besie to it self; sothely it sufficith to the day his malice.



CHAP. VII. 1 Nyle 3e deme, that 3e be nat demyd;

2 For in what dome 3e demen, 3e shulen ben demyd, and in what mesure 3e meten, it shal be meten to 3ou.

3 But what seest thou a festu^t in the ei3e of thi brother, and thou seest nat a beme in thin owne ei3e?

4 Or what maner saist thou to thi brother, Brother, suffre that I caste out a festu fro thin ei3e, and loo! a beme is in thin owne ei3e?

5 Ypocrite, cast out first a beme of thin ei3e, and than thou shalt see for to cast out a festu of the ei3e of thi brother.

6 Nyl 3e 3eue holy thing to houndis, nether sende 3e 3our margaritis^t before swyne, lest perauenture thei defoulen hem with theire feet, and lest *houndis* turned to gidre al to-breke 3ou.

7 Axe 3e, and it shal be 3ouen to 3ou; seke 3e, and 3e shulen fynde; knocke 3e, and it shal be opnyd to 3ou.

8 For eche that axith, takith; and he that sechith, fyndith; and it shal be opnyde to a man knockynge.

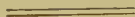
to morowe shalbe cast into the fourname, shall he not moche more do the same vnto you, o ye off lytle fayth?

31 Therfore take no thought, saynge, What shall we eate? or, What shall we drynke? or, Wherewith shall we be clothed?

32 Aftre all these thynges seke the gentyls; for youre hevenly father knoweth that ye have neade off all these thynges.

33 But rather seke ye fyrst the kyngdom off heven and the rightewesnes ther of, and all these thynges shalbe ministred vnto you.

34 Care not therfore for the daye foloyng, for the daye foloyng shall care ffor yt sylfe; eche dayes trouble ys sufficient for the same silfe day.



CHAP. VII. 1 Iudge not, lest ye be iudged;

2 For as ye iudge, so shall ye be iudged, and with what mesur ye mete, with the same shall it be mesurd to you agayne.

3 Why seist thou a moote in thy brothers eye, and percevest not the beame that ys in thyne awne eye?

4 Or why sayest thou to thy brother, Suffre me to plucke oute a moote oute off thyne eye, and behold! a beame is in thyne awne eye?

5 Ypocryte, first cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

6 Geve not that which is holy to dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

7 Axe, and it shalbe geven you; seke, and ye shall fynd; knocke, and it shalbe opened vnto you.

8 For whosoever axeth, receaveth; and ne that seketh, fyndeth; and to hym that knocketh it shalbe opened.

12

. yaina izwis mans, swa yah yus tauyaip im, þata auk ist witop yah praufeteis.

13 Inngaggaip þairh aggwu daur ; unte braid daur, yah rums wigs sa brigganda in fralustai, yah managai sind þai inn-galeiþandans pairh þata.

14 Whan aggwu þata daur, yah þraih-ans wigs, sa brigganda in libainai, yah fawai sind þai bigitandans þana.

15 Atsaiwhiþ sweþauh faura liugnapraufetum, þaim iẏei qimand at izwis in wastiom lambe, iþ innapro sind wulfos wilwandans ;

16 Bi akranam iẏe ufkunnaip ins. Iþai lisanda of þaurnum weinabasya, aiþþau af wigadeinom smakkans ?

17 Swa all bagme godaize akrana goda gatauyip ; iþ sa ubila bagms akrana ubila gatauyip.

18 Ni mag bagms þiuþeigs akrana ubila gatauyan, niþ bagms ubils akrana þiuþeiga gatauyan.

19 All bagme ni tauyandane akran god, usmaitada, yah in fon atlagyada.

20 Þannu bi akranam iẏe ufkunnaip ins.

21 Ni whazuh saei qiþiþ mis, Frauya, Frauya, inngaleiþiþ in þiudangardya himine ; ak sa tauyands wilyan attins meinis pis in himinan.

22 Managai qiþand mis in yainamma daga, Frauya, Frauya, niu þeinamma nam-in praufetidedum, yah þeinamma nam-in unhulþons uswaurpum, yah þeinamma namin mahtins mikilos gatawidedum ?

9 Hwylc man is of eow, gyf his sunu hyne bit hlāfes, sylst þú him stán ?

10 Oððe gyf he bytt fisceas, sylst þú him næddran ?

11 Eornustlice nú ge, ðe yfele synt, cunnun góðe sylena eowrum bearnum syllan, myclé má eower fæder ðe on heofenum ys syleþ góð ðam ðe hyne biddaþ ?

12 Eornustlice ealle ða þing, ðe ge wyllen ðæt men eow dón, dōþ ge him ðæt sylfe, ðæt ys sóþlice æ and witegena bebod.

13 Gangað inn þurh ðæt nearwe geat ; forðon ðe ðæt geat is swýðe wíð, and se weg is swíðe rúm ðe to forspillednesse gelæt, and swýðe manega synt ðe þurh ðone weg faraþ.

14 Ealā hū neara and hū angsum is ðæt geat, and se weg, ðe to life gelædt, and swýðe feawa synt ðe ðone weg findon.[†]

15 Warniaþ eow fram leasum witegum, ða cumað to eow on sceapa gegyrelum, ac hig beoþ innane reafigende wulfas ;

16 Fram hyra wæstmun ge hi under-gytaþ. Cwyst þú gaderað man win-berian of þornum, oððe fíc-æppla of þyrncinum ?

17 Swā ælc góð treow byrþ góðe wæstmas ; and ælc yfel treow byrþ yfele wæstmas.

18 Ne mæg ðæt góðe treow beran yfle wæstmas, ne ðæt yfele treow góðe wæstmas.

19 Ælc treow ðe ne byrþ góðne wæstm, sý hyt forcorfen, and on fýr áworpen.

20 Witodlice be hyra wæstmum ge hig oncnáwaþ.

21 Ne gæþ ælc ðæra on heofena rice, ðe cwyp to me, Drihten, Drihten ; ac se ðe wyrþ mines fæder willan ðe on heofenum is, se gæþ on heofena rice.

22 Manege cweðaþ on ðam dæge to me, Drihten, Drihten, hū ne witegode we on ðinum naman, and on ðinum naman we út-áwurpon deoflu, and on ðinum naman we worlton mycle mihta ?

9 Other who of 3ou is a man, whom 3if his sone axe breed, wher he shal dresse to hym a stoon?

10 Other 3if he shal axe a fishe, wher he shal dresse to hym a serpent?

11 Therfore 3if 3e, when 3e ben yuel men, han knowen for to 3eue good thingus 3ouen to 3oure sonys, hou myche more 3oure fadir that is in heuenes shal 3eue good thingis to men axinge hym?

12 Therfore alle thingis, what euer thingis 3ee wolen that men don to 3ou, and 3e do to hem, forsothe these thingis *ben* the lawe and prophetis.

13 Entre 3e bi the streyt 3ate; for the gate that ledith to perdicoun^t is brode, and the weye large, and ther ben many that entren bi it.

14 How streit is the 3ate, and narewe the weye, that ledith to lijf, and there ben fewe that fynden it.

15 Perceyue 3e, and flee fro fals prophetis, the whiche cummen to 3ou in clothingis of sheepis, bot wythynne thei ben rauyshynge wolues;

16 Of her fruytis 3e shulen knowe hem. Whether men gaderen grapis of thornys, or figis of breeris?

17 So euery good tree makith good fruytis; sothely an yuel tree makith yuel fruytis.

18 A good tree may nat make yuel fruytis, nether an yuel tree make good fruytis.

19 Euery tree that makith nat good fruyt, shal be kitte down, and shal be sent in to the fire.

20 Therfore of her fruytis 3e shulen knowe hem.

21 Nat eche man that saith to me, Lord, Lord, shal entre into the kyngdam of heuenes; but he that doth the wille of my fadir that is in heuenes, he shal entre in to the kyngdam of heuenes.

22 Many shul say to me in that day, Lord, Lord, whether we han nat prophecied in thi name, and han cast out deuclis in thi name, and han don many vertues in thi name?

9 Ys there eny man among you, which wolde proffer his sonne a stone, if he axed him breed?

10 Or if he axed fyssh, wolde he proffer hym a serpent?

11 Yff ye then, whiche are evyll, cann geve to youre chyl dren good gyftes, howe moche moore shall youre father which ys in heven geve good thynges to them that axe off hym?

12 Therfore, whatsoever ye wolde that men shulde do to you, even so do ye to them, this ys the lawe and the prophettes.

13 Enter in at the strayte gate; ffor wyde is the gate, and broade ys the waye thatt leadeth to destruccion, and many there be which goe yn there att.

14 For strayte ys the gate, and narowe is the waye, that leadeth vnto lyfe, and feawe there be that fynde it.

15 Beware off false prophettes, whiche come to you in shepes clothynge, but inwardly they are ravenynge wolves;

16 Ye shall knowe them by their frutes. Do men gaddre grapes off thornes, or figges of bryres?

17 Even soo evry good tree bryngethe forthe good frute; butt a corrupte tree bryngethe forthe evyll frute.

18 A good tree cannott brynge forthe bad frute, nor yett a bad tree can brynge forthe good frute.

19 Every tree that bryngethe not forthe good frute, shalbe hewne doune, and cast into the fyre.

20 Wherefore by there frutes ye shall knowe them.

21 Not all they thatt say vnto me, Master, Master, shall enter into the kyngdome off heven; but he that fulfilleth my fathers will which ys in heven.

22 Many will saye to me yn that daye, Master, Master, have we nott in thy name prophesied, and in thy name have we not cast oute devyls, and in thy name have we nott done many miracles?

23 Yah þan andhaita ïm, þatei ni whan-
hun kunþa ïzwis ; afleipþ fairra mis, yus
waurkyandans unsibyana.

24 Whazuh nu saei hauseiþ waurda
meina, yah tauyiþ þo, galeiko ïna waira
frodamma, saei gatimrida razn sein ana
staina.

25 Yah atiddya dalap rign, yah qemun
awhos, yah waiwoun windos, yah bistugq-
un bi þamma razna yainamma ; yah ni
gadraus, unte gasulþ was ana staina.

26 Yah whazuh saei hauseiþ waurda
meina, yah ni tauyiþ þo, galeikoda mann
dwalamma, saei gatimrida razn sein ana
malmin.

27 Yah atiddya dalap rign, yah qemun
awhos, yah waiwoun windos, yah bistugq-
un bi yainamma razna ; yah gadraus,
yah was drus is mikils.

28 Yah warþ, þan ustauh Æsus[†] þo
waurda, biabridgedun manageins ana lais-
cinai is ;

29 Was auk laisyands ïns, swe waldufni
habands, yah ni swaswe bokaryos.

CHAP. VIII. 1 Dalap þan atgaggandin
ïmma af fairgunya, laistidedun afar ïm-
ma ïmyons managos.

2 Yah sai! manna þrutsfill habands
durinnands ïnwait ïna, qipands, Frauya,
yabai wileis, magt mik gahrainyan.

3 Yah ufrakyands handu, attaitok ïm-
ma, qipands, Wilyau, warþ hrains. Yah
suns hrain warþ þata þrutsfill is.

4 Yah qap ïmma Æsus, Saiwh, ei mann
ni qipais ; ak gagg, þuk silban ataugei
gulyin, yah atbair giba þoei anabaup
Moses, du weitwodipai ïm.

5 Afaruh þan þata ïnnatgaggandin ïm-
ma ïn Kafarnaum, duatiddya ïmma hunda-
faps, bidyands ïna,

6 Yah qipands, Frauya, þiumagus meins
ligiþ ïn garda uslipa, harduba balwiþs.

23 Donne cweðe ic to him, Ðæt ic eow
næfre ne cude ; gewitaþ fram me, ge ðe
worlton unryhtwýsnesse.

24 Eornustlice ælc ðæra ðe ðás mîne
word gehýrþ, and ða wyrcþ, biþ gelic
ðam wisan were, se hys hús ofer stán
getimbrode.

25 Ðá com ðær rēn, and mycele flód,
and ðær bleowun windas, and áhruron on
ðæt hús ; and hyt ná ne feoll, sóþlice hit
wæs ofer stán getimbrod.

26 And ælc ðæra ðe gehýrþ ðás mîne
word, and ða ne wyrcþ, se biþ gelic ðam
dysigan men, ðe getimbrode hys hús ofer
sand-ceosel.

27 Ðá rinde hit, and ðær comun flód,
and bleowun windas, and áhruron on
ðæt hús ; and ðæt hús feoll, and hys
hryre wæs mycel.[†]

28 Ðá wæs geworden, ðá se Hælend
ðás word ge-endode, ðá wundrode ðæt
fole his lære ;

29 Sóþlice he lærde, swylce he anweald
hæfde, and ná swá swá hyra bóceras, and
Sundor-hálgan.

CHAP. VIII. 1 Sóþlice ðá se Hælend[†]
of ðam munte nyðer-ástáh, ðá fyligdon
hym mycle mænio.

2 Ðá genealæhte án hreofla to him, and
hine to him ge-eaðmédde, and ðus cwæþ,
Drihten, gyf ðú wylt, ðú miht me ge-
clænsian.

3 Ðá ástrehte se Hælend hys hand, and
hrepode hyne, and ðus cwæþ, Ic wylle,
beo geclænsod. And hys hreofla wæs
hrædlice geclænsod.

4 Ðá cwæþ se Hælend to him, Warnaðe,
ðæt ðú hyt nænegum men ne seege ;
ac gang, æteowe ðe ðam sacerde, and
bring hym ða lác ðe Moyses bebead,
on hyra gecýðnesse.

5 Sóþlice ðá se Hælend ineode on
Capharnaum, ðá genealæhte hym án
hundredes ealdor, hyne biddende,

6 And ðus cwæðende, Drihten, mæn
cnapa liþ on mínum huse lama, and mid
ýfle gepread.

23 And than Y shal knowliche to hem,
For I knewe ȝou neuer; departe away
fro me, ȝe that worchen wickidnesse.

24 Therefore eche man that herith these
my wordis, and doth hem, shal be maad
liche to a wijse man, that hath bildid his
hous vpon a stoon.

25 And rayn came doun, and flodis
camen, and wyndis blewen, and rusheden
in to that hous; and it felle nat doun,
for it was foundid on a stoon.

26 And euery man that herith these my
wordis, and doth hem nat, is liche to a
man fool, that hath bildid his hous on
grauel.[†]

27 And rayn came doun, and floodis
camen, and wyndis blewen, and thei
hurliden in to that hous; and it felle
doun, and the fallyng doun therof was
grete.

28 And it is maad, when Jhesus hadde
eendid these wordis, the cumpanyes won-
dreden on his techyng;

29 Sothely he was techynge hem, as a
man haunyng power, and nat as the
scribis of hem, and Pharisees.



CHAP. VIII. 1 Forsothe when Jhesus
hadde comen doun fro the hil, many
cumpanyes folewiden hym.

2 And loo! a leprouse man cum-
myng worshipide hym, saynge, Lord,
ȝif thou wolt, thou maist make me clene.

3 And Jhesus, holdyng forthe the
hond, touchide hym, saynge, I wole,
be thou maad clene. And anon the
lepre of hym was clensid.

4 And Jhesus saith to hym, See, say
thou to no man; but go, shewe thee
to prestis, and offre that ȝifte that
Moyses comaundide, in to witnessing
to hem.

5 Sothely when he hadde entride in
to Capernaum, centurio neȝide to
hym, preyinge hym,

6 And saide, Lord, my child lyeth in
the hous sike on the palsie, and is yuel
tourmentid.

23 And then will I knowlege vnto them,
That I never knewe them; depart from
me, ye workers of iniquite.

24 Whosoever heareth off me these
saynges, and doeth the same, I wyll
lyken hym vnto a wyseman, which bylt
his housse on a rocke.

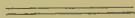
25 And abundance off rayne descended,
and the fluddes cam, and the wynddes
blewe, and bett vpon that same housse;
and it was not over throwen, because it
was grounded on the rocke.

26 And whosoever heareth of me these
sainges, and doth not the same, shalbe
lykened vnto a folysh man, which bilt
his housse apon the sonde.

27 And abundance of rayne descended,
and the fluddes cam, and the wynddes
blewe, and beet vpon that housse; and
it was over throwen, and great was the
fall off it.

28 And it cam to passe, that when
Jesus had ended these saynges, the peple
were astonnied at his doctryne;

29 For he taught them, as one haunyng
power, and not as the scribes.



CHAP. VIII. 1 When Jesus was come
downe from the mountayne, moche people
folowed him.

2 And lo! there cam a lepre and
worsheped him, saynge, Master, if thou
wylt, thou canst make me clene.

3 He putt forthe his hond, and
touched him, saynge, I wyll, be clene.
And immediatly his leprosy was clensid.

4 And Jesus said vnto him, Se, thou
tell no man; but go, and shewe thysilf
to the preste, and offer the gyfte that
Moses commaunded to be offred, in
witnes to them.

5 When Jesus was entred in to Caper-
naum, there cam vnto him a certayne
Centurion, besechyng him,

6 And saynge, Master, my servaunt ly-
eth sicke att home off the palsye, and
is greuously payned.

7 Yah qap du imma Iesus, Ik qimands gahailya ina.

8 Yah andhafyands sa hundafaps qap, Frauya, ni im wairps, ei uf hrot mein inngaggais ; ak patainei qip waurda, yah gahailniþ sa þiumagus meins.

9 Yah auk ik manna im habands uf waldufny meinaamma gadrauhþins ; yah qipa du þamma, Gagg, yah gaggip ; yah anþamma, Qim, yah qimip ; yah du skalka meinaamma, Tawei þata, yah tau-yip.

10 Gahausyands þan Iesus sildaleikida, yah qap du þaim afarlaistyandam, Amen qipa izwis, ni in Israela swalanda galaub-ein bigat.

11 Appan qipa izwis, þatei managai fram urrunsa yah saggqa qimand, yah anakumbyand miþ Abrahamah yah Isaka yah Iakoba in þiudangardyai himine ;

12 Ip þai sunyus þiudangardys us-wairpanda in riqis þata hindumisto ; yainar wairpiþ grets, yah krusts tunþiwe.

13 Yah qap Iesus þamma hundafada, Gagg, yah swaswe galaubides, wairpai þus. Yah gahailnoda sa þiumagus is in yainai wheilai.

14 Yah qimands Iesus in garda Paitraus, yah gasawh swaihron is ligandein in heitom.

15 Yah attaitok handau izos, yah aflai-lot iya so heito ; yah urrais, yah and-bahtida imma.

16 At andanahtya þan waurþanamma, atberun du imma daimonaryans manag-ans, yah uswarp þans ahmans waurda, yah allans þans ubil habandans gahailida ;

17 Ei usfullnodedi, þata gamelido þairh Esaian, praufetu, qipandan, Sa unmaht-ins unsaros usnam, yah sauhþins usbar.

18 Gasaiwhands þan Iesus managans hiuhmans bi sik, haihait galeiþan sipon-yans hindar marein.

19 Yah duatgaggands ains bokareis, qap du imma, Laisari, laistya þuk, þis-whaduh þadei gaggis.

7 Ða cwæþ se Hælend to him, Ic cume, and hyne gehæle.

8 Ða andswarode se hundredes ealdor and ðus cwæþ, Drihten, ne eom ic wyrðe, ðæt ðu ingange under mine þecene ; ac cwep ðin an word, and min cnapa biþ gehæled.

9 Sôþlice ic eom man under anwealde geset, and ic hæbbe þegnas under me ; and ic cweðe to ðysum, Gang, and he græþ ; and ic cweðe to ôðrum, Cum, and he cymþ ; to minum þeowe, Wyrðis, and he wyreþ.

10 Witodlice ða se Hælend, ðis gehyrðe, ða wundrode he, and cwæþ to ðam ðe hym fyligdon, Sôþ ic secge eow, ne gemette ic swa mycelne geleafan on Israhel.

11 To sôþum ic secge eow, ðæt man-ige cumað fram east-dæle and west-dæle, and wuniaþ mid Abrahamah and Isahace and Iacobe on heofena rice ;

12 Witodlice ðises rices bearn beop áworþene on ða ýtemestan þýstro ; ðær biþ wóp, and tóþa gristbitung.

13 And se Hælend cwæþ to ðam hund-rydes ealdre, Gá, and gewurðe ðe, swa swá ðú gelyfdest. And se cnapa wæs gehæled on ðære tide.†

14 Ða se Hælend com on Petres huse, ða geseah he hys swegre licgende, and hriþigende.

15 And he æthrán hyre hand, and se sefor hig forlét ; ða árás heo, and þénode him.

16 Sôþlice ða hyt æfen wæs, hig broht-on him manege deofol-seoce, and he út-ádræfde ða unclænan gástas mid hys worde, and he ealle gehælde ða yfel-hæbbendan ;

17 Ðæt wære gefylled, ðæt ðe gecwed-en is þurh Esaíam, ðone witegan, ðus cweðende, He onfeng úre untrumnessa, and he áber úre ádla.

18 Ða geseah se Hælend mycle menig-eo ymbútan hyne, ða hét he hig faran ofer ðone mûpan.†

19 Ða genealæhte him an bôcere, and cwæþ, Læreow, ic fylige ðe, swa hwæder swá ðú færst.

7 And Jhesus saith to hym, I shal come, and shal hele hym.

8 And centurio answeyng saith to hym, Lord, I am not worthi, that thou entre vndir my roof; but oonly say bi word, and my child shal be helid.

9 For whi and I am a man ordeynd vnder power, hauynge vndir me kniȝtis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, Do thou this thing, and he doth.

10 Sothely Jhesus, heerynge these thingis, wondride, and saide to men suyng hym, Trewly I saye to ȝou, I fonde nat so grete feith in Yrael.

11 Sothely Y say to ȝou, that manye shulen come fro the est and west, and shulen rest with Abraham and Ysaac and Jacob in the kyngdam of heuenes;

12 Forsothe the sonys of the rewme shulen be cast out in to vttemest derknessis; there shal be weepyng, and beetyng togidre of teeth.

13 And Jhesus saide to centurio, Go, and as thou hast bileued, be it don to thee. And the child was helid fro that houre.

14 And when Jhesus hadde comen in to the hous of Symond Petre, he say his wyues moder liggyng, and shakun with feueris.

15 And he touchide hir hond, and the feuer lefte hir; and she roose, and seruyde hem.

16 Sothely whan the euenyng was maad, thei brouȝte to hym many hauynge deuelys, and he castide out spiritis by word, and helide alle hauynge yuel;

17 That it shulde be fulfillid, that thing that was said by Ysaie, the prophete, sayinge, He toke oure infirmytees, and bere oure sykenessis.

18 Sothely Jhesus seeyng many cumpanyes about hym, bad *his disciplis* go ouer the water.

19 And oo scribe[†] commynge to, saide to hym, Maistre, I shal sue thee, whidir euer thou shalt go.

7 And Jesus sayd vnto him, I wyll come, and cure him.

8 The Centurion answered and saide, Syr, I am not worthy, that thou shuldest com vnder the rofe of my housse; but speake the worde only, and my seruaunt shalbe healed.

9 For Y also my selfe am a man vndre power, and have sowdeeres vndre me; and Y saye to one, Go, and he goeth; and to anothre, Come, and he cometh; and to my seruaunt, Do this, and he doeth it.

10 When Jesus herde these saynges, he marveyled, and said to them that folowed him, Verely Y say vnto you, I have not founde so great fayth, no, not in Israell.

11 I say therfore vnto you, that many shall come from the east and weest, and shall rest with Abraham Ysaac and Jacob in the kyngdom of heven;

12 And the children of the kingdom shalbe cast out in to the vtmoost dercknes; there shalbe wepyng, and gnasshing of tethe.

13 Then Jesus said vnto the Centurion, Go thy waye, and as thou hast beleued, so be it vnto the. And his seruaunt was healed that same houre.

14 And Jesus went into Peters housse, and sawe his wyves mother lyinge sicke of a fevre.

15 And he thouched her hande, and the fevre lefte her; and she arose, and ministred vnto them.

16 When the even was come, they brought vnto him many that were possessed with devylles, and he cast out the spirites with a worde, and healed all that were sicke;

17 To fulfill that whiche was spoken by Esay, the prophet, sainge, He toke on him oure infirmytes, and bare oure sicknesses.

18 When Jesus saw moche people about him, he commaunded to go over the water.

19 And there cam a scribe, and said vnto him, Master, I woll folowe the, whithersumeuer thou goest.

20 Yah qap du imma Iesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ip sunus mans ni habaip whar haubip sein anahnaiwyai.

21 Anparuh pan siponye is qap du imma. Frauya, uslaubei mis frumist galeip-an, yah gafilhan attan meinana.

22 Ip Iesus qap du imma, Laistei afar mis, yah let pans dauþans filhan seinans dauþans.

23 Yah innatgaggandin imma in skip, afariddyedun imma siponyos is.

24 Yah sai! wegs mikils warþ in mar-ein, swaswe pata skip gahulip wairpan fram wegin; ip is saislep.

25 Yah duatgaggandans siponyos is, urraisidedun ina, qipandans, Frauya, nasei unsis; fraqistnam.

26 Yah qap du im Iesus, Wha faurht-eip leiril galaubyandans? Panuh urreis-ands gasok windam yah marein, yah warþ wis mikil.

27 Ip pai mans sildaleikidedun, qipandans, Whileiks ist sa, ei yah windos yah marei ufhausyand imma?

28 Yah qimandin imma hindar marein in gauya Gairgaisaine, gamotidedun imma twai daimonaryos, us hlaiwasnom rinnandans, sleidyai filu, swaswe ni mahta manna usleipan þairh þana wig yainana.

29 Yah sai! hropidedun, qipandans, Wha uns yah þus, Iesu, sunau Gups? qamt her faur mel balwyan unsis?

30 Wasuh pan fairra im hairda sweine managaize haldana.

31 Ip þo skohsla bedun ina, qipandans, Yabai uswairpis uns, uslaubei uns galeip-an in þo hairda sweine.

32 Yah qap du im, Gaggip. Ip eis usgaggandans galipun in hairda sweine; yah sai! run gawaurhtedun sis alla so hairda and driuson in marein, yah gadauþnodedun in watnam.

33 Ip pai baldandans gaplauhun, yah galeipandans gataihun in baurg all bi pans daimonaryans.

34 Yah sai! alla so baurgs usiddya

20 Ða cwæp se Hælend to him, Foxas habbaþ holu, and heofenan fuglas nest, sôþlice mannes sunu næfþ hwær he hys heafod áhyldede.

21 Ða cwæp to him ôðer of hys leorning-cnihtum, Drihten, álýfe me ærest to farenne, and bebyrigean minne fæder.

22 Ða cwæp se Hælend to him, Fylig me, and læt deade bebyrigean hyra deadan.[†]

23 And he ástáh on secpp, and hys leorning-cnyhtas hym fyligdon.

24 Ða wearþ mycel styrung geworden on ðære sæ, swá ðæt ðæt secpp wearþ ofergoten mid ýðum; wítodlice he slép.

25 And hig genealæhton, and hý áweliton hyne, ðus cweðende, Drihten, hæle us; we móton forwurðan.

26 Ða cwæp he to him, To hwi synt ge forhte ge lytles geleafan? Ðá árás he and behead ðam winde and ðære sæ, and ðær wearþ geworden mycel smylt-ness.

27 Gewisslice ða men wundrodun, and ðus cwædon. Hwæt is ðes, ðæt windas and sæ him lýrsumiaþ?

28 Ða se Hælend com ofer ðone mûþ-an on Gerasenisra rice, ðá urnon him togénes twegen ðe hæfdon deofol-seoc-nesse, of byrgenum útgangende, ða wæron swíde réde, swá ðæt nán man ne mihte faran þurh ðone weg.

29 And hig hrýmdon, and cwædon, Lá! Hælend, Godes sunu, hwæt ys ðe and us gemæne? come ðú hider ær tide us to þreagenne?

30 Ðær wæs sôþlice unfeorran swýna heord manegra manna læswiende.

31 Ða deofla sôþlice hyne bædon, ðus cweðende, Gyf ðú us út-ádrifst, ásende us on ðas swína heorde.

32 Ða cwæp he to hym, Farap. And hig ðá útgangende férdon on ða swín; and ðær rihte férdede eall seo heord myc-lum onræse niwel on ða sæ, and hig wurdon deade on ðam wætere.

33 Ða hyrdas wítodlice flugon, and comun on ða ceastre, and cýddon calle ðás þing, and be ðam ðe ða deoful-seocnyssa hæfdon.

34 Ða eode eall seo ceaster-waru to-

20 And Jhesus said to hym, Foris han dichis,[†] and briddis of the eir *han* nestis, but mannes sone hath nat wher he reste his heued.

21 Sotheli an other of his disciplis saide to hym, Lord, suffre me go first, and birye my fadir.

22 Forsothe Jhesus saide to hym, Sue thou me, and late dede men birye her dead men.

23 And Jhesu steyinge vp in to a litel ship; his disciplis sieden hym.

24 And loo! a grete steryng was maad in the see, so that the litil ship was hiled with wawis; but he slepte.

25 And his disciplis camen niȝ to hym, and raysiden hym, sayinge, Lord, saue vs; we perisshen.

26 And Jhesus seith to hem, What ben ȝee of litil feith agast? Thanne he rysynge comaundide to the wyndis and the see, and a grete pesiblenesse is maad.

27 Forsothe men wondreden, sayinge, What manere *man* is *he* this, for the wyndis and the see obeishen to hym?

28 And whan Jhesus hadde comen ouer the water in to the cuntre of men of Genazereth, twey men hauynge deuelis runnen to hym, goynge out fro birielis, ful feerse,[†] so that no man miȝte passe by that wey.

29 And loo! thei crieden, sayinge, What to vs and to thee, Jhesu, the sone of God? hast thou comen hidir before the tyme for to tourmente vs?

30 Sothely a flocc[†] of many hoggis lesewynge was nat fer from hem.

31 But the deuelis preyeden him, sayinge, ȝif thou castist out vs hennes, sende vs in to the droue of hoggis.

32 And he saith to hem, Go ȝee. And thei goynge out wente in to the hoggis; and loo! in a greet bire al the droue wente heedlynge in to the see, and thei ben dead in watris.

33 Forsothe the hirdes fledden away, and cummynge in to the citee, tolden alle these thingis, and of hem that hadden the fendis.

34 And loo! al the citee wente aȝeinis

20 And Jesus said vnto him, The foxes haue holes, and the bryd of the aier haue nestes, but the sonne of the man hath not where on to leye his heede.

21 Anothre that was one of hys disciples seyde vnto him, Master, suffre me fyrst to go, and burye my father.

22 But Jesus said vnto him, Folowe me, and let the deed burie their deed.

23 And he entred in to a shyppe, and his disciples folowed him.

24 And lo! there arose a greate storme in the see, in so moche that the shippe was hyd with waves; and he was aslepe.

25 And his disciples cam vnto him, and awocke hym, sayinge, Master, save vs; we perishe.

26 And he said vnto them, Why are ye fearfull o ye endowed with lytell faithe? Then he arose and rebuked the wyndes and the see, and there folowed a greate calme.

27 And men marveyled, and said, What man is this, that bothe wyndes and see obey hym?

28 And when he was come to the other syde in to the countre off the Gergesens, there met him two possessed of devylles, which cam out off the graves, and were out off measure fearce, so that no man myght go by that weye.

29 And lo! they cryed out, saynge, O Jesu, the sonne off God, what have we to do with thee? art thou come hyther to torment vs before the tyme be come?

30 There was a good weye off from them a greate heerd of swyne fedinge.

31 Then the devyles besought him, saynge, If thou cast vs out, suffre vs to go oure weye into the heerd of swyne.

32 And he said vnto them, Go youre wayes. Then went they out and departed into the heerd of swyne; and lo! all the heerd of swyne was caryed with violence hedlinge into the see, and perissed in the water.

33 Then the herdmen fled, and went there ways into the cite, and tolde every thinge, and what had fortunied vnto them that were possessed of the devyls.

34 And lo! all the cite cam out, and

wipra Iesu; yah gasaiwhandans ina, bed-un ei uslipi hindar markos ize.

CHAP. IX. 1 Yah atsteigands in skip, ufarlaip, yah qam in seinai baurg.

2 Panuh atberun du imma uslipan, ana ligra ligandan. Yah gasaiwhands Iesus galaubein ize, qap du þamma uslipin, þrafstei þuk, barnilo; afletanda þus fra-waurhteis þeinoss.

3 Þaruh sumai pize bokarye qepun in sis silbam, Sa wayamereip.

4 Yah witands Iesus þos mitonins ize, qap, Duwhe yus mitop ubila in hairtarm izwaraim?

5 Whaþar ist raihtis azetizo qipan, Afletanda þus fra-waurhteis, þau qipan, Urreis, yah gagg?

6 Appan ei witeip, þatei waldufni habaip sa sunus mans ana airpai afletan fra-waurhtins, panuh qap du þamma uslipin, Urreisands; nim þana ligr þeinana, yah gagg in gard þeinana.

7 Yah urreisands, galaip in gard seinana.

8. Gasaiwhandeins þan manageins, oht-edun sildaleikyandans, yah mikilidedun Gup, þana gibandan waldufni swaleikata mannam.

9 Yah þairhleipands Iesus yainpro, gasawh mannan sitandan at motai, Mappaiu haitanana. Yah qap du imma, Laistei afar mis. Yah usstandands, iddya afar imma.

10 Yah warþ, biþe is anakumbida in garda, yah sai! managai motaryos yah fra-waurhtai qimandans miþanakumbidedun Iesua yah siponyam is.

11 Yah gaumyandans Farcisaicis qepun du þaim siponyam is, Duwhe miþ motaryam yah fra-waurhtaim matyip sa laisareis izwar?

12 Ip Iesus gahausyands, qap du im, Ni þaurbun hailai lekeis, ak þai unhaili habandans.

13 Appan gaggaiþ ganimip wha siyai,

geanes ðam Hælende; and ða ða hig hyne gesawun, ða bædon hig hyne, ðæt he ferde fram heora gemærum.

†CHAP. IX. 1 Ða astáh he on secp and ofer-seglode, and com on his ceastre.

2 Ða brohton hig hym ænne laman, on bedde licgende. Ða geseah se Hælend hyra geleafan, and cwæp to ðam laman, Lā bearn, gelyfe ðe; beoþ ðine synna forgyfene.

3 Ða cwædon[†] sume ða bōceras him betwīnan, Ðes sprycþ bysmor-spræce.

4 Ða se Hælend geseah hyra gepanc, ða cwæp he, To hwi þence ge yfel on eowrum heortum?

5 Hwæt is eadeliere to cweðenne, Ðe beoþ forgyfene ðine synna, oððe to cweðanne, Aris, and gā?

6 Ðæt ge sōþlice witon, ðæt mannes sunu hæfþ anweald on eorþan synna to forgyfenne, ða cwæp he to ðam laman, Aris; nym ðin bedd, and gang on ðin hūs.

7 And he ārās, and ferde to hys hūse.

8 Sōþlice ða ða seo mænigeo ðis gesawon ða ondrēdon hig hym, and wuldrodon God, ðe sealde swylcne anweald mannum.[†]

9 Ða se Hælend ðanon ferde, he geseah ænne man sittende æt toll-sceamule, ðæs nama wæs Matheus. And he cwæp to him, Fylig me. And he ārās, and fyligde him.

10 And hyt wæs geworden, ða he sæt innan hūse, ða comun manega mánfulle and synfulle and sæton mid ðam Hælende and mid hys leorning-cnyhtum.

11 Ða ða Sundor-hálgan ðæt gesawon ða cwædon hig to hys leorning-cnyhtum, Hwi yt eower lāreow mid mánfullum and synfullum?

12 And se Hælend cwæp ðis gehýrende, Nys hálum læces nán þearf, ac seocum.

13 Gāþ sōþlice and leornigeaþ hwæt is,

Jhesu, metyng hym; and hym seen, thei preiden hym, that he shulde passe fro her coostis.

CHAP. IX. 1 And Jhesus, goyng vp in to a boot, passide ouer the water, and came in to his citee.

2 And loo! thei offreden to hym a man syke in palsie, liggyng in a bed. Forsothe Jhesus, seeyng the feith of hem, saide to the man sike in palsie, Sone, haue thou trust; thi synnes ben forzeuen to thee.

3 And lo! sum of the scribis said with ynne hem self, This blasfemeth.

4 And when Jhesus hadde seen her thougtis, he said, Wherto thenken 3e yuel thingis in 3our hertis?

5 What is lizter to saye, Thi synnes ben forzeuen to thee, other to saye, Ryse thou, and walke?

6 Forsothe that 3e wite, that mannes sone hath power to forzeue synnes in erthe, thanne he saide to thilke man in palsie, Ryse vp; take thi bed, and go in to thin house.

7 And he roose, and wente in to his house.

8 Sothely the companyes seeyng dred-den, and glorified God, that 3aue siche power to men.

9 And when Jhesus passide thennis, he sei3 a man sittynge in a tolbothe, Matheu by name. And he saide to hym, Sue thou me. And he, rysyng, folowide hym.

10 And it is don, hym sittynge at the mete in the house, loo! many puplicans and synneful men cummyng saten at the mete with Jhesu and his disciplis.

11 And Pharisees seeyng saiden to his disciplis, Whi etith 3oure maister with puplicans and synful men?

12 And Jhesus heryng saide, A leche is nat nede to men that faren wel, but to men hauyng yuel.

13 Sothely 3ee goyng lerne what it is,

met Jesus; and when they sawe him, they besought him to departe out off there costtes.

CHAP. IX. 1 And he entred into the shippe, and passed over, and cam into his awne cite.

2 And lo! they brought vnto him a man sicke off the palsey, lyng in his bed. And when Jesus sawe there faith, he said to the secke off the palsey, Sonne, be off good chere; thy synnes are foryeven the.

3 And lo! certeyne of the scribes said in them selves, He blasphemeth.

4 And when Jesus sawe there thoughtes, he said, Wherfore thinke ye evyll in your herttes?

5 Whether ys esyer to saye, Thi synnes ar foryeven the, or to saye, Arise, and walke?

6 That ye may knowe, that the sonne of man hathe power to foryeve synnes in erth, then sayd he vnto the sicke off the palsey, Aryse; take vppe thi beed, and go home to thyne housse.

7 And he arose, and departed to his housse.

8 The people that sawe it marveyllid, and glorified God, which had geven suche power to men.

9 And as Jesus passed forth from thence, he sawe a man sytt at the receyte off custume, named Matheu. And said to him, Folowe me. And he arose, and folowed him.

10 And hit cam to passe, thatt Jesus satt at meate in his housse, and lo! many publicans and synners cam and satt downe also with Jesus and his disciplis.

11 When the Pharyses had perceaved that they sayd vnto hys disciplis, Why eateth youre master with publicans and synners?

12 When Jesus herde that he sayde vnto them, The whole neade not the visicion, but they thatt are sicke.

13 Goo and learne what that meaneth,

Armahairtipa wilyau, yah ni hunsl ; niþ-pan qam, laþon uswaurhtans, ak fra-waurhtans.

14 Þanuh atíddyedun siponyos Ióhan-nes, qipandans, Duwhe weis yah Farcisaisis fastam filu, ip þai siponyos þeinaí ni fastand ?

15 Yah qap du im Iesus, Ibai magun sunyus brupfadis qainon, und þata wheilos þei miþ im ist brupfaps ? Ip atgagg-and[†] dagos, þan afnimada af im sa brupfaps, yah þan fastand.

16 Appan ni whashun lagyip du plata fanan þaribis ana snagan fairnyana ; unte afnimip fullon af þamma snagin, yah wairsiza gataura wairþip.

17 Nip-pan giutand wein niuyata in balgins fairnyans, aipþau distaurnand balgeis, biþeh þan yah wein usgutniþ, yah balgeis fragistnand. Ak giutand wein yuggata in balgins niuyans, yah bayopum gubairgada.

18 Mippanei is rodida þata du im, þaruh reiks ains qimands, inwait ina, qipands þatei, Dauhtar meina nu gaswalt ; akei qimands, atlagei handu þeina ana iya, yah libaiþ.

19 Yah urreisands Iesus iddya afar imma, yah siponyos is.

20 Yah sai ! qino bloþariunnandei .ib. wintruns, duatgaggandei aftaro, attaitok skauta wastyos is.

21 Qapuh auk in sis, Yabai þatainei atteka wastyai is, ganisa.

22 Ip Iesus gawandyands sik, yah gasaiwhands þo, qap, Þrafstei þuk, dauhtar ; galaubeins þeina ganasida þuk. Yah ganas so qino fram þizai wheilai yainai.

23 Yah qimands Iesus in garda þis reikis, yah gasaiwhands swiglyans, yah haurnyans haurnyandans, yah managein auhyondein,

24 Qap du im, Afleipip, unte ni gaswalt so mawi, ak slepip. Yah bihllohun ina.

Íc wylle mild-heortnesse, næs onsægðnesse ; sôþlice ne com ic, rihtwîse to gecigeanne, ac ða synnfullan.[†]

14 Ðá genealæhton Iohannes leorning-cnihtas to hym, and ðus[†] cwædon, Hwí fæste we and ða Sundor-hálgan gelómlice, sôþlice ðine leorning-cnihtas ne fæstaþ ?

15 And se Hælend cwæþ to him, Cwede ge sceolun ðæs brýdguman cnihtas wêpan, ða hwile ðe se brýdguma mid hym byþ ? Sôþlice ða dagas cumað, ðæt se brýdguma byþ áfyrred fram hym, and ðonne on ðam dagum[†] hig fæstaþ.

16 Ne dēþ witodlice nān man niwes clādes scyp on ealde reaf ; he to-brycþ hys stede on ðam reafe, and se slite biþ ðe wyrsa.

17 Ne hig ne dōþ niwe wīn on ealde bytta, gyf hī dōþ, ða bytta beoþ to-brocene, and ðæt wīn ágoten, and ða bytta forwurðað. Ac hig dōþ niwe wīn on niwe bytta, and ægðer byþ gehealden.[†]

18 Ðá he[†] ðás þing to him spræc, ðá genealæhte ān ealdor, and ge-eaðmēdde hyne to him, ðus cwēðende, Drihten, min dōhtor is dead ; ac cum, and sete ðine hand uppan hig, and heo lyfaþ.

19 And se Hælend árás and fyligde hym, and hys leorning-cnihtas.

20 And ðá ān wif ðe þolode blōd-ryne twelf gear, genealæhte wiðæftan, and æthrān hys reafes fnæd.

21 Heo cwæþ sôþlice on hyre móde, For ān ic beo hāl, gyf ic hys reafes æthrine.

22 And se Hælend bewende hyne, and hig geseah, and cwæþ, Gelyf, dōhtor ; ðin geleafa ðē gehælde. And ðæt wif wæs gehæled on ðære tide.

23 And ðá se Hælend com into ðæs ealdres healle, and geseah hwistleras, and hlýðende menigeo,

24 He cwæþ, Gáp heonun, nys ðys mæden dead, sôþlice ac heo slæpp. And hig tældon hyne.

Y wole mercye, and nat sacrifice; forsothe Y came, nat to clepe riȝtful men, bot synful men.

14 Thanne the disciplis of Joon camen niȝe to hym, sayinge, Whi we and Phari-sees fasten ofte, but thi disciplis fasten nat?

15 And Jhesus saide to hem, Whether the sonys of the spouse[†] mow weilen,[†] how longe the spouse is with hem? Sothely days shulen come, when the spouse shal be taken away fro hem, and thanne thei shulen faste.

16 Sothely no man sendith ynne a medlynge of rudee[†] clothe in to an olde clothe; sothely he takith away the plente of it fro the clothe, and a wors kitting is maad.

17 Nether men senden newe wijne in to olde botelis,[†] ellis the wijn vessels ben broken, and the wijn is shed out, and the wijn vessellis perishen. But men senden newe wijn in to newe wijn vessellis, and bothe ben kept.

18 Jhesu spekyng these thingis to hem, loo! oo prince came to, and worshipid hym, sayinge, Lord, my douȝtir is now dead; but cume thou, and put thin hond vpon hire, and she shal lyue.

19 And Jhesus rysyng sude hym, and his disciplis.

20 And loo! a womman that suffride the flix[†] of blood twelue ȝeer, cam to byhynde, and touchide the hemme of his clothe.

21 Sothely she saide with ynne hir self, ȝif I touche oonly the clothis of hym, I shal be saaf.

22 And Jhesus turnyde, and seeyng hir, saide, Douȝter, haue thou trust; thi faith hath made thee saaf. And the womman was maad saaf fro that houre.

23 And when Jhesus came in to the hous of the prince, and seeȝ mynstrelis, and the companye makynge noyse,

24 He saide, Go ȝe away, for the wenche is nat dead, but slepith. And thei scorniden hym.

I have pleasure in mercy, and not in offerynge; for I am not come to call the rightewes, but the sinners to repent-aunce.

14 Then cam the desciples of Jhon to hym, saynge, Why do we and the Farises fast ofte, but thy discipules fast not?

15 And Jesus sayde vnto them, Can the weddyng chyl dren morne, as longe as the bridegrom is with them? The tym will come, when the brydgrome shalbe tacken awaye from them, and then shall they faste.

16 Noo man peceth an olde garment with a pece off newe cloothe; for then tacketh he away the pece agayne from the garment, and the rent ys made worsse.

17 Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the uessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togedder.

18 Whyls he thus spake vnto them, lo! there cam a certayne ruler, and worshipped hyme, saynge, My doghter is deed all redy; but com, and lay thy honde on her, and she shall live.

19 And Jesus arose and folowed hym, with hys disciples.

20 And beholde! a woman which was diseased with an issue of bloud xij yeris, cam behynde hym, and toched the hem off hys vesture.

21 For she sayd in her silfe, Yff I maye toche but even his vesture only, I shal be safe.

22 Jesus tourned hym about, and behelde her, saynge, Doughter, be off goode comforte; thy fayth hath made the safe. And she was made whole even that same houre.

23 And when Jesus cam into the ruelers housse, and sawe the minstrels, and the people wondryng,

24 He sayde vnto them, Get you hence, for the mayde is not deed, but slepeth. And they leughe hym to scorne.

25 Panuh þan usdribana warþ so man-
agoi, atgaggands inn, habaida handu
izos; yah urrais so mawi.

26 Yah usiddya meriþa so and alla
yaina airþa.

27 Yah wharbondin Iesus yainþro, laist-
idedun afar imma twai blindans, hrop-
yandans, yah qipandans, Armai uggkis,
sunau Daweidis.

28 Qimandin þan in garda, duatiddye-
dun imma þai blindans; yah qap im
Iesus, Gaulaubyats, þatei magyau pata
tauyan? Qeþun du imma, Yai, Frauya.

29 Panuh attaitok augam ize, qipands,
Bi galaubeinai iggqarai wairþai iggqis.

30 Yah usluknodedun im augona. Yah
inagida ins Iesus, qipands, Saiwhats, ei
manna ni witi.

31 Ip eis usgaggandans, usmeridedun
ina in allai airþai yainai.

32 Panuh biþe ut usiddyedun eis, sai!
atberun imma mannan baudana, daimon-
ari.

33 Yah biþe usdribans warþ unhulþo,
rodida sa dumba. Yah sildaleikidedun
manageins, qipandans, Ni aiw swa us-
kunþ was in Israela.

34 Ip Fareisaieis qeþun, In fauramaplya
unhulþono usdreibiþ unhulþons.

35 Yah bitauh Iesus baurgs allos yah
haimos, laisyands in gaqumþin ize, yah
meryands aiwaggelyon þindangardyos,
yah hailyands allos sauhtins, yah alla
unhailya.

36 Gasaiwhands þan þos manageins,
infeinoda in ize; unte wesun afdauðai,
yah frauraurpanai swe lamba ni haband-
ona hairdeis.

37 Panuh qap du siponyam seinaim,
Asans raihtis managa, ip waurstwyans
fawai.

38 Bidiþ nu frauyan asanais, ei us-
sandyai waurstwyans in asan seina.

25 And ða he ða menigeo út-ádráf, he
eode[†] in, and nam hyre hand; and ðæt
mæden árás.

26 And ðes hlisa sprang ofer eall ðæt
land.[†]

27 Ðá se Hælend ðanun fór, ðá fylig-
dun hym twægyn blinde, hrýmynde, and
cweðende, Lā Dáuides sunu, gemiltsa
unc.

28 Sôþlice ðá he hám com, ða blindan
genealæhton to him; and se Hælend
cweþ to him, Gelyfe gyt, ðæt ic inc mæg
gehælan? Hig cwædon to him, Witod-
lice, Drihten.

29 Ðá æthrán he hyra eagena, cweð-
ynde, Sý inc æfter incrun geleafan.

30 And hyra eagan wærun ontýnede.
And se Hælynd beþead him, cweðende,
Warniaþ, ðæt ge hyt nánum men ne
secgeon.

31 Hig sôþlice útgangynde, gewídmær-
sudun hyne ofer eall ðæt land.

32 Ðá hig wæron sôþlice út-ágáne,
hig brohton him dumbne man, se wæs
deofol-seoc.

33 And út-ádryfenum ðam deofle, se
dumba spræc. And ða menigeo wundre-
don, cweðende, Næfre ætýwde swylc on
Israhela folce.

34 Sôþlice ða Sundor-hálgan cwædon,
On deofla ealdre he driþf út deoflu.

35 And se Hælend ymbfór ealle burga
and ceastra, lærende on hyra gesom-
nungum, and bodiende rices góðspell,
and hælende ælce ádle, and ælce un-
trumnesse.

36 He gemiltsude sôþlice ðære menigeo,
ðá he hi geseah; forðan hig wærun
gedrêhte, and licgende swá swá sceap ðe
hyrde nabbap.

37 Ðá he sæde hys leorning-cnihtun,
Witodlice micel ríp ys, and feawa wyrht-
yna.

38 Biddaþ ðæs rípes hláford, ðæt he
sende wyrhtan to hys rípe.

25 And when the cumpanye was cast out, he entride in, and held hir honde; and the wenche roose vp.

26 And this fame wente out in to al the londe.

27 And Jhesu passynge thennes, twey blynde men sueden hym, cryinge, and sayinge, Thou sone of Dauith, haue mercy of vs.

28 Sothely when thei came home, the blynde men camen ni; to hym; and Jhesus saith to hem, What wole 3e, that I do to 3ou? And thei seiden, Lord, that oure eezen ben opnyd. And Jhesus saide, Bileuee 3e, that I may do this thing to 3ou? And thei sayn, Sothely,† Lord.

29 Than he touchide her eezen, sayinge, Vp 3our feith be it don to 3ou.

30 And the eezen of bothe ben opnyde. And Jhesus thretynnde to hem, sayinge, See 3ee, that no man wite.

31 But thei goynge out, defameden hym thorw; al that lond.

32 Sothely thei gon out, loo! thei offriden to hym a man doumb, hauynge a deucl.

33 And whan the deucl was cast out, the doumbe man spac. And the cumpanyes wondreden, sayinge, It aperede neuere so in Yrael.

34 But the Pharisees saiden, In the prince of deuclis he castith out deuclis.

35 And Jhesus compaside aboute alle citees and castels, techynge in synagogis of hem, and prechyng the gospel of kyngdam, and helynge al languyshynge†, and al siknesse.

36 Forsothe Jhesus, siynge cumpanyes, hadde rewthe of hem; for thei weren traueilid, and liggyng as sheep nat hauynge a sheperde.

37 Than he saide to his disciplis, Sothely *there is moche rype corne*, but fewe werkmen.

38 Therefore preye 3e the lord of the rype corn, that he sende workmen into his rijp corn.

25 As sone as the people wer put forthe a dores, he went in, and toke her by the hond; and the mayde arose.

26 And this was noysed through out all the londe.

27 And as Jesus departed thence, two blynde men folowed hym, crying, and sayng, O thou sonne of David, haue mercy on vs.

28 And when he was come into the housse, the blynd cam to hym; and Jesus sayde vnto them, Beleue ye, that I am able to do thys? They sayde vnto hym, Ye, Master.

29 Then touched he their eyes, sayng, Acordynge to youre faythe be it vnto you.

30 And their eyes wer opened. And he chaurged them, sayng, Se, that no man knowe of it.

31 But they as sone as they were departed, spreed abroad the name through oute all the londe.

32 As they went out, beholde! they brought to hym a domne man, possessed of a devyll.

33 And as sone as the devyll was cast oute, the domne spake. And the people merved, saynge, It never soo appered in Israhel.

34 Butt the Pharises sayde, He casteth oute devyls by the power of the chefe devyll.

35 And Jesus went about all the cites and tounes, teachynge in their synagoges, and prechyng the gospell off the kyngdome, and healinge all maner sicknes, and desease amonge the people.

36 But when he sawe the people, he hadd pite on them; because they were pined awaye, and scattered abroad even as shepe havynge no shepheard.

37 Then sayde he to hys disciples, The hervest is greate, but the laborers ar feawe.

38 Wherfore praye the harvest lorde, to sende forthe labourers into hys harvest.

CHAP. X. 1 Yah athaitands þans
twalif si

CHAP. X. 1 And to somne gecigyð-
um hys twelf leorning-cnihtun, he seal-
de him unclænra gásta anweald, ðæt hig
ádryfon hig út, and hældun ádle, and
ælcce untrumnyse.

2 Ðis synt sóþlice ðæra twelf Apostola
naman; se forma ys, Simon, ðe ys ge-
nemned Petrus, and Andreas, hys bró-
ðor; Iacobus Zebedei, and Iohannes,
hys bróður;

3 Philippus, and Bartholomeus; Them-
as, and Matheus Publicanus; and Iac-
obus Alphei, and Taddeus;

4 Simon Chananeus, and Iudas Sca-
rioth, ðe hyne belæwde.

5 Ðás twelf se Hælynd sende, him
bebeodende, and cweðende, Ne fare ge
on þeoda weg, and ne gá ge innan Samar-
itana ceastre;

6 Ac gáp má to ðam sceapum ðe for-
wurdun Israela hîw-rædene.

7 Se Hælend cwæp to hys leorning-
cnihtun, Gáp and bodiaþ, cweðende, ðæt
heofona rice genealæcþ;

8 Hælaþ untrume, áweccæp deade,
clænsiaþ hreofle, drifaþ út deoffu; ge
ontfengu to-gyfe, syllað to-gyfe.

9 Næbbe ge gold, ne seolfer, ne feoh
on eowrum bigyrdlum,

10 Ne codd on wege, ne twá tunecan,
ne gescý, ne gyrde; sóþlice se wyrhta
ys wyrðe hys metys.

11 On swá hwylce burh, oððe ceastre,
swá ge ingáp, áhsiaþ hwá sí wyrðe on
ðære, and wuniaþ ðær, oð ge út-gán.

12 Donne ge ingán sóþlice on ðæt hús,
grétaþ hit, cweðende, Sý syb ðisum huse.

13 And gyf ðæt hús witodlice wyrðe
biþ, eower syb cymeþ ofer hyt; gyf hyt
sóþlice wyrðe ne byþ, eowur syb byþ to
eow gecyrred.

14 And swá hwá swá eow ne under-
fehþ, ne eowre spræca ne gehýrþ, ðonne
ge út-gán of ðam huse, oððe of ðære
ceastere, ásceacaþ ðæt dust of eowrum
fótum.

15 Sóþlice ic eow secge, ácumendlicre

CHAP. X. 1 And the twelue disciplis clepid to gidre, he 3aue to hem power of vntlene spiritis, that thei shulde casten hem out, and that thei shulden heele al ache, and al siknesse.

2 These ben the names of twelue apostelis; the first, Symoun, that is clepid Petre, and Andrew, his brother;

3 Philip, and Bartilmew; Jamys of Zebedee, and Joon, his brother; Thomas, and Matheu puplican; and James Alphe, and Thadee;

4 Symount Canane, and Judas Scarioth, the whiche betraide Crist.

5 Jhesus sente these twelue, comaundynge to hem, and sayinge, Goth 3e nat into the wey of heithen men, and entre 3e nat in to the citees of Samaritanys;

6 But rather goth to the sheep of the hous of Yrael, that perishiden.

7 Sothely 3ee goynge preche, sayinge, for the kyngdam of heuenes shal neize;

8 Hele 3e seke men, vpreyse 3ee dead men, clense 3e meselis, cast 3e out deuelis; frely 3e han taken, frely 3eue 3e.

9 Nyl 3e welden gold, nether syluer, ne money in 3oure girdlis,

10 Not a scribe in the weye, nether two cotis, nether shoon, nether 3eerd; for a workman is worthi his mete.

11 In to whateuer citee, or castel, 3e shulen entre, axeth who therinne is worthi, and there dwelle 3e, til that 3e gon out.

12 Forsothe 3e entrynge in to an house, grete 3e⁺ it, sayinge, Pees to this hous.

13 And sothely 3if that ilk hous be worthi, 3oure pees shal cume on it; forsothe 3if that house be nat worthy, 3oure pees shall turne a3ein to 3ou.

14 And who euere shall nat resceyue 3ou, nether heer 3oure wordis, 3ee goynge forth fro that hous,⁺ smythith away the dust fro 3oure feet.

15 Trewly I say to 3ou, it shall be

CHAP. X. 1 And he called his xij disciples vnto him, and gave them power over all vncleane sprites, to cast them oute, and to heale all maner of sicknesses, and all maner off deseases.

2 The names of the xij apostles are these; the fyrst, Simon, which ys called Peter, and Andrew, his brother;

3 James the sonne off Zebede, and Jhon, his brother; Philip, and Bartlemew; Thomas, and Mathew the publican; James the sonne off Alphe, and Lebbeus, otherwyse called Taddeus;

4 Simon off Cane, and Judas Iscarioth, which also betrayed hym.

5 These xij sent Jesus, and comaunded them, saynge, Goo nott into the wayes thatt leade to the gentyls, and into the cites off the Samaritans enter ye nott;

6 But go rather to the lost shepe off the housse of Israhel.

7 Go and preach, sayng, that the kyngdome off heven ys at hande;

8 Heale the sicke, clense the lepers, rayse the deed, caste oute the devils; frely ye have receved, frely geve agayne.

9 Posses nott golde, nor silver, nor brasse yn youre gerdels,

10 Nor yet scrip towards your iorney, nether two cotes, nether shues, nor yet a rod; for the workman is worthy to have his meate.

11 Into whatsoever cite, or tounne, ye shall com, enqyre who ys worthy yn it, and there abyde, till ye goo thence.

12 And when ye come into an housse, grete the same.

13 And yff the housse be worthy, youre peace shall come upon the same; but yf it be not worthy, youre peace shall retourne to you agayne.

14 And whosoever shall nott receave you, nor will heare youre preachynge, when ye departe oute off that housse, or that cite, shake of the duste of youre feete.

15 Truely I say vnto you, it shalbe

23

. þizai baurg, þliuhaiþ in anþara. Amen auk qīpa īzwis, ei ni us-tiuhīþ baurgs Īsraelis, unte qimīþ sa sunus mans.

24 Nist siponeis ufar laisarya, nih skalks ufar frauvin seinamma ;

25 Ganah siponi, ei wairþai swe laisar-eis īs, yah skalks swe frauva īs. Yabai gardawaldand Baiailzaibul haihaitun, und whan filu mais þans innakundans īs ?

26 Ni nunu ogeiþ īzwis īns ; ni waiht auk īst gahuliþ, þatei ni andhulyaidau ; yah fulgin, þatei ni ufkunnaidau.

27 Þatei qīpa īzwis in riqiza, qīpaīþ in liuhada ; yah þatei in auso gahauseiþ, meryaiþ ana hrotam.

28 Yah ni ogeiþ īzwis þans usqimand-

byþ Sodoma lande and Gomorra on domes dæg, ðonne ðære ceastre.[†]

16 Nū! ic eow sende swā sceap gemang wulfas ; beoþ eornustlice gleawe swā næd-dran, and bilwyte swā culfran.

17 Warniaþ eow sōþlice fram mannum, hig syllað eow sōþlice on gemōtum, and swingað eow on hyra gesomnungum ;

18 And ge beoþ gelædde to dēnum, and to cynyngum for me, to hyra dōme, and þeodun.

19 Ðonne belæwað hig and[†] syllað eow, ne pence ge, hū oððe hwæt ge sprecun, eow byþ geseald sōþlice on ðære tīde, hwæt ge sprecun ;

20 Ne synt ge nā ðe ðær sprecaþ, ac eowres fæder gāst, ðe sprycþ on eow.

21 Sōþlice brōður sylþ hys brōður to deaþe, and fæder hys sunu, and bearn ārisaþ ongēn magas, and to deaþe hi fordōp.

22 And ge beoþ on hatunge eallum mannum, for minum naman ; sōþlice se þurhwunaþ oð ende, se byþ hāl.

23 Ðonne hi eow ehtaþ on ðysse byrig, fleoþ on oðre ; and ðonne hi on ðære eow ehtaþ, fleoþ on ða þryddan. Sōþlice ic eow secge, ne befarað ge Īsrahela burga, ærdan ðe mannes sunu cume.

24 Nys se leorning-cniht ofer hys lā-reow, ne þeow ofer hys hlāford ;

25 Genōh byþ sōþlice ðam leorning-cnihte, ðæt he sý swylce hys lāreow, and þeow swylce hys hlāford. Gyf hi ðæs hīredes fæder Belzebub clypedun, mycle swýður hig eow clypiaþ ?

26 Eornustlice ne ondræde ge hig ;[†] nys sōþlice nān þing dýhle, ðæt ne wurðe geswutelod ; ne nān dīhle þing, ðæt ne wurðe geopenod.

27 Ðæt ic eow secge on þýstrum, sec-gað hyt on leohte ; and ðæt ge on eare gehýraþ, bodiaþ uppan hrōfum.

28 And ne ondræde ge ða ðe eowyrne

more suffreable to the lond of men of Sodom and Gomor in the day of iugement, than to that citee.

16 Loo! I sende 3ou as sheep in to the mydil of wolues; therfore be 3e war^t as serpentis, and symple as dowues.

17 Forsothe be 3e war of men, for thei shuln taken 3ou in counseilis, and thei shuln bete 3ou in there synagogis;

18 And to presidentis,^t and to kyngis 3e shulen be led for me, in to witnessyng^e to hem, and hethen men.

19 But whenne thei shulen take^t 3ou, nyl 3e thenke, how or what thing 3ee speeken, forsothe it shal be 3ouen to 3ou in that hour, what 3e shuln speke;

20 For it ben nat 3e that speken, but the spirit of 3oure fadir, that spekith in 3ou.

21 Sothely the brother shal take the brother in to deth, and the fadir the sone, and the sonys shulen ryse ageins fadir and modir, and shulen tourmente hem bi deth.

22 And 3e shulen be in hate to alle men, for my name; forsothe he that shal dwelle stille in to the eende, this shal be saaf.

23 Sothely whenne thei shulen pursue 3ou in this citee, flee 3e in to an other. Trewly I saye to 3ou, 3e shulen nat eende the citees of Yrael, til that mannes sone cume.

24 The disciple is nat above the maistre, ne the seruaunt above his lord;

25 It is ynow to the disciple, that he be as his maistre, and to the seruaunt as his lord. 3if thei han clepid the husbonde man^t Belzebub, hou myche more his housholde meynee?

26 Therfore drede 3e nat hem; for no thing is couerid,^t that shal nat be shewid; and no thing is preuy, that shal nat be wist.

27 That thing that Y say to 3ou in dercnessis, saye 3ee in the list; and preche 3e vpon housis, that thing that 3ee heere in ere.

28 And nyl 3e dreede hem that sleen

easier for the londe off Zodoma and Gomora in the daye off iudgement, then for that cite.

16 Lo! I sende you forthe as shepe amonge wolues; be ye therfore wyse as serpentis, and innocent as doves.

17 Beware off men, ffor they shall deliver you vp to the counseils, and shall scourge you in there synagogges;

18 And ye shall be brought to the heed ruelers, and kynges for my sake, in witness to them, and to the gentyls.

19 But when they put you vp, take no thought, howe or what ye shall speake, for yt shall be geuen you even in that same houre, what ye shall saye;

20 For it is not ye that speke, but the sprete of your father, which speaketh in you.

21 The brother shall betraye the brother to deeth, and the father the sonne, and the chyl dren shall aryse agynste their fathers and mothers, and shall put them to deethe.

22 And ye shall be hated off all men, ffor my name; but whosoever shall continew vnto the ende, shalbe saved.

23 When they persecute you in wone cite, flye in to another. I tell you for a treuth, ye shal nott fynysse all the cites of Israhel, tyll the sonne of man be come.

24 The disciple ys nott above hys master, nor yet the seruaunt above his lorde;

25 It is ynough for the disciple, to be as hys master ys, and that the seruaunt be as his lorde ys. Yf they have called the lorde off the housse Beelzebub, howe moche more shall they call them of his householde so?

26 Feare them nott therefore; there is no thinge so close, that shall not be openned; and no thinge so hyd, that shall not be known.

27 What I tell you in dercknes, that speake ye in lyght; and what ye heare in the eare, that preache ye on the housse toppes.

28 And feare ve nott them which kyll

and leika þatainei; iþ saiwalai ni mag-andans usqiman; iþ ogeiþ mais þana magandan yah saiwalai yah leika fraqist-
yan in gaiainnan.

29 Niu twai sparwans assaryau bug-yanda? yah ains iþe ni gadriusip ana airþa inuh attins izwaris wilyan.

30 Appan izwara yah tagla haubidis alla garapana sind.

31 Ni nunu ogeiþ; managaim sparwam batizans siyup yus.

32 Sawhazuh nu saei andhaitiþ mis in andwairþya manne, andhaita yah ik imma in andwairþya attins meinis saei in himinam ist.

33 Iþ þiswhanoh saei afaikiþ mik in andwairþya manne, afaika yah ik ina in andwairþya attins meinis þis saei in himinam ist.

34 Nih ahyaiþ, þatei qemyau lagyan gawairþi ana airþa; ni qam lagyan gawairþi, ak hairu.

35 Qam auk skaidan mannan wiþra attan is, yah dauhtar wiþra aþein izos, yah brup wiþra swaihron izos;

36 Yah fityands mans innakundai is.

37 Saei friyop attan aipþau aþein ufar mik, nist meina wairþs. Yah saei friyop sunu aipþau dauhtar ufar mik, nist meina wairþs.

38 Yah saei ni nimip galgan seinana, yah laistyai afar mis, nist meina wairþs.

39 Saei bigitiþ saiwala seinana, fraqisteiþ izai; yah saei fraqisteiþ saiwalai seinai in meina, bigitiþ þo.

40 Sa andnimands izwis, mik andnimip; yah sa mik andnimands, andnimip þana sandyandan mik.

41 Sa andnimands praufetu in namin praufetaus, mizdon praufetis nimip. Yah sa andnimands garaihtana in namin garaihtis, mizdon garaihtis nimip.

42 Yah saei gadragkeiþ ainana pize minnistane stikla kaldis watins þatainei in namin siponeis, amen qipa izwis, ei ni fraqisteiþ mizdon seinai.

lichaman ofsleap; ne magon hig sôþlice ða sâwle ofslean; ac ondrædæþ mǣ ðone, ðe mæg sâwle and lichaman fordôn on helle.

29 Hú ne becýpaþ hig twegen spearwan to peninge? and án of ðam ne be-fylþ on eorþan bútan eowrun fæder.

30 And sôþlice ealle eowres heafdes loccas synt getealde.

31 Ne ondræde ge; ge synt sêlran ðonne manega spearwan.[†]

32 Ælrene eornustlice ðe me cýþ be-fóran mannum, ic cýðe hyne befóran mínun fæder ðe on heofonum ys.

33 Se ðe me wiðsæcþ befóran mannun, and ic wiðsace hyne befóran mínun fæder ðe on heofonum ys.

34 Ne wéne ge, ðæt ic come sybbe on eorpan to sendanne; ne com ic sybbe to sendanne, ac swurd.

35 Ic com sôþlice mann ásyndrian ongén hys fæder, and dóhtur ongén hyre módur, and snóre ongén hyre swegre;

36 And mannes fynd hys gehúsan.[†]

37 Se Hælend cwæþ to hys leorning-cnihtum, Se ðe lufað fæder oððe módor mǣ ðonne me, nys he me wyrðe. And se ðe lufað sunu oððe dóhtor swýðdur ðonne me, nys he me wyrðe.

38 And se ðe ne nimþ hys cwyðminge, and fyligþ me, nys he me wyrðe.

39 Se ðe gemét hys sâwle, se forspilþ hig; and se ðe forspilþ hys sâwle for me, he gemét lí.

40 Se ðe eow underfehþ, he underfehþ me; and se ðe me underfehþ, he underfehþ ðone ðe me sende.

41 Se ðe underfehþ witegan on witegan naman, he onfehþ witygan méde. And se ðe underfehþ rihtwisne on rihtwises naman, he onfehþ rihtwises méde.

42 And swá hwylc swá sylþ áne drinc cealdes wæteres ánum ðýssa lytylra man-na on leorning-cnihtes naman, sôþ ic secge eow, ne ámyrþ he hys méde.

the body; trewly thei mowen nat slea the soule; bot rather dreede 3e hym, that may lese soule and body in to helle.

29 Whether twey sparwis ben not sold for an halpeny? and oon of hem shal nat falle on the erthe withouten 3oure fadir.

30 Forsothe alle the heeris of 3oure heued be noumbrid.

31 Therefore nyle 3e drede; 3e ben better than many sparwis.

32 Therefore euery man that shal knowleche me before men, and I shal knowleche hym byfore my fadir that is in heuenes.

33 Sothely he that shal denye me bifore men, and I shall denize hym before my fadir whiche is in heuenes.

34 Nyl 3ee deme, that I cam to sende pees in to erthe; I cam not to sende pees in to erthe, but swerd.

35 Sothely Y cam to departe a man ageins his fadir, and the douzter ageinys hire modir, and the sonys wyf ageins the wyues, or husbondis, modir;

36 And the enmyes of a man *ben* his homly meynee.

37 He that loueth fadir or modir more than me, is nat worthi *of* me. And he that loueth sone or douzter ouer me, is nat worthi *of* me.

38 And he that takith nat his crosse, and sueth me, is not worthi *of* me.

39 He that fyndith his soule[†], shal leese it; and he that lesith his soule[†] for me, shal fynde it.

40 He that resceyueth 3ou, resceyueth me; and he that resceyueth me, resceyueth hym that sente me.

41 And he that resceyueth a prophete in the name of a prophete, shal take the mede of a prophete. And he that resceyueth a iust man in the name of a iust man, shal take the meede of a iust man.

42 And who euer 3iueth drynke to oon of these leste a cuppe of cold water onoly in the name of a disciple, trewly I saye to 3ou, he shal nat leese his mede.

the body; and be nott able to kyll the soule; but rather feare him, which is able to destroye bothe soule and body in hell.

29 Are nott two sparowes solde for a farthinge? and none of them dothe lyght on the grounde with out youre father.

30 And nowe are all the heeres of youre heedes numbred.

31 Feare ye not therfore; ye are off more value then many sparrows.

32 Who soever therfore knowlegeth me before men, him will I knowledge before my father in heven.

33 But whosoever shall denye me before men, him will I also denye before my father which ys in heven.

34 Thynke not, that Y am come to sende peace in to the erth; I cam nott to send peace, but a swerde.

35 For Y am come to sett a man att varyaunce ageynst hys father, and the daughter ageynst her mother, and the daughterelawe against her motherelawe;

36 And a mannes fooes shalbe they of his owne housholde.

37 He that lovith hys father or mother more then me, is not worthy of me. And he that loveth his sonne or doughter more then me, is not mete for me.

38 And he that taketh nott his crosse, and foloweth me, ys nott mete for me.

39 He that fyndeth his lyfe, shall lose it; and he that losith hys lyfe for my sake, shall fynde it.

40 He that receavith you, receavith me; and he that receavith me, receavith him that sent me.

41 He that receavith a prophet in the name of a prophet, shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receave the reward of a righteous man.

42 And whosoever shall geve vnto won of these lytle wonnes to drinke a cuppe of colde water onoly in the name of a disciple, I tel you of a trueth, he shall not lose his rewarde.

CHAP. XI. 1 Yah warþ, biþe usful-
lida ƿesus, anabiudands þaim twalif sip-
onyam seinaim, ushof sik yainþro du
laisyan yah meryan and baurgs ize.

2 ƿþ ƿohannes gahausyands in karkarai
waurstwa Christaus, insandyands bi sip-
onyam seinaim,

3 Qap du imma, þu is sa qimanda, þau
anþarizuh beidaima ?

4 Yah andhafyands ƿesus, qap du im,
Gaggandans gateiþ ƿohanne þatei ga-
hauseiþ yah gasaiwhiþ.

5 Blindai ussaiwhand, yah haltai gagg-
and, þrutsillai hrainyai wairþand, yah
baudai gahausyand, yah dauþai urreis-
and, yah unledai wailameryanda.

6 Yah audags ist whazuh, saei ni ga-
marzyada in mis.

7 At þaim þan afgaggandam, dugann
ƿesus qiþan þaim manageim bi ƿohannen,
Wha usiddyedup ana auþida saiwhan ?
raus fram winda wagidata ?

8 Akei wha usiddyedup saiwhan ? mann-
an hnasqyaim wastyom gawasidana ?
Sai ! þaiei hnasqyaim wasidai sind in
gardim þiudane sind.

9 Akei wha usiddyedup saiwhan ? prau-
fetu ? Yai, qiþa izwis, yah managizo
praufetau.

10 Sa ist auk, bi þanei gameliþ ist,
Sai ! ik insandya aggilu meinana[†] faura
þus, saei gamanweiþ wig þeinana faura
þus.

11 Amen qiþa izwis, ni urrais in baur-
im qinono maiza ƿohanne þamma Daup-
yandin ; ƿþ sa minniza in þiudangardyai
himine, maiza imma ist.

12 Framuh þan þaim dagam ƿohannis
þis Daupyandins und hita þiudangardi
himine anamahtyada, yah anamahtyand-
ans frawilwand þo.

13 Allai auk praufeteis yah witoþ und
ƿohanne fauraqebun.

14 Yah yabai wildedeiþ miþniman, sa
ist Helias saei skulda qiman.

15 Saei habai au[sona[†] hausyandona,
ga]hausya[i].

CHAP. XI. 1 And hyt wæs geworden,
ðā se Hælynd ðys ge-endude, hys twelf
leorning-cnihtum bebeodende, he fōr
ðanun ðæt he lærde and bodude on hyra
burgum.[†]

2 Ðā Iohannes on bendum gehýrde
Cristes weoruc, ðā sende he to him
twegen hys leorning-cnihta,

3 And cwæþ, Eart ðū ðe to cumenne
eart, oððe we oðres sceolon ábidan ?

4 Se Hælend antswarude, and cwæþ
to him, Gāþ and cýðað Iohanne ða þing
ðe ge gehýrdon and gesáwon.

5 Blinde geseoþ, healte gāþ, hreofe
synt áclænsude, deafe gehýraþ, deade
árisaþ, þearfan bodiaþ.

6 And eadig ys, se ðe ne swicaþ on me.

7 Ðā hī út-eodon, sóþlice ðā ongan se
Hælynd secgan be Iohanne, and cwæþ
to ðære menigeo, Hwi eode ge út on
wēsten[†] geseon ? winde áwegyd hreed ?

8 Oððe hwi eode ge út geseon ? mann
hnescum gyrlum gescrýdne ? Nú ! ða
ðe synt hnescum gyrlum gescrýdde synt
on cýninga húsum.

9 Ac hwæt eode ge út witegan geseon ?
Ic eow secge, eac máran ðonne witegan.

10 Ðes ys sóþlice, be ðam áwryten ys,
Nú ! ic sende minne engyl befóran ðine
ansýne, se gegearwaþ ðinne weg befóran
ðé.

11 Sóþlice ic eow secge, ne árás be-
twyx wifa bearnum mára Iohanne Ful-
wihtere ; sóþlice se ðe læssa ys, ys on
heofena ríce him mára.

12 Sóþlice fram Iohannes dagum Ful-
wihteres oð ðis heofena ríce þolaþ nead,
and strece nimað ðæt.

13 Sóþlice ealle witegan and æ witeg-
udun oð Iohannes.

14 And gyf ge wyllaþ gelýfan, he ys
Helias ðe to cumenne ys.

15 Se ðe eáran hæbbe to gehýrynne,
gehýre.

CHAP. XI. 1 And it is don, when Jhesus hadde eendid, he, comaundyng to his twelue disciplis, passide fro thennes for to preche and teche in the citees of hem.

2 Forsothe when Joon in boondis hadde herd the werkis of Crist, he, sendyng two or three of his disciplis,

3 Seide to hym, Art thou he that art to cummyng, or we abiden an other?

4 And Jhesus answeryng, seide to hem, 3e goyng telle a3ein to Joon the thingis that 3e han herde and seen.

5 Blynde men seen, crokid men wandren, mesels ben maad clene, deaf men heeren, dead men risen a3ein, pore men ben taken to prechyng of the gospel.[†]

6 And he is blessid, that shal nat be sclaudrid in me.

7 Sothely hem goyng away, Jhesus biganne for to seye of Joon to the cumpanyes, What thing wenten 3e out for to see in desert? whether a reede wawid with wynd?

8 But what thing wente 3e out for to seen? whether a man clothid with soft thingis? Loo! thei that ben clothid with softe thingis ben in housis of kyngis.

9 But what thing wenten 3e out for to se? whether a prophete? 3e, I seie to 3ou, and more than a prophete.

10 For this is he, of whom it is writyn, Loo! I sende myne aungel before thi face, that shal make redy thi wey bfore thee.

11 Trewly I say to 3ou, ther roose noon more than Joon Baptist amonge children of women; forsothe he that is lesse in the kyngdam of heuenes, is more than he.

12 Sothely fro the days of Joon Baptist til now the kyngdam of heuenes suffreth strengthe,[†] and violent men rauyshen it.

13 For alle prophetis and the lawe til Joon Baptist prophecieden;

14 And 3if 3e wolen resseyuen, he is Ely that is to come.

15 He that hath eeris of heeryng, heere he.

CHAP. XI. 1 And it cam to passe, when Jesus had ended his preceptes vnto his disciples, he departed thence to preache and teache in there cites.

2 When Jhon beinge in preson herde the workes of Christ, he sent two of his disciples,

3 And sayde vnto him, Arte thou he that shall come, or shall we loke for another?

4 Jesus answered, and sayde vnto them, Go and shewe Jhon what ye have herde and sene.

5 The blind se, the halt goo, the lypers ar clenched, the deaf heare, the ded are reysed vp ageine, and the gspell is preached to the povre.

6 And happy is he, thatt is noott hurte by me.

7 Even as they departed, Jesus began to speake vnto the people of Jhon, What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde?

8 Oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde! they that weare soofte clothing are in kynges howses.

9 Butt what went ye oute for to se? went ye outt to se a prophet? Ye, I saye vnto you, and more then a prophet.

10 For this is he, off whom it is wrytten, Beholde! I sende my messenger before thy face, which shall prepare thy waye before thee.

11 Verely Y saye vnto you, amonge the chyl dren off women arose there not a gretter then Jhon Baptist; not with stondinge he that ys lesse in the kyngdom off heven, ys gretter then he.

12 From the tyme off Jhon Baptist hytherto the kyngdom of heven suffreth violence, and they that make vyolence pull it vnto them.

13 For all the prophetes and the lawe prophesied vnto to tyme of Jhon;

14 Also yf ye wyll receave it, thys ys Helyas which shuld come.

15 He that hath eares to heare, let him here.

16 [We nu galeiko] pata ku[ni? Galeik
ist barnam] sitandam [in garunsai, yah
wopyan]dam anþar an[a]ris, yah qip-
an]dam,

17 Swiglodedum izw[is, yah] ni plinsid-
edup; huf[um, yah] ni qainodedup.

18 Qam raihtis Iohan[nes nih mat]-
yands nih drigkan[ds, yah qi]þand, Un-
hulþ[on habaiþ].

19 [Qam] sa sunus man[s matyands
yah] drigkands, y[ah qi]þand, Sai! man]-
na afetya, yah af[drug]kya, [mo]tarye
frijonds yah frawaurhtaize. Yah us-
waurhta gadomida warþ handugei fram
barnam seinaim.

20 Panuh dugann idweitya[n] baurg-
im, in þaimai waurþun þos managistons
mahteis is, [þatei ni idreigodedun] sik.

21 [Wai þus! Kaurazein, wai þ]us! Beþ-
[saidan; unte ip wa]urþeina [in Tyre yah
Seidon]e landa mah[teis þos waur]þanons
in izwis, [airis þ]au in sakkau yah azgon
[idreig]odedeina.

22 Sweþauh qi[þa izwis], Tyrim yah
Seidonim [sutizo wa]irþiþ in daga stau-
[os, þau izwi]s.

23 Yah þu, Kafarna[um, þu und hi]min
ushauhida, [dalap und haly]a galeiþis.
[Unte yabai in S]audaumyam [wau]rþe-
[ina m]ahteis, þos waurþanons in izwis,
aiþþau eis weseina und hina dag.

24 Sweþauh qiþa izwis, þatei airþai
Saudaumye sutizo wairþiþ in daga stauos,
þau þus.

25 Inuh yainamma mela andhaf- . . .

16 Sôþlice hwam telle ic ðas cneorysse
gelice? Heo ys gelic sittendum enapun
on fôretige, ða hrymaþ to hyra efengelice-
on, and cweðaþ,

17 We sungun eow, and ge ne fricud-
un; we cwiddun, and ge ne weopun.

18 Sôþlice Iohannes com ne etende ne
drincende, and hi cwæðun, He hæfþ
deoful-seocnysse.

19 Mannes sunu com etende and drync-
ende, and hi cweðaþ, Hêr ys ettul-man,
and win-drincende, mánfulra and syn-
fulra freond. And wísðóm ys geriht-
wísud fram heora bearnum.[†]

20 Ðá ongan he hyspan ða burga, on
ðam wærun gedóne manega hys mægena,
fordam ðe hi ne dydon dæd-bóte.

21 Wá dé! Corozaim, wá dé! Bethsaida;
fordam gyf on Tyro and Sydone wærun
gedóne ða mægnu ðe gedóne synt on
eow, gefyrn hi dydun dæd-bóte on hæran
and on axan.

22 Ðeah ic secge inc, Tyro and Sydone
byþ forgyfendlicur on dômes dæg, ðonne
cow.

23 And ðú, Capharnaum, cwyst ðú byst
ðú up-áhafen oð heofen? Ac ðú niðer-
færst oð helle. Fordam gyf on Sodomum
wæron gedóne ða mægnu, ðe gedóne
synt on ðé, wítodlice hí wunedun oð
ðysne dæg.

24 Ðeah hwæðere ic secge eow, ðæt
Sodom-wara lande byþ forgyfenlicre on
dômes dæg, ðonne ðé.[†]

25 Se Hælynd cwæþ andswariende, Ic
andytte ðé, drihten heofenes and eorþan,
ðú ðe behýddyst ðás þing fram wísum
and gleawum, and onwruge ða lytling-
um;

26 Swá, fæder, fordam hyt wæs swá
gecwéme befóran ðé.

27 Ealle þing me synt gesealde fram
mínum fædyr, and nán man ne can ðone
sunu, bútan fædyr, ne nán mann ne
can ðone fædyr, bútan sunu, and ðam
ðe se sunu wyle onwreon.

28 Cumað to me, ealle ðe swincað, and
gesýmede synt, and ic eow geblissige.

16 But to whom shal I gesse this generacioun lichy? It is lichi to children sittynge in cheepyng, the whiche, cryinge to her peeris, seien,

17 We han sunge to 3ou, and 3e han nat lippid; we han mourned to 3ou, and 3e han nat weild.

18 Sothely Joon cam neither etyngne ne drynkyng, and thei seien, He hath a deuel.

19 The sone of man came etyngne and drynkyng, and thei seyen, Loo! a man deuourer,[†] and drynker of wyn, and frend of puplicanys and synful men. And wijsdam is iustified of her sonys.

20 Thanne Jhesus began for to seie repreue to citees, in whiche ful manye vertues of hym ben don, for thei didnen nat penaunce.

21 Woo to thee! Corozaym, woo to thee! Bethsaida; for 3if tho vertues that ben don in 3ou hadden ben don in Tyre and Sydon, sum tyme thei hadden don penaunce in haire and asch.

22 Netheles I say, it shal be softer[†] to Tyre and Sydon than to 3ou, in the day of dome.

23 And thou, Caphernaum, whether til in to heuen thou shalt be rerid vp? Thou shalt go down til into helle. For 3if the vertues that ben don in thee, hadden be don in Sodom, peraventure thei shulden han dwellid til vn to this day.

24 Netheles Y saye to 3ou, for to the lond of Sodom it shal be softer[†] in the day of dome, than to thee.

25 In the ilk tyme Jhesus answeyngne saide, I knowleche to thee, fadir, lord of heuen and erthe, for thou hast hid these thingis fro wijse men and ware,[†] and hast shewid hem to litil men;

26 So, fadir, for whi so it was plesynge tofore thee.

27 Alle thingis ben taken to me of my fadir; and no man knewe the sone, no but the fadir, neither eny man knewe the fadir, no but the sone, and to whom the sone wolde shewe.

28 Alle 3e that traueilen, and ben chargid, come to me, and I shal refreshe[†] 3ou.

16 But wheare vnto shall Y lyken this generacion? It ys lyke vnto chyl dren which syt in the markett, and call vnto there felowes, and saye,

17 We have pyped vnto you, and ye have not daunsed; we have morned vnto you, and ye have not sorowd.

18 For Jhon cam nether eatynge nor drinkynge, and they saye, He hath the devyll.

19 The sonne of man cam eatynge and drynkyng, and they saye, Beholde! a glutton, and a drynker of wyne, and a frend vnto publicans and synners. And wysdome ys iustified off her chyl dren.

20 Then began he to vpbraid the citees, in which most of his miracles were don, because they did not repent.

21 Wo be to the! Chorasyn, wo be to the! Betzaida; for if the miracles which wer shewd in you had bene done in Tyre and Sidon, they had repented longe agon in sack cloth and ashes.

22 Neverthelesse Y say to you, it shall be esier for Tyre and Sidon at the day of iudgment, then for you.

23 And thou, Capernaum, which art lift vp vnto heuen, shalt be thrust doune to hell. Ffor if the miracles which have bene done in the, had bene shewed in Zodom, they had remayned to this daye.

24 Neverthelesse I say vnto you, it shall be easiar for Zodom in the day of iudgement, then for the.

25 Then Jesus answered and sayd, I prayse the, o father, lorde of heuen and erth, because thou hast hid these thynges from the wyse and prudent, and hast opened them vnto babes;

26 Even so, father, for so it pleased the.

27 All thynges are geven vnto me of my father; and no man knoweth the sonne, but the father, nether knoweth eny man the father, save the sonne, and he to whome the sonne will open hym.

28 Come vnto me, all ye that labour, and ar laden, and Y will ese you.

29 Nimap min geoc ofer eow, and leorn-
iaþ æt me, forðam ic eom bilwite and
eadmôd on heortan; and ge gemêtaþ
reste cowerum sâwlum.

30 Sôþlice min geoc ys wynsum, and
min byrðyn ys leoht.

CHAP. XII.† 1 Se Hælynd fôr on reste-
dæge ofyr æcyras; sôþlice hys leorning-
cnihtas hingryde, and hig ongunnun
pluccian ða ear, and etan.

2 Sôþlice ða ða Sundor-hálgan ðæt
gesáwon, hi cwædon to him, Nú! ðine
leorning-cnihtas dôp ðæt him âlýfyd nys
reste-dagum to dônne.

3 And he cwæp to him, Ne rædde ge
hwæt Dauid dyde, ða hyne hingrede,
and ða ðe mid hym wærun?

4 Hú he incode on Godes hús, and æt
ða offring-hlāfas, ðe nærun him âlýfede
to etynne, ne ðam ðe mid him wærun,
búton ðam sacerdum ánum?

5 Oððe ne rædde ge on ðære æ, ðæt
ða sacerdas on reste-dagum on ðam
temple gewemmap ðone reste-dæg, and
synt bútan leahtre?

6 Ic secge sôþlice eow, ðæt ðes ys
mærra ðonne ðæt tempel.

7 Gyf ge sôþlice wistun, hwæt ys, Ic
wylle mild-heortnesse, and ná onsægd-
nyse, ne genyðrude ge æfre unscyldige.

8 Sôþlice mannes sunu ys eac reste-
dæges hláfurd.

9 Ða se Hælend ðanun fôr, he com
into hyra gesomnunge.

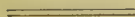
10 Ða wæs ðær án man se hæfde for-
scruncene hand. And hi álsudon hyne,
ðus cwedende, Ys hyt âlýfed to hælenne
on reste-dagum? ðæt hi wréhton hyne.

11 He sæde him sôþlice, Hwylc man ys
of eow ðe hæbbe án sceap, and gyf ðæt
âfylþ reste-dagum on pytt, hú ne nimp
he ðæt, and hefþ hyt upp?

12 Witodlice micle má mann ys sceápe

29 Take 3e my 3oc vpon 3ou, and lerne 3e of me, for I am mylde and meeke in herte; and 3e shulen fynde reste in 3oure soulis.

30 For my 3oc is swete,[†] and my charge lizt.[†]



CHAP. XII. 1 In that tyme Jhesus wente by cornys on the sabot day; forsothe his disciplis, hungrynge, bigunnen to pluc eris of corn, and to ete.

2 Sothely Pharisees seeynge, seiden to hym, Loo! thi disciplis don that thing that is nat leefful to hem to do in sabothis.

3 And he seide to hem, Whether 3e han nat rad, what Dauith didde, when he hungride, and thei that weren with hym?

4 Hou he entride in to the hous of God, and ete loouis of proposicioun,[†] the whiche loouis was nat leefful to hym to eet, nether to hem that weren with hym, no but to prestis only?

5 Or whether 3e han nat rad in the lawe, for in sabothis prestis in the temple defoulen the sabothis, and thei ben with outen grete synne?

6 Sothely Y saye to 3ou, for this is more than the temple.

7 Forsothe 3if 3e wisten, what it is, I wole mercy, and nat sacrifice, 3e shulden neuer han condempnyd innocentis.

8 Trewly mannys sone is, 3he, lord of the sabot.

9 And whenne he passide thennus, he came in to the synagoge of hem.

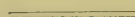
10 And loo! a man hauynge a drye hond. And thei axiden hym, saynge, 3if it is leefful to heele in the sabot? that thei shulden acuse hym.

11 Sothely he seide to hem, Who shal be a man of 3ou, that hath oo sheep, and 3if it shal falle down in to a dike in the sabotis, whether he shal nat holde, and lift it vp?

12 Hou moche more is a man betro

29 Take my yoke on you, and lerne of me, for Y am meke and loly in herte; and ye shall fynde ese vnto youre soules.

30 For my yoke is easy, and my burden is light.



CHAP. XII. 1 In that tyme went Jesus on the sabot day thorow the corn; and his disciples wer anhongred, and began to plucke the eares off coorne, and to eate.

2 When the Pharises had sene that, they sayde vnto him, Behold! thy disciples do that which is not lawfull to do upon the saboth day.

3 He sayde vnto them, Have ye nott reed, whatt David did, when he was an-boungered, and they alsoo which were with hym?

4 Howe he entred into the housse of God, and ate the halowed loves, whiche wernot lawfull for hym to eate, nether for them which were with hym, but only for the prestes?

5 Or have ye not reed in the lawe, howe that the prestes in the temple breake the saboth daye, and yet are blamlesse?

6 But I saye vnto you, that here is one greater then the temple.

7 Wherefor if ye had wist, what this saynge meneth, I requyre mercy, and not sacrifice, ye wold never have condemned inocentes.

8 For the sonne off man is lord even off the saboth daye.

9 And he departed thence, and went into their sinagoge.

10 And beholde! there was a man whiche had his hande dryed vp. And they axed hym, saynge, Ys yt lawfull to heale upon the saboth daye? because they myght acuse him.

11 And he sayde vnto them, Whyche ys he a monge you, iff he had a shepe, fallen into a pitt on the saboth daye, that wolde not take hym, and lyft hym out?

12 And howe moche ys a man better

betera ? Witodlice hyt ys álýfed on reste-
dagum wel to dónne.

13 Ðá cwæp he to ðam menn, Aþene
ðine hand. And he hī āþenede ; and heo
wæs hāl geworden swā seo ôðer.†

14 Ða Sunder-hálgan eodun ðá út
sôþlice, and worhton geþeaht ongén
hyne, hū hī hyne forspildon.

15 Se Hælend sôþlice ðæt wiste, and
fērde ðanon ; and him fyligdon mycel
mænigeo, and he hælde hig ealle.

16 And beþead him, ðæt hig hyt nānum
men ne sædon ;

17 Ðæt wære gefylled, ðæt ðe gecwed-
en wæs þurh Isaia, ðone witegan, ðus
cwedende,

18 Hēr is mīn cnapa, ðone ic geceas,
mīn gecorena, on ðam wel-gelicode mīnre
sāwle ; ic āsette mīnne gāst ofer hyne,
and dōm he bodap þeodum.

19 Ne flit he, ne he ne hrýmþ, ne nān
man ne gehýrþ hys stemne on strætom.

20 To-cwysed hreod he ne forbrytt, and
smeocende flex he ne ādwæscþ, ærðam
ðe he āworpe dōm to sige ;

21 And on hys naman þeoda gehyhtap.†

22 Ðá wæs him broht ān deofol-seoc
man, se wæs blīnd and dumb ; and he
hyne hælde, swā ðæt he spræc, and ge-
seah.

23 And ða menigeo ealle wundruden,
and cwædon, Cwede we is ðes Dauides
sunu ?

24 Sôþlice ðá ða Sundor-hálgan ðis
gehýrdon, ðá cwædon hig, Ne ádrifþ ðes
deoflu út, búton þurh Belzebub, deofla
ealdre.

25 Se Hælend sôþlice wiste hyra ge-
þancas, and cwæp to him, Ælc rice ðe
byþ twýræde on him sylfum, byþ to-worp-
en, and ælc ceaster, oððe hūs, ðe byþ
widerweard ongén hyt sylf, hyt ne stent.

26 And gyf se deoful ádrifþ út ðone
deoful, hig beoþ to-dælede ; hū mæg ðon-
ne hys rice standan ?

27 And gyf ic þurh Belzebub ádrife út

than a sheep? And so it is leeful to do good in the sabot.

13 Thanne he seide to the man, Strecche forth thin hond. And he streizte forth; and it is restorid to helthe as the tother.

14 Forsothe Pharisees goynge out, maden a counsel azeins hym, hou thei shulden leese hym.

15 Sothely Jhesus witynge, wente away thennes; and many sieden hym, and he helide hem alle.

16 And he comaundide to hem, that thei shulden nat make hym opyn;†

17 That that thing shulde be fulfilled, that was said by Ysay, the prophete, seyinge,

18 Loo! my chosen child, whom I haue chosen, my derlyng, in whom it hath wel plesid to my soule; I shal putte my spirit on hym, and he shal telle dome to heithen men.

19 He shal nat stryue, ne crye, nether eny man shal here his voice in stretis.

20 He shal nat breke to gidre a schaken reed, and he shal nat quenche smokynge flax, til that he cast out dome to victorie;

21 And hethen men shulen hope in his name.

22 Thanne a blynd man and dounb, hauynge a deuel, was offrid vp to hym; and he helide hym, so that he spac, and say.

23 And alle the cumpanyes wondreden, and saiden, Wher this be the sone of Dauith?

24 But the Pharisees, herynge, seiden, He this castith not out feendis, no but in Belzabub, prince of fendis.

25 Sothely Jhesus, witynge her thouȝtis, seide to hem, Eche kyngdam departid azeins hym self, shal be desolat,† and eche citee, or hous, departid azeins it self, shal nat stonde.

26 And ȝif Sathanas castith out Sathanas, he is departid azeins hym self; therefore hou shal his kyngdam stonde?

27 And ȝif I in Belzabub cast out

then a shepe? Wherefore it ys lefull to do a good dede on the saboth daye.

13 Then sayde he to the man, Stretch forth thy hand. And he stretched it forth; and yt was agayne made even as whole as the other.

14 Then the Faryses went forth, and toke counsell agaynst hym, howe they myght destroye hym.

15 When Jesus knewe that, he departed thence; and moche people folowed him, and he healed them all.

16 And charged them, that they shulde not make him knowne;

17 To fulyll that which was spoken by Esay, the prophet, which sayeth,

18 Beholde! my sonne, whom I have chosen, my derlinge, in whom my soule hath had delite; I wyll put my sprete on him, and he shall shewe iudgement to te gentyls.

19 He shall not stryue, he shall not crye, nether shall eny man heare hys voyce in te streetes.

20 A brosed rede shall he not breacke, and flaxe that begynneth to burne he shall not quenche, tyll he sende forth iudgement vnto victory;

21 And in hys name shall the gentyls truste.

22 Then was brought to hym, won possessed with a devyll, whych was both blynde and domne; and he healed him, insomuch that he which was blynd and domne both spake, and sawe.

23 And all the people were amased, and sayde, Ys not this the sonne of David?

24 When the Pharises herde that, they sayde, He dryveth the devyls no nother wise oute, but by the helpe off Belsebub, the chefe of the devylls.

25 But Jesus knewe their thoughtes, and sayde to them, Every kyngdom devided with in it sylfe, shalbe desolate, nether shall eny cite, or housholde, devyded ayenst it sylfe, contynue.

26 So if Satan cast out Satan, then ys he devyded avenst him sylfe; howe shall then hys kyngdom endure?

27 Allso yf Y by the helpe of Belze-

deofla, þurh hwæne ádrifaþ eowre bearn ?
 Fordam hig sylfe beoþ eowre dēman.

28 Gyf ic sôþlice on Godes Gaste á-
 wurpe deoflu, wítodlice on eow becymþ
 Godes rice.

29 Odðe hú mæg man ingán on strangers
 hús, and hys fata hýne bereafian, búton
 he gebinde árest ðone strangan, and
 ðonne hys hús bereafige ?[†]

30 Se ðe nys mid me, he is ongén me ;
 and se ðe ne gaderað mid me, he
 to-wyrpþ.

31 Fordam ic secge eow, ælc synn
 and bysmur-spræc byþ forgyfen man-
 num, sôþlice ðæs Hálgan Gastes bysmur-
 spræc ne byþ forgyfen.

32 And swá hwyle swá cwyþ word on-
 gén mannes sunu, him byþ forgyfen ; se
 ðe sôþlice cwyþ ongén Hálgne Gást, ne
 byþ hyt hym forgyfen, ne on ðisse wor-
 ulde, ne on ðære toweardan.

33 Odðe wyrceaþ gód treow, and hys
 weastm góðne ; odðe wyrceaþ yfel treow,
 and hys wæstm yfelne ; wítodlice be ðam
 weastmme byþ ðæt treow oncnáwen.

34 Lá ge nædrena cynryn, hú mágon
 ge gód sprecan, ðonne ge synt yfele ?
 Sôþlice of ðære heortan willan se múp
 spicþ.

35 Gód mann sôþlice of góðum gold-
 horde bringþ gód forþ, and yfel mann of
 yfelum gold-horde bringþ yfel forþ.

36 Sôþlice ic secge eow, ðæt ælc idel
 word ðe menn sprecað, hi ágyldaþ ge-
 scead be ðam on dómes dæge ;

37 Soplice of ðinum wordum ðú byst
 geryhtwisod, and of ðinum wordum ðú
 byst genyðerod.[†]

38 Ðá andswarodun hym sume ða bôc-
 eras and ða Sundor-hálgan, ðus cweð-
 ende, Læreow, we wyllaþ sum tácn of ðe
 geseon.

39 He andswarode hym and cwæþ,
 Yfel cneorys and forliger sécþ tácn, and

deuelis, in whom[†] 3oure sonys casten out? Therfore thei shulen ben 3oure domys men.

28 Forsothe 3if I in the Spirit of God caste out fendis, therfore the kyngdam of God is cummen in to 3ou.[†]

29 Ether hou may eny man entre in to the hous of a stronge man, and take away his vesselis, no but first he shal bynde the stronge man, and than he shal rauyshe his hous?

30 He that is nat with me, is a3einus me; and he that gadrieth nat to gidre with me, scatrieth abroad.

31 Therfore Y seye to 3ou, al synne and blasfemye shal be for3ouen to men, but the spirit of blasfemye shal nat be for3ouen.

32 And who euer shal seie a word a3eins mannys sone, it shal be for3ouen to hym; forsothe he that shall seye a word a3eins the Holy Goost, it shal nat be for3ouen to hym, nether in this world, ne in the tother.

33 Ether make 3e the tree good, and his fruyt good; ether make 3e the tree yuel, and his fruyt euyl; forsothe a tree is knowen of the fruyt.

34 3e generacioun of eddris, howe mowe 3e speke good thingis, when 3e ben yuel? Sothely the mouth spekith of the grete plente of the herte.

35 A good man brengith forth good thingis of good tresoure, and an yuel man bryngith forth yuel thingis of yuel tresour.

36 Forsothe Y seie to 3ou, for whi of euery ydel word that men speken, thei shul 3elde resoun therof in the day of dome;

37 For of thi wordis thou shalt be iustified, and of thi wordis thou shalt be dampnyd.

38 Thanne sume of the scribes and Pharisees answereden to hym, seyinge, Maistre, we wolden se a tokne of thee.

39 The whiche answeyng seith to hem, An iuel generacioun and auoutreue sekith a tokne, and tokne shal nat be

bub cast out devyls, by whose helpe do youre children cast them out? Therfore thei shalbe youre iudges.

28 But if I cast out the devyls by the Sprete of God, then ys the kyngdom of God come on you.

29 Other howe can a man enter into a mighty mannes housse, and violently take awaye his godes, excepte he fyrst bynde the stronge man, and then spoyle hys housse?

30 He thatt ys not with me, ys agaynst me; and he that gaddereth not with me, scattereth abroad.

31 Wherfore I say vnto you, all maner off synne and blasphemy shalbe forgiven vnto men, but the blasphemy against the Holy Goost shall not be forgiven vnto men.

32 And whosoever speaketh a worde agaynst the sonne off man, it shalbe forgiven him; but whosoever speaketh agaynst the Holy Goost, yt shall not be fforgeven hym, no, nether in this worlde, nether in the worlde to come.

33 Other make the tree good, and his frute good also; or els make the tree evyll, and his frute evyll also; for the tree ys knowen by hys frute.

34 O generacion of vipers, howe can ye saye well, when ye youre selves are evyll? For of the aboundance of the hert the mouthe speaketh.

35 A good man oute of the good treasure of hys hert bryngeth forth good thynges, and an evyll man out off his evyll treasure bryngeth forthe evyll thinges.

36 But I say vnto you, that of every ydell worde that men shall have spoken, they shall geve a countes at the daye off iudgement;

37 For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.

38 Then answered certayne off the scribes and off the Pharises, saynge, Master, we wolde fayne se a sygne of thee.

39 He answered them saynge, The evyll and advoutrous generacion seketh a sygne, but there shall no signe be

hyre ne biþ nán tǣcn geseald, būton Ionas tǣcn, ðæs witegan.

40 Witodlice swá swá Ionas wæs on ðæs hwæles innoþe þrý dagas and þreo niht, swá byþ mannes sunu on eorþan heortan þrý dagas and þreo niht.

41 Niniuetisce weras árisaþ on dōme mid ðysse cneorysse, and hig genyðeriaþ hig; forðam ðe hig dydon dǣd-bōte on Ionas bodunge, and ðes is mǣra ðonne Ionas.

42 Sūþ-dǣles cwēn árist on dōme mid ðisse cneorysse, and heo genyðeraþ hig; forðam ðe heo com fram landes gemǣrum, to gehýranne Salomones wisdóm and ðes is mǣra ðonne Salomon.

43 Sōþlice ðonne se unclǣna gást út-færþ fram menn, he gæþ geond drige stōwa, sēcende reste, and he ne gemét.

44 Donne cwyp he, Ic gecyrr e on mīn hūs, ðanon ic út-eode. And cumende he gemét hyt æmtig, and geclǣnsod mid besmum, and gefrætwod.

45 Donne gæþ he, and him to-genimþ seofun óðre gastas, wýrsan ðonne he; and ingangende hig eardigeaþ ðær. And ðonne wurðaþ ðæs mannes ýtemestan wýrsan ðonne ða ærran. And swá byþ ðysse wyrrestan cneorysse.

46 Ðá he ðás þing ðá gyt spræc to ðam mænegum, ðá stód hys mōdor and his gebrōðra ðær úte, sēcende spræcon to him.

47 Sōþlice ðá cwæþ sum to him, Witodlice! ðin mōdur and ðine gebrōðra standað hér úte, ðe sēcende.

48 And he andswarode hym secgendum, and cwæþ, Hwyle ys mīn mōdur? and hwyle synt mine gebrōðra?

49 And he ápenude hys hand on his leorning-cnihtas, and cwæþ, [Hér is mīn mōder and mine gebrōðru;†]

50 Witodlice swá hwyle swá wýrcþ mines fæder willan ðe on heofenan is, he is mīn brōður, and mīn swustor, and mōdor.

30uen to it, no but the tokne of Jonas, the prophete.

40 For as Jonas was in the womb of a whall three days and three niztis, so mannus sone shal be in the herte of the erthe three days and three niztis.

41 Men of Nynyue shal ryse in dome with this generacioun, and shulen condempne it; for thei diden penaunce in the prechyng of Jonas, and loo! here *is* more than Jonas.

42 The quene of the south shal ryse in dome with this generation, and shal condempne it; for she came fro the eendis of the erthe, for to here the wisdom of Salomon, and loo! heere *is* more than Salomon.

43 Forsothe whan an vnclene spirit shal go out fro a man, he goth by drye places, seekyng reste, and he fyndyth nat.

44 Thanne he saith, I shal turne azein in to my hous, fro whennys Y came out. And he cummyng fyndith it voide, elensid with bismes, and maad faire.

45 Thanne he goth, and takith seven other spiritis with hym, worse than hym self; and thei entryng yn dwellen there. And the last thingis of that man ben maad worse than the former. So it shal be and to this worst generacioun.

46 3it hym spekyng to the compaynes of peple, loo! his modir and his bretheren stoden with outeforth, seekyng for to speke to hym.

47 Sothely sum man saide to hym, Loo! thi modir and thi brethren stonden with outforth, seekyng thee.

48 And he, ansveryng to the man seiynge to hym, seith, Who is my modir? and who ben my brethren?

49 And he holdyng forth his hond in to his disciples, seide, Loo! my modir and my bretheren;

50 Treuly whoeuer doth the wil of my fadir that is in heuenes, he is my brother, suster, and modir.

geven to them, but the signe of the prophete, Ionas.

40 For as Ionas was three days and three nyghtes in the whales belly, soo shall the sonne of man be thre days and three nyghtes in the hert of the erth.

41 The men of Ninivite shal rise at the day of iudgement with this nacion, and condemne them; for they repented at the prechyng of Jonas, and behold! a greater then Jonos ys here.

42 The quene of the south shal ryse at the day of iudgement with this generacion, and shall condemne them; for she cam from the vtmost parties of the worlde, to heare the wisdom of Solomon, and behold! heare is a greater then Solomon.

43 When the vnclene sprete is gone out of a man, he walketh throughout dry places, seking reest, and fyndeth none.

44 Then he sayeth, I will retourne ageyne into my housse, from whence I cam oute. And when he is come he fyndeth the housse empty, and swepte, and garnished.

45 Then he goeth his waye, and taketh seven spretes, worsse then hym silfe; and so entre they in and dwell there. And the ende of that man is worsse then the beginnyng. Even so shall it be to this frowarde nacion.

46 Whill he yet talked to the people, beholde! hys moder and his brethren stode with out the dores, desyryng to speake with him.

47 Then won said vnto him, Behold! thy moder and thy brethren stond without, desiringe to speke with the.

48 He answered, and sayd to him that tolde him, Who is my mother? or who are my brethren?

49 And he stretched forth his hond over his disciples, and sayd, Behold! my mother and my brethren;

50 For whosoever fulfilleth my fathers will whiche is in heven, he is my brother, my suster, and my mother.

CHAP. XIII. 1 On ðam dæge ðam Hælcende út-gangendum of hūse, he sæt wið ða sǣ.

2 And mycle mænigeo wæron gesamnode to hym, swā ðæt he eode on scyp and ðær sæt; and eall seo mænigeo stóð on ðam waroþe.

3 And he spræc to him fela on bigspellum, cweðende, Sôþlice! út-eode se sǣdere[†] hys sǣd to sáwenne.

4 And ðā ðā he seow, sume hig feollon wið weg, and fuglas comun, and æton ða.

5 Sôþlice sume feollon on stǣnihte, ðær hyt næfde mycle eorþan; and hrædlice up-sprungon, forðam ðe hig næfdon ðære eorþan dýpan.

6 Sôþlice up-sprungon sunnan, hig á-drúwudon, and forscruncan, forðam ðe hig næfdon wyrtrum.

7 Sôþlice sume feollon on þornas; and ða þornas weoxon, and forþrysmudon ða.

8 Sume sôþlice feollon on góde eorþan, and sealdon weastm; sum hund-fealdne, sum sixtig-fealdne, sum þritig-fealdne.

9 Se ðe hæbbe earan to gehýrenne, gehýre.

10 And ðā genealæhton his leorningcnihtas and cwædon to hym, For hwig spycst ðú to hym mid bigspellum?

11 Ðā andswarode he hym, Forðam ðe eow is geseald to witanne heofena rices gerýnu; and him nys nā geseald.

12 Sôþlice ðam ðe hæfþ him byþ geseald, and he hæfþ; sôþlice se ðe næfþ, and ðæt ðe he hæfþ him biþ ætbroden.

13 Forðam ic spæc to him mid bigspellum, forðam ðe lóciende hig ne geseoþ, and gehýrende hig ne gehýraþ, ne ne ongytaþ;

14 Ðæt on him sý gefylled Esaías wit-egung, Of gehýrnysse ge gehýraþ, and ge ne ongytaþ; and lóciende ge geseoþ, and ge ne geseoþ;

15 Sôþlice ðises folces heorte is áhyrd, and hig hefelic mid earum gehýrdon,

CHAP. XIII. 1 In that day Jhesus goynge out of the hous, sat besidis the see.

2 And manye cumpanyes of peple ben gedrid to hym, so that he steyinge vp in to a boot sat; and al the cumpanye stode in the brynke.

3 And he spak to hem many thingis in parabis, seiynge, Loo! he that sowith, goth out to sowe his seed.

4 And the while he soweth, sum felden byside the weye, and briddis of the eyre camen, and eeten hem.

5 Sothely other *seedis* felden into stoonny placis, wher thei hadden nat moche erthe; and anon thei ben sprungen vp, for thei hadde nat depnesse of erthe.

6 Sothely the sunne sprung vp, thei swaliden,[†] and for thei hadden nat roote, thei drien vp.

7 Forsothe other *seedis* felden amonge thornis; and the thornis wexen vp, and strangliden hem.

8 But other *seedis* felden in to good lond, and 3auen fruyt; sume an hundred fold, another sexti fold, another thritti fold.

9 He that hath eris of heerynge, heere he.

10 And disciplis cummynge to seiden to hym, Whi spekest thou in parabis to hem?

11 The whiche answeyng seith to hem, For to 3ou it is 3ouen for to knowe the mysterie[†] of the kyngdam of heuenes; but it is nat 3ouen to hem.

12 For it shal be 3ouen to hym that hath, and he shal have plentee; trewly who that hath nat, that thing that he is seen to haue shal be taken away fro hym.

13 Therefore I speke to hem in parabis, for thei seeynge see nat, and thei heere heeren nat, nether vnderston den;

14 That the prophecie of Ysay seiynge be fulfillid in hem, With heerynge 3e shulen heere, and 3ee shulen nat vnderstonde; and 3ee seiynge shulen see, and 3ee shulen nat see;

15 For the herte of this peple is enfattid, and thei herden greuouly with

CHAP. XIII. 1 The same daye went Jhesus out off the housse, and sat by the see syde.

2 And moche people resorted vnto him, so gretly that he went and sat in a shyppe; and all the people stode on the shoore.

3 And he spake many thynges to them in similitudes, sayinge, Beholde! the sower wentt forth to sowe.

4 And as he sowed, some fell by the wayes syde, and the fowles cam, and deuoured it vppe.

5 Some fell apon stony ground, where it had not moche erth; and anon it spronge vppe, because it had no depht off erth.

6 And when the sun was vppe, hitt cauth heet, and for lake off rotyng, wyddred awaye.

7 Some fell amonge thornes; and the thornes arose, and chooked it.

8 Parte fell in goode grunde, and broght forth good frute; some an hundred fold, some fifty fold, some thyrty folde.

9. Whosoever hath eares to heare, let him heare.

10 And hys disciples cam and sayde to him, Why speakest thou to them in parables?

11 He answered and sayde vnto them, Hit is geuen vnto you to knowe the secrettes off the kyngdom of heuen; but to them it is not geuen.

12 For whosumever hath to him shall hit be geuen, and he shall have aboundance; but whosoever hath not, from him shalbe takyn awaye even that same that he hath.

13 Therefore speake Y to them in similitudes, for though they se, they se not, and hearinge they heare not, nether vnderstonde;

14 And in them ys fulfilled the prophesey of Ysay which prophesi sayth, With youre eares ye shall heare, and shall not vnderstonde; and with youre eyes ye shall se, and shall not perceave;

15 For this peoples hert ys waxed grosse, and their eares were dull of

and hyra éagan beclýsdon, ðe-læs hig æfre mid eagum geseon, and mid earum gehýron, and mid heortan ongyton, and sîn gecyrrede, and ic hig gehæle.

16 Sôþlice eadige synt eowre eagan forðam ðe hig geseoþ, and eowre earan forðam ðe hig gehýraþ.

17 Sôþlice on eornust ic eow secge, ðæt manega witegan and rihtwise gewilnudon ða þing to geseonne ðe ge geseoþ, and hig ne gesáwon, and gehýran ða þing ðe ge gehýraþ, and hig ne gehýrdon.

18 Gehýre ge sôþlice ðæs sáwenden bigspell.

19 Ælc ðæra ðe Godes wurd gehýrþ, and ne ongyt, ðonne cymþ deoful, and bereafaþ ðæt on hys heortan ásáwen is; ðæt is se ðe wið ðone weg ásáwen is.

20 Sôþlice se ðe ofer ðone stán ásáwen is, ðis is se ðe ðæt Godes wurd gehýrþ, and hrædlice ðæt mid blisse onfehþ.

21 Sôþlice hyt næfþ ðone wyrtrum on him, ac is hwilwendlic. Gewordenre gedréfednesse and ehtnesse for ðam wurde, hrædlice hig beoþ ge-untreowsode.

22 Sôþlice ðæt ðe ásáwen is on þornum, ðæt is se ðe ðæt wurd gehýrþ, and ðonne eornfullness ðisse worulde, and leasung ðissa woruld-welena forþrysmiaþ ðæt wurd, and hit is bútan weastme geworden.

23 Sôþlice ðæt ðe ásáwen wæs on ðæt góde land, ðæt is se ðe ðæt wurd gehýrþ, and ongyt, and ðone weastm bringþ. And ðonne ðép sum hundfealdne, sum sixti-fealdne, sum þritti-fealdne.

24 He rehte him ðá óðer bigspel, and ðus cwæþ, Heofena rice is geworden ðam men gelic, ðe seow gód sæd on his æcyre.

25 Sôþlice, ðá ða men slépon, ðá com his feonda sum, and ofer-seow hit mid coccele on middan ðam hwaete, and férde ðanon.

26 Sôþlice ðá seo wurt weox, and ðone

eris, and thei han closid her eezen, that sum tyme thei see with eezen, and with eris heeren, and vndirstonden in herte, and thei ben to gidre turned, and I heele hem.

16 Forsothe 3oure eezen that seen *ben* blessid, and 3oure eris that heeren.

17 Forsothe I saye trewthe to 3ou, for many prophetis and iuste men coueiden to see thoo thingus that 3ee seen, and thei saien nat, and to heeren thoo thingis that 3ee heeren, and thei herden nat.

18 Therfore heere 3e the parable of the sowynge *man*.

19 Eche that heerith the word of rewme, and vndirstondith nat, the yuel spirit cometh, and rauysclith that that is sowyn in his herte; this is that is sown besidis the weye.

20 Sothely he that is sown on the stoon, this it is, that heerith the word of God, and anoon with ioie takith it.

21 Forsothe he hath nat roote in hym self, but it is temporal.[†] Forsothe tribulacioun and persecucioun maad for the word, anoon he is sclaudrid.

22 Bot he that is sown in thornys, is this that herith the word, and the bysynesse of this world, and the falsnessis of richessis stranglith the word, and it is maad with outen fruyt.

23 Bot he that is sown in to good lond, is this that herith the word, and vndirstondith, and bryngthe forth fruyt. And sothely sume makith an hundredfold, treuly another sixtyfold, forsothe another thriftifolde.

24 Another parable Jhesus putte forth to hem, seyinge, The kyngdam of heuenes is maad liche to a man, that sew good seed in his feeld.

25 But, when men slepten, his enmye came, and sew aboue dernel[†] in the midil of whete, and wente away.

26 Sothely when the herbe hadde

herynge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their hertes, and shulde tourne, that Y myght heale them.

16 But blessed are youre eyes for they se, and youre eares for they heare.

17 Verely Y say vnto you, that many prophetes and perfaicte men have desired to se tho thinges which ye se, and have not sene them, and to heare tho thinges which ye heare, and have not herde them.

18 Heare ye therfore the similitude off the sower.

19 When a man heareth the worde of the kingdom, and vnderstondeth it not, there cometh the evyll man, and catcheth awaye that which was sowne in hys hert; and thys is he which was sowne by the waye syde.

20 But he that was sowne in the stony grunde, ys he, which heareth the worde of God, and anon with ioie receaveth itt.

21 Yet hath he no rottes in him selfe, and therefore he dureth but a season. For as sone as tribulation or persecucion aryseth because of the worde, by and by he falleth.

22 He that was sowne amonge thornes, ys he that heareth the worde off God, but the care off this worlde, and the dissaytfulnes off ryches choke the worde, and so ys he made vnfrutfull.

23 He which is sowne in the good grounde, ys he that heareth the worde, and vnderstondeth it, which also bereth frute. And bringeth forth, some an hundred folde, some fyfty folde, and some thyrty folde.

24 Another similitude put he forth vnto them, saynge, The kyngdom off heven ys lyke vnto a man, which sowed good seede in his felde.

25 Butt, whyll men shlepte, ther cam his foo, and sowed tares amonge the wheate, and went his waye.

26 When the blade was spronge vp, and

weastm bralite, ðā æteowde se coccel hine.

27 Ðā eodon ðæs hláfordes þeowas, and cwædon, Hláford, hū ne seow ðū gōd sād on ðinum æcere? hwanon hæfde he coccel?

28 Ðā cwæp he, Ðæt dyde unhold-mann. Ðā cwædon ða þeowas, Wylt ðū we gāþ, and gaderiaþ hig?

29 Ðā cwæp he, Nese, ðe-læs ge ðone hwæte āwurtwalion ðonne ge ðone coccel gaderiaþ.

30 Lætaþ ægðer weaxan oð rip-tīman; and on ðam rip-tīman ic secge ðam rip-erum, Gadriaþ ærest ðone coccel, and bindaþ sceaf-mælum to forbærnenne, and gadriaþ ðone hwæte into mīnum berne.

31 He rehte him ðā gyt oðer bigspel, ðus cweðende, Heofena rice is geworden gelic senepes corne, ðæt seow se man on hys æcere.

32 Ðæt is ealra sǣða læst, sōþlice ðonne hit wyxþ, hit is ealra wyrta mæst, and hit wyrþ treow; swā ðæt heofnan fuhlas cūmaþ, and eardiaþ on his bogum.

33 He spræc to him oðer bigspel, and ðus cwæp, Heofena rice is gelic ðam beorman, ðone ðæt wif onfēng, and behyðde on þrim gemetum melwes, oð he wæs eall āhafen.

34 Ealle ðās þing se Hælend spræc mid bigspellum to ðam weredum, and nān þing ne spræc he būtan bigspellum,

35 Ðæt wære gefylled ðæs witegan cwyde, Ic ātýne minne mūþ mid bigspellum; ic bodige digelnesse fram mid-dan-eardes gesetednesse.

36 He forlēt ðā ða mænegeo, and com to his inne; and ðā genealǣhton to him his leorning-cnihtas, and cwædon, Årecc us ðæt bigspell ðæs hwætēs and ðæs cōccles.

growid, and maad fruyt, thanne the dernel[†] apperiden.

27 Forsothe the seruauntis of the husbandeman comynge niȝ, seiden to hym, Lord, wher thou hast nat sowed good seed in thi feeld? wher of than hath it dernel?[†]

28 And he seith to hem, The man enmye hath don this thing. Trewly the seruauntis seiden to him, Wolt thou we go, and gedren hem?

29 And he saith, Nay, lest perauenture ȝe gedrynge dernel[†] draw vp by the roote togidre with hem and the whete.

30 Suffre ȝe hem bothe wexe til to rype corne; and in tyme of rype corn I shal seie to reperis, First gedre ȝee to gedre dernel[†], and byndeth hem to gidre in knytechis[†] for to be brent, but gedere ȝe whete in to my berne.

31 An other parable Jhesus putte forth to hem, seiynge, The kyngdam of heuenes is like to a corn of seneuey, the whiche a man takynge sewe in his feeld.

32 The whiche trewly is leest of alle seedis, but when it hath wexen, it is most of alle wortis, and is maad a tree; so that briddis of the eyre cummen, and dwellen in bowis[†] therof.

33 An other parable Jhesus spac to hem, The kyngdam of heuenes is lic to soure dowȝ, the whiche taken, a woman hidde in three mesuris of mee, til it were al sowrdowid.

34 Jhesus spac alle these thingis in parablis to the companyes of peple, and he spac nat to hem with outen parablis,

35 That it shulde be fulfillid, that thing that is seid by the prophete, seiynge, I shal opyn my mouth in parablis; I shal bolke out[†] hid thingus fro makynge of the world.

36 Thanne the companyes laft, he came into an hous; and his disciplis camen niȝ to hym, seiynge, Expoun to vs the parable of dernelis[†] of the feeld.

had brought forth frute, then appered the tares also.

27 The seruautes cam to the householder, and sayde vnto him, Syr, sowedest not thou good seed in thy closse? from whence then hath it tares?

28 He sayde to them, The envious man hath done this. Then the seruautes sayde vnto hym, Wylt thou then that we go, and gader it?

29 And he sayde, Nay, lest whyll ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rottes.

30 Let bothe growe to gether tyll harvest come; and in time of harvest I wyll saye vnto my repers, Gadther ye fyrst the tares, and bynd them in sheues to be brent, but gadther the wheete in to my barne.

31 Another parable he putt forthe vnto them, saynge, The kyngedom of heven ys lyke vnto a grayne of mustard seede, whych a man taketh and soweth in his felde.

32 Whych ys the leest of all seedes, but when it is growne, it is the greatest amonge yerbes, and is a tree; so that the bryddes of the aier come, and bylde in te braunches of it.

33 Another similitude sayde he to them, The kyngdome of heven ys lyke vnto leuen, which a woman toke, and hyd in iij peckes off mee, tyll all was leuendad.

34 All these thynges spake Jesus vnto the people by similitudes, and withoute similitudes spake he nothings to them,

35 To fulfyll, that which was spoken by the prophet, sayinge, I wyll open my mouth in similitudes; and wyll speake forth thinges whych have bene kepte secrete from the begynnyng off the worlde.

36 Then sent Jesus the people awaye, and cam to housse; and hys disciples cam vnto him, saynge, Declare vnto vs the similitude of the tares off the felde,

37 Ðá andswarude he him, Se ðe seow
ðæt góde sǣd se is mannes sunu ;

38 Sôþlice se æcyr is ðes middan-
geard ; ðæt góde sǣd, ðæt synt ðæs
heofonlican rices bearn, se coccel synt
sôþlice ða mǎnfullan bearn ;

39 Se unholda-man se ðe ðone coccel
seow ðæt is deoful ; sôþlice ðæt ríp is
worulde endung, ða ríperas synt englas.

40 Eornustlice swá swá se coccel byþ
gegaderud, and mid fýre forbærned, swá
byþ on worulde endunge.

41 Mannes sunu sent his englas, and
hí gadriap of his rice ealle gedrǣfednesse,
and ða ðe unrihtwísnesse wyrceap ;

42 And ásendap hig on fýres ofen, ðær
byþ wóp and tópa gristbitung.

43 Ðonne scínap ða rilhtwísan swá swá
sunne, on hyra fæder rice. [Gehýre, se
ðe earan to gehýranne hæfp.[†]]

44 [†]Heofona rice is gelic gehýddum
gold-horde on ðam æcere, ðone behýt
se man ðe hine fint ; and for his blysse
gæþ, and sylþ eall ðæt he áh, and gebigh
ðone æcer.

45 Eft is heofena rice gelic ðam mang-
ere, ðe sóhte ðæt góde meregrot ;

46 Ðá he fúnde ðæt án deorwyrðe
meregrot, ðá eode he, and sealde eall
ðæt he áhte, and bolhte ðæt meregrot.

47 Eft is heofena rice gelic ásendum
nette on ða sæ, and of ælcum fisc cynne
gadrigendum ;

48 Ðá hí ðá ðæt nett upp-átugon, and
sæton be ðam strande, ðá gecuron hig
ða góðan on hyra fatu, ða yflan hig
áwurpon út.

49 Swá byþ on ðisse worulde endunge.
Ða englas farap, and ásyndriap ða yfelan
of ðæra góðra midlene.

50 And áworpaþ hig on ðæs fýres ofen ;
ðær byþ wóp and tópa gristbitung.

51 Ongyte ge ealle ðás þing ? Ðá
cwædon hig, Witodlice we hit ongytaþ.

37 The whiche answeyng saith, He that sowith good seed is mannes sone ;

38 Sothely the feld is the world ; bot the good seed, these ben sonys of the kyngdam, dernels,[†] forsothe these ben yuel sonys ;

39 But the enmye that soweth hem is the feend ; but the ripe corn is the eendyng of the world, sothely the repers ben angelis.

40 Therfore as dernels ben gedrid to gidre, and brent in fjr, so it shal be in the eendyng of the world.

41 Mannes sone shal sende his angels, and thei shulden gedre of his rewme alle sclaudris, and hem that don wickidnesse ;

42 And thei shulen sende hem into the chymney of fjr, there shal be weepyng and betyng togidre of teeth.

43 Thanne iust men shulen shyne as the sunne, in the rewme of her fadir. He that hath eris of heerynge, heere he.

44 The kyngdame of heuenes is lik to tresour hid in a feeld, the whiche a man that fyndith, hidith ; and for ioye of it he goth, and sellith alle thingis that hath, and bieth the ilk feeld.

45 Eftsones the kyngdam of heuenes is lic to a man marchaunt, seekyng good margarytis ;

46 Sothely oo preciose margarite founden, he wente, and solde alle thingis that he hadde, and bouzte it.

47 Eft the kingdam of heuenes is lic to a nette sent in to the see, and of alle kynd of fishis gedrynge ;

48 The whiche whan it was fulfillid, men ledyng out, and sittynge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.

49 So it shal be in the eending of the world. Angelis shulen gon out, and shulen departe yuel men fro the mydil of iuste men.

50 And thei shulen sende hem into the chymney of fjr ; there shall be weepyng and betyng togidre of teeth.

51 Han 3ee vnderstonden alle these thingis ? Thei seien to hym, 3he.

37 Then answered he and sayde to them, He that soweth the good seed, ys the sonne of man ;

38 The felde ys the worlde ; the children off the kyngdom are the good seed, the evyll mans children are the tares ;

39 But the enemy which soweth them is the devill ; the harvest is the end of the world, and the repers be the angels.

40 For even as the tares are gaddred, and brent in the fyre, so shall it be in the ende off this worlde.

41 The sonne off man shall send forth his angels, and they shall gadther out off his kyngdom all thinges that do hurte, and all them which do iniquite ;

42 And shall cast them into a furnes of fyre, there shalbe waylyng and gnasshyng off teth.

43 Then shall the iuste men shyne as bryght as the sun, in the kyngdom of their fater. Wosoever hath eares to heare, let him heare.

44 Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde, the which a man founde, and hidde it ; and ffor ioy there of goeth, and selleth all that he hath, and byeth that felde.

45 Agayne the kyngdom off heven is lyke vnto a marchaunt, sekynge after good pearles ;

46 Which when he had founde one precious pearle, went, and solde all that he had, and bought it.

47 Agayne the kyngdome off heven is lyke vnto a neet cast in to the see, that gadereth off all kyndes of fysshes ;

48 Which when it is full, men drawe to londe, and sitt, and gadre the good in to their vessels, and caste the bad awaye.

49 So shall it be at the ende of the worlde. The angels shall come, and sever the bad from the good.

50 And shall cast them into a furnes of fyre ; there shalbe waylyng and gnasshyng of teth.

51 Jesus sayde vnto them, Have ye vnderstonde all these thynges ? They sayde, Ye, Syr.

52 Ðā sæde he him, Forðam is ælc
gelæred bōcere on heofenan rice gelic
ðam hīredes ealdre, ðe forþ-bringþ of his
gold-horde niwe þing and ealde.

53 And hit wæs geworden, ðā se Hælc-
end ge-endode ðās bigspel, ðā fērde he
ðanone.

54 And ðā he com to his earde, he
lærde hig on hyra gesamnungum, swā
ðæt hig wundredon, and cwædon, Hwan-
on ys ðysum ðes wisdóm and ðis mægen ?

55 Witodlice ðes is smipes sunu ; hú ne
hátte hys módor Maria? and hys bróðru,
Iacob, and Ioseph, and Simon, and
Iudas ?

56 And hú ne synt ealle hys swustra
mid us ? Hwanon synt ðysum ealle ðās
þing ?

57 And hig wæron ge-untrýwsode on
him. Ðā sóþlice sæde se Hælcend him,
Nys nán witega bútan wurþscype, búton
on hys earde, and on hys hūse.

58 And he ne worhte ðær manega
mægena, for hyra ungeleafulnysse.

CHAP. XIV. 1 On ðære tide gehýrde
Herodes se feorþan dæles rica ðæs Hælc-
endes hlisan ;

2 And ðā sæde he his cnihtum, Ðes is
Iohannes se Fulluhtere ðe ic beheaf-
ode, he árás of deape, and forðan synd
ðās wundru gefremode on him.

3 Sóþlice Herodes nam Iohannem, and
geband hyne, and sette on cwertern for
ðam wife Herodiaden Philippes hys
bróðer.

4 Iohannes him sæde, Nys dé álýfed
hi to wife to hæbbenne.

5 And ðā he hyne ofslean wolde, he
ádréd him ðæt fole ; forðam ðe hig
hæfdon hyne for ænne witegan.

6 Ðā on Herodes gebyrd-dæge, tumb-
ude ðære Herodiadiscean dóhtur befór-
an him, and hit licode Herode.

7 Ðā behét he mid ápe hyre to sylle-
nne, swā hwæt swā heo hyne bæde.

52 He seith to hem, Therefore euery wryter tauȝt in the kyngdam of heuenes, is lic to an husbonde man, that bryngith forth of his tresour newe thingis and olde.

53 And it is don, whanne Jhesus hadde eendid these parables, he passide fro thennis.

54 And he, cummynge in to his cuntree, tauȝt hem in her synagogis, so that thei wondriden, and seiden, Wherof to hym this wisdam and vertues?

55 Wher is nat this the sone of a smyth? Wher his modir be nat seid Marie? and his brethren, Jamys, and Joseph, and Symount, and Judas?

56 And his sistris, wher thei alle ben nat at vs? Therefore wherof to hym alle these thingis?

57 And so thei weren sclaudrid in hym. Forsothe Jhesus seide to hem, A prophete is nat with outen wirshipec, no but in his owne cuntree, and in his owne hous.

58 And he dide nat there manye vertues, for the vnbyleue of hem.

52 Then sayde he vnto them, Therefore every scribe which is coninge vnto the kyngdom of heven, is lyke an housholder, which bryngeth forth out of hys treasure thynges bothe newe and olde.

53 And hyt cam to passe, when Jesus had fynnesshed these similitudes, that he departed thence.

54 And cam into his awne countre, and taught in there synagogges, in so moche that they were astunyed, and saide, Whence cam all thys wysdon and power vnto him?

55 Is not thys the carpenters sonne? Is not hys mother called Mary? and hys brethren be called, James, and Joses, and Symon, and Judas?

56 And are not hys systers all here with vs? Whence hath he all these thynges?

57 And they wer hurte by him. Then Jesus sayde vnto them, There is no prophet with out honoure, save in hys awne countre, and amonge his awne kynne.

58 And he dyd not many myracles there, for there vnbeleves sake.

CHAP. XIV. 1 In that tyme Eroude tetrarcha[†] herde the fame of Jhesu;

2 And seide to his children, This is Jon Baptist, he hath risen fro dead, and therefore vertues worchen in hym.

3 Forsothe Eroude helde Joon, and bounde hym, and putte him in to prison for Erodias, the wif of his brother.

4 For Joon saide to hym, It is nat leful to thee for to haue hir.

5 And he willynge to slea hym, drede the peple; for thei hadden hym as a prophete.

6 Forsothe in the day of Eroudis birthe, the douȝter of Erodias leep to the mydil, and pleside to Eroude.

7 Wherefore with an ooth he byhyȝte for to ȝeue to hir, what euer thinge she hadde axid of hym,

CHAP. XIV. 1 In that tyme Herod the tetrarcha herde off the fame of Jesu;

2 And sayde vnto his servauntes, This is Jhon Baptist, he is risen agayne from deeth, and therfore hys power ys so greate.

3 For Herod toke Jhon, and bounde hym, and put hym in preson ffor Herodias sake, hys brother Phips wyfe.

4 For Jhon sayde vnto hym, Hit ys not lawfull for the to have her.

5 And when he wold have put hym to deeth, he feared the peple; because they counted hym as a prophet.

6 When Herodes birth daye was come, the doughter off Herodias daunsed before them, and pleased Herod.

7 Wherefor he promysed with an oth that he wolde geve her, whatsoever she wolde axe.

8 Ðá cwæp heo, fram hyre méder gemyngod, Syle me on ánum disce Iohannes heafod ðæs Fulluhteres.

9 Ðá wæs se cyning ge-unrét, for ðam ápe, and forðam ðe him sæton mid,[†] . . .

10 And he ásende ðá, and beheafdode Iohannem on ðam cwerterne.

11 And man brohte ðá his heafod on ánum disce, and sealde ðam mædene, and ðæt mæden hyre méder.

12 And ðá genealæhton his leorning-cnihtas and námon hys lichaman, and bebyrgdon hyne; and comon and cýddon hyt ðam Hælende.

13 Ðá se Hælend ðæt gehýrde, ðá férde he ðanon on-sundron on ánum scype. And ðá ða gangendan mænigeo ðæt gehýrdon, hig fyligdon him of ðam burgum.

14 And ðá he ðanon férde, he geséh mycele mænigu, and he him gemýltsode, and gehælde ða untruman.

15 Sóplice ðá hyt wæs æfen geworden, him to genealæhton hys leorning-cnihtas, and him to cwædon, Ðeos stów ys wéste, and tíma ys for-ágán; forlæt ðás mænigeo, ðæt hí faron into ðás burga, and him mete bigean.

16 Ðá cwæp se Hælend to him, Nabbap hí neode to farenne; sylle ge him etan.

17 Ðá andswarodun hig, We nabbap hér, búton fif hláfas and twegen fixas.

18 Ðá cwæp se Hælend, Bringap me hider ða.

19 And ðá he hét ða menegu ofer ðæt gærs hí sittan, and he nam ða fif hláfas and twegen fixas, and beseah on ðone heofon, and bletsiede, bræc ða hláfas, and sealde his leorning-cnihtum; and hí ðam folce.

20 And hí æton ealle, and wæron gefyllede. And hí námon ða láfa, twelf wylían fulle ðæra gebrytsena.

21 Sóplice ðæra etendra getæl wæs fif pusenda wera, bútan wífum and cildum.[†]

22 And ðá sóna hét se Hælend his

8 And she bifore monestid[†] of hir modir, seith, 3eue thou to me hidir the hed of Joon Baptist in a dische.

9 And the kyng was sorowful, but for the ooth, and for hem that seeten to gidre at the mete, he comaundide to be 3ouen.

10 And he sente, and bihedide Joon in the prisoun.

11 And his heed is brou3t to in a dische, and it is 3ouen to the whenche, and she bare it to hir modir.

12 And his disciplis cummynge to token his body, and biryeden it; and thei cummynge tolden to Jhesu.

13 The whiche thing when Jhesus hadde herd, he went fro thennus in to a boot, in to desert place besidis. And whenne the cumpanyes of peple hadden herd, thei folowiden hym and on the feet fro citees.

14 And Jhesus, goynge out, saw a greet multitude of peple, and hadde rewthe of hem, and heclide the sike men of hem.

15 Sothely the euenynge maad, his disciplis camen ni3 to him, seiynge, The place is desert, and the hour hath now passid; leue thou the cumpanyes of peple, that thei, goynge in to castels, bigge meetis to hem.

16 Forsothe Jhesus seide to hem, Thei han nat neede to go; 3eue 3e to hem for to ete.

17 Thei answeriden, We han nat here, no but fwe looues and two fishis.

18 The whiche seith to hem, Brynge 3ee hem hidir to me.

19 And when he hadde comaundid the cumpanye for to sitte to mete on hay, fyue looues and two fishis taken, he byholdynge in to heuen, blesside, and brak, and 3aue to his disciplis; sothely the disciplis 3auen to the cumpanyes.

20 And alle eeten, and weren fulfillid. And thei token the relifis of broken gobetis, twelue cofyns ful.

21 Forsothe the nombre of men etynge was fyue thousand of men, out taken wemmen and litel children.

22 And anon Jhesus compellide[†] the

8 And she beinge informed of her mother before, sayde, Geve me here Jhon Baptistes heed in a platter.

9 And the kyng sorowed, neverthesse for his othes sake, and for their sakes which sate also att the table, he comaunded yt to be geven her.

10 And sent, and behedded Jhon in the preson.

11 And his heed was brought in a platter, and geven to the damsell, and she brought it to her mother.

12 And his disciples cam and toke vp his body, and buried it; and went and tolde Jesus.

13 When Jesus had herde that, he departed thence by shippe, into a desert place out of the way. And when the people had herde therof, they folowed him afote out of there cites.

14 And Jesus went forth, and sawe moche people, and his herte dyde melte vpon them, and he healed off them those that were sicke.

15 When even was come, his disciples cam to him, saynge, This ys a deserte place, and the daye is spent; let the people departe, that they maye go in to the tounes, and bey them vytaylles.

16 But Jesus sayde vnto them, They have no neede to go awaye; geve ye them to eate.

17 Then sayde they vnto him, We have here but .v. loves and two fysshes.

18 He saide, Bringe them hydther to me.

19 And he comaunded the people to syt downe on the grasse, and toke the .v. loves and the .ij. fysshes, and lokyd vp to heven, and blessed, and brake, and gave the loves to his disciples; and the disciples gave them to the people.

20 And they all ate, and wer suffised. And they gadered vp of the gobbetes thatt remained, xij basketes full.

21 They that ate were in nombre about v. M. men, besyde wemen and children.

22 And strayght way Jesus made his

leorning-cnihtas on scyp āstigan, and tofōran him faran ofer ðone mūpan, oð ðæt he ða menegu forlēte.

23 And ðā he hig forlæten hæfde, he eode on ðone munt, and hyne ðær āna gebæd. Sôþlice ðā hyt æfen wæs, he wæs āna ðær.

24 Witodlice wæs ðæt scyp of ðam yþum totorfod, forðam ðe hyt wæs strang wind.

25 Ðā com se Hælend embe ðone feorþan han-créd to him, ofer ða sæ gangende.

26 Ðā hi gesáwon ðæt, hi wurdon gedréfede; and for ðam ege clypodon, and cwædon ðus, Sôþlice hyt ys scinlác.

27 Ðā spræc se Hælend, and cwæþ, Habbap geleafan, ic hyt eom; nellen ge eow ondrædan.

28 Ðā andswarode him Petrus and cwæþ, Drihten, gyf ðú hyt eart, hát me cuman to ðe ofer ðas wæteru.

29 Ðā cwæþ he, Cum to me. Ðā eode Petrus of ðam scype, ofer ðæt wæter ðæt he to ðam Hælende come.

30 Ðā he geseah ðone strangan wind, he him ondréd; ðā he wearþ gedofen, he cwæþ, Drihten, gedó me hálne.

31 And ðā hrædlice[†]
. he gefēngc hyne, and ðus cwæþ, Lá lytles geleafan, hwī twýn-
edest ðú?

32 And ðā hi wæron on ðam scype, geswác se wind.

33 Sôþlice ða, ðe on ðam scype wæron, comon, and to him gebædon, and ðus cwædon, Sôþlice, ðú eart Godes sunu.

34 And ðā hig ofer-segelodon, hi comon on ðæt land Genesareth.

35 And ðā ðæt folc hyne gecneow, hi sendon geond eall ðæt land; and brohton to him ealle untrume.

36 And hyne bædon, ðæt hig húrunga his reafes fnaed æt-hrinon; and swā hwylce his æthrinon wurdon hále.

discipulis for to go vp in to a boot, and go bfore hym ouer the see, til that he lefte the companyes.

23 And the companyes left, he steizide vp in to an hill aloone for to preye. Sothely the euenyng maad, he was there aloone.

24 Sothely the boot in the mydil see was throwen with wawis, forsothe the wynd was contrarie.

25 But in the fourthe wakyng of the nigt, he came to hem walkyng about the see.

26 And thei, seeynge hym walkyng about the see, weren distourblid, seyinge, For it is a fantum; and for drede thei cryeden.

27 And anon Jhesus spac to hem, sayinge, Haue 3e trust, I am; nyl 3e dreede.

28 Sothely Petre answeyng seide, Lord, 3if thou art, comaunde me to come to thee vpon the wateris.

29 And he seith, Come thou. And Petre goyng down fro the bote, walkide on the wateris for to come to Jhesu.

30 Trewly he, seeynge a strong wynde, was aferde; and whan he bygan for to be drenchid, he cryede, seyinge, Lord, make me saaf.

31 And anon Jhesus, holdyng forth the hond, cau3te hym, and seith to hym, Thou of litil feith, whi hast thou doutid?

32 And whenne he hadde stied vp in to the boot, the wynde cesside.

33 Sothely thei, that weren in the boot, camen, and worshipiden hym, seyinge, Veryly, thou art Goddis sone.

34 And whenne he had passide ouer the see, thei camen in to the lond of Genesar.

35 And whenne men of that place hadden knowen hym, thei senten into al that cuntree; and thei offriden to hym al hauyng yuel.

36 And thei preyiden hym, that thei shulden touche ether the hem of the clothing of hym; and who euer touchiden ben maad saaf.

disciples enter into a shippe, and to goo over before him, whill he sent the peple a way.

23 And as sone as he had sent the peple a way, he went vp into a mountayne alone to praye. And when nyght was come, he was there hym silf alone.

24 And the shippe was in the middes of the see, and was toost with waves, for it was a contrary wynde.

25 In the fourthe watche of the night, Jesus cam vnto them walkyng on the see.

26 And when hys disciples sawe him walkyng on the see, they were amased, sayinge, It is some spirite; and cryed out for feare.

27 And streyght waye Jesus spake vnto them, saynge, Be of good cheare, it is Y; be not a frayed.

28 Peter answered and sayde, Master, and thou be he, bidde me come vnto the on the water.

29 And he sayde, Come. And when Peter was come doune out of the shyppe, he walked on the water to go to Jesus.

30 But, when he sawe a myghty winde, he was afrayed; and as he began to synke, he cryed, sayinge, Master, save me.

31 And immediatly Jesus stretched forth his honde, and caught him, and saide to hym, O thou of lytell fayth, wherfore diddest thou dout?

32 And as soone as they were come in to the shippe, the winde ceased.

33 Then they, that were in the shyppe, cam, and worshypped him, sayinge, Of a truth, thou arte the sonne off God.

34 And when they were come over, they went in to the londe of Genazareth.

35 And when the men of that place had knowledge of him, they sent out in to all that countre rounde about; and brought vnto him all that were sicke.

36 And besought him, that they myght touche the border of hys vesture only; and as many as touched hytt were made safe.

CHAP. XV.[†] 1 Ðá comon to him fram Hierusalem ða bōceras and Fariseisce, and cwædon,

2 Hwī forgýmaþ ðīne leorning-cnihtas ūre yldrena lage? ne þweaþ hī hyra handa, ðonne hig mete þicgeaþ.

3 Ðá andsworode he him and [cwæþ; [†]] Hwī forgýme ge Godes beþod for eowre lage?

4 Wítodlice God cwæþ, Wurþa ðinne fæder and mōdor, and se ðe wyriþ hys fæder and mōdor, swelte se deaþe.

5 Sōþlice ge cweðaþ, Swā hwyle swā segþ hys fæder and méder, Swā hwyle lác swā of me is, fremað ðē;

6 And ne weorþiaþ fæder and mōdor; and ge for náht dydon Godes beþod for eowre lage.

7 Lā licceteras, wel be eow wítegode Isaias, se witega, ðá he cwæþ.

8 Ðis folc me mid welerum weorþaþ,[†] . . . and hyra heorte is feorr fram me;

9 Bútan intingan hig me wurþiaþ, and læraþ manna lāra.

10 And he ðá, ðam menegum togædere geclypedum, ðus cwæþ, Gehýraþ, and ongytaþ.

11 Ne besmít ðone mann, ðæt on hys mûþ gæþ; ac hyne besmít, ðæt of hys mûþe gæþ.

12 Ðá genealæhton hys leorning-cnihtas and cwædon, Wást ðú, ðæt ða Fariseiscean synt gedréfede, ðisum wurde gehýredum?

13 Ðá andswarode he him, Ælc plantung, ðe mín heofenlica fæder ne plantode, byþ áwurtwalod.

14 Lætaþ hī; hig synt blinde, and blindra látteowas. Se blinda gyf he blindne læt, hig feallaþ begen on ænne pytt.

15 Ðá andswarode him Petrus[†] . . . , Áreca us ðis bigspell.

CHAP. XV. 1 Thanne scribis and Pharisees camen niȝ to hym fro Jerusalem, seyinge,

2 Whi thi disciplis ouerpassen[†] the tradiciouns[†] of elder men? for thei washen nat hondis, whenne thei eten breed.

3 Sothely he answeyng seith to hem, And whi and ȝe breken the maundement of God for ȝoure tradicioun?

4 For whi God seide, Honoure thi fadir and thi modir, and he that cursith fadir or modir, dye he by deth.

5 But ȝe seyn, Who euere shal saye to fadir or modir, What euere ȝifte is of me, it shal profite to thee;

6 And he hath not worshipid his fadir or modir; and ȝe han made the maundement of God voide[†] for ȝoure tradicioun.

7 Ipocritis, Ysay, the prophete, propheciede wel of ȝou, seyinge,

8 This peple honoureth me with lippis, forsothe her herte is fer fro me;

9 Trewly thei worshipen me with outen cause, techyng the doctrines and maundements of men.

10 And the cumpanyes of peple clepid to gidre to hym, he seide to hem, Heere ȝe, and vnderstonde.

11 Nat that thing that entrith in to the mouth, defoulith a man; but that thing that cummeth forth fro the mouth, defoulith a man.

12 Thanne his disciplis cummyng niȝ seiden to hym, Wost thou, that, this word herd, Pharisees ben sclaudrid?

13 And he answeyng seith, Euery plantyng, the whiche my fadir of heuen hath nat plantid, shal be drawen vp by the roote.

14 Suffre ȝe hem; thei ben blynde, and lederis of blynde men. Sothely ȝif a bynd man ȝeue ledyng to a bynd man, bothe fallen down in to the diche.

15 Forsothe Petre answeyng seide to hym, Expoun to vs this parable.

CHAP. XV. 1 Then cam to Jesus scribes and Pharises from Jerusalem, sayinge,

2 Why do thy disciples transgresse the tradicions of the seniours? for they wesse not there hondes, when they eate breed.

3 He answered and sayde vnto them, Why do ye also transgresse the commaundment of God thorowe youre tradicions?

4 For God commaunded, sayinge, Honoure thy father and moder, and he that speaketh evyll ayeynst hys father or mother, shall suffer deeth.

5 But ye saie, Every man shall saie to his father or mother, Whatsoever thyng I offer, that same doeth profyt the;

6 And so shal he not honoure hys father and mother; and thus have ye made that the commaundment of God is with out effecte through youre tradicions.

7 Yypocrites, wel prophesied off you, Esay, sayinge,

8 This people draweth nie vnto me with there mouthes, and honoureth me with their lippes, yet their hert is farre from me;

9 But in vaine thei worshippe me, teachinge doctrine which is nothing but mens precepts,

10 And he called the people vnto him, and saide to them, Heere, and vnderstonde.

11 That which goeth in to the moughth, defyleth not a man; but that which commeth out of the moughth, defyleth the man.

12 Then cam his disciples and sayde vnto hym, Perceavest thou, howe that the Pharyses are offended, hearinge thys saynge?

13 He answered and sayde, All plantes, which my hevenly father hath nott planted, shalbe plucked vppe by the rotes.

14 Lett them alone; they be the blynde ledders of the blynde. If the blynde leede the blinde, boothe shall fall in to the dyche.

15 Then answered Peter and sayd to him, Declare vnto vs thys parable.

16 Ðá andswarode he him, And synt ge gyt bútan andgyte?

17 Ne ongyte ge, ðæt eall ðæt on ðone mûþ gæþ, gæþ on ða wambe, and byþ on forþgang ásend?

18 Sôþlice ða þing ðe of ðam mûþe gáþ, cumað of ðære heortan, and ða besmítap ðone mann.

19 Of ðære heortan cumað yfle geþancas, mann-slyhtas, unriht-hæmedu, forligru, stala,[†] lease gewitnyssa, tállice word.

20 Ðis synt ða þing ðe ðone mann besmítap; ne besmít ðone mann, ðeah he unþwogenum handum etc.[†]

21 And ðá fêrde se Hælend ðanon, on Tyrisce and Sidonisce endas.

22 And efne! ðá of ðam Chananéiscum gemærum clypode sum wif, and cwæþ, Drihten, Dauides sunu, gemiltsa me; mín dóhtor ys yfle mid deofle gedréht.

23 Ðá ne ge-andswarode he hyre. Ðá genealæhton hys leorning-cnihtas and him to cwædon, Forlæt hig, forðam heo clypap æfter us.

24 Ðá andswarode he, Ne eom ic ásend, búton to ðam sceapun ðe forwurdon of Israhela huse.

25 Ðá com heo, and hig to him gebæd, and ðus cwæþ, Drihten, gefylst me.

26 Ðá cwæþ he, Nys hit nā gód ðæt man nime bearna hláf, and hūndum worpe.

27 Ðá cwæþ heo, Drihten, ðæt ys sôþ; witodlice ða hwelpas etap of ðam crumum, ðe of hyra hláforda beodum feallap.

28 Ðá andswarode Drihten hyre, Ealá! ðú wif, mycel ys ðin geleafa; gewurðe ðé, ealswā ðú wylle. And ðá of ðære tide wæs hyre dóhtor hál geworden.

29 Ðá se Hælend ðanon fêrde, eft he com wið ða Galileiscean sæ. And ástáh on ðone munt, and ðær sæt.

30 Ðá genealæhton him to myceln menegu, mid him hæbbende manega

16 And he seide, ȝit and ȝe ben without vnderstandyng?

17 Wher ȝe vnderstonde nat, that al thing that entriþ in to the mouth, goth in to the wombe, and is sent out in to the goyng away?

18 But tho thingis that cummen forth fro the mouth, gon out of the herte, and tho thingus defoulen a man.

19 For of the herte gon out yuel thouȝtis, mansleayngis, auoutries, fornicaciouns, theftis, fals witnessis, blasfemyes.

20 These thingis it ben that defoulen a man; sothely for to ete with hondis vnwashen, defouleth not a man.

21 And Jhesus gon out fro thennys, wente into parties of Tyre and Sidon.

22 And loo! a womman of Canane gon out of the costis, cryede, seyinge to hym, Lord, the son of Dauid, haue mercye on me; my douȝter is yuel traueiled of a deuyl.

23 The whiche answerid nat to hir o word. And his disciplis cummyng to preyeden hym, seyinge, Leue thou hire, for she crieth after vs.

24 Forsothe he answerynge seith, I am nat sent, no but to the sheep of the hous of Yrael that perishiden.

25 Bot she came, and wirshipide hym, seyinge, Lord, help me.

26 The whiche answerynge seith, It is nat good for to take the breed of sonys, and sende to houndis.

27 And she seide, ȝhe, Lord; forwhi and the litel whelpis eten of the crummys, that fallen down fro the bord of her lordis.

28 Thanne Jhesus answeringe seith to hir, O! thou womman, thi feith is grete; be it don to thee, as thou wolt. And hir douȝter was heeled fro that hour.

29 And whenne Jhesus hadde passide thennes, he came bisidis the see of Galilee. And he steinyng in to an hyl, sat there.

30 And many cumpanyes camen niȝ to hym, hauyng with hem doumbe men

16 Then sayde Jesus, Are ye yett withouten vnderstandinge?

17 Perceave ye not, that whatsoever goeth in at the mouth, descendeth doune in to the bely, and ys cast out in to the draught?

18 Butt those thinges which procede out of the mought, come from the herte, and they dyffyle a man.

19 For out of the herte come evyll thoughtes, murder, breakyng of wedlocke, whordom, theefte, false witnessberyng, blasphemy.

20 These are the thinges which defyle a man; but to eate with vnwesshen hondes, defyleth nott a man.

21 And Jesus went thence, and departed in to the costes of Tیره and Sidon.

22 And beholde! a woman which was a Cananyte cam out of the same coostes, and cryed vnto him, saynge, Have mercy on me, Lorde, the sonne off Dauid; my doughter is pytiously vexed with a devyll.

23 And he gave her never a worde to answer. Then cam to him his disciples and besought him, saynge, Sende her away, for she foloeth vs cryyng.

24 He answered and sayde, I am not sent, but vnto the loost shepe of the housse of Israhel.

25 Then she cam, and worshypped him, saynge, Master, sucker me.

26 He answered and saide, It is not good to take the childrens breed, and to cast it to whelpes.

27 She answered and saide, It is truþe; neverthe lesse the whelppes eate of the crommes, which fall from there masters table.

28 Then Jesus answered and sayde vnto her, O! woman, greate ys thy fayth; be hit to the, even as thou desyrest. And her doughter was made whole even at that same tyme.

29 Then Jesus went away from thence, and cam nye vnto the see of Galyle. And went vppe in to a mountayne, and sat doune there.

30 And moche people cam vnto hym, having with them halt, blinde, domne,

healte and blinde, and wanhāle, and manega ôðre; and ālêdon to hys fôtum, and he gehælde ða,

31 Swā ðæt ða mænegu wundredon, geseonde dumbes sprecende, healte gangende, blinde geseonde; and hig mærsodon Israhela God.[†]

32 Ðā cwæp se Hælend, togædere geclypedum his leorning-cnihtum, Ðisse menegu ic gemiltsige, forðam hig prý dagas mid me wunodon, and hig nabbap hwæt hig eton; and ic hig nelle fæstende forlætan, ðe-læs hig on wege geteorian.

33 Ðā cwædon hys leorning-cnihtas, Hwar nime we swā fela hlāfa on ðis wéstene, ðæt we gefyllan swā mycele mænegu?

34 Ðā cwæp he, Hú fela hlāfa hæbbe ge? Ðā cwædon hig, Seofon, and feawa fixa.

35 And he bebead ðā ðæt seo menegu sæte ofer ðære eorþan.

36 And he nam ðā ða seofon hlāfas, and ða fixas, and bræc, and sealde hys leorning-cnihtum; and hig sealdon ðam folce.

37 And hig æton ealle, and wæron gefyllede, and ðæt tolāfe wæs of ðam gebrote, hig nāmon seofon wilian fulle.

38 Witodlice ða ðær æton wæron feower þusend manna, bútan cildum and wifum.

39 And he forlet ðā ða menegu, and eode on scyp, and com on ða endas Magedon.

CHAP. XVI.[†] 1 And ðā genealæhton him to Farisei and Saducei and hyne costodon, and bædon ðæt he him sum tæcen of heofone ætýwde.

2 Ðā andswarode he him and cwæp, On æfen ge cweðap, To morgen hyt byþ smylte weder, ðes heofon ys read;

3 And on morgen ge cweðap, To dæg

and crokid, feble and blynde, and many othir; and castiden hem doun at his feet. And he helide hem,

31 So that the cumpanyes wondriden, seeynge doumbe men spekyng, and crokid goynge, blynd men seeynge; and thei magnyfieden God of Yrael.

32 Sothely Jhesus, his disciplis gedered to gider, seide, I haue rewthe of the cumpany of peple, for now the thridde day thei dwellen still with me, and thei han not thing whiche thei shulen ete; and Y wole nat leue hem fastynge, lest thei failen in the weye.

33 And the disciplis seyen to hym, Therfore wherof so many loouys to vs in desert, that we fulfille so grete a cumpanye of peple?

34 And Jhesus seith to hem, Hou many loouys han ȝee? And thei seiden, Seuene, and a few smalle fishis.

35 And he comaundide to the cumpany, that thei shulde sitt to the mete vpon the erthe.

36 And he takynge seuene looues, and fishis, and doynge thonkyngis, brak, and ȝaue to his disciplis; and disciplis ȝauen to the peple.

37 And alle eten, and weren fulfildid, and thei token that that was ouer of relyues, seuene lepis fulle.

38 Forsothe thei that eten weren foure thousand of men, with outen litil children and wemmen.

39 And, the cumpanye of peple laft, he styede vp in to a boot, and cam into the coostis of Magedan.

CHAP. XVI. 1 And Pharisees and Saduceis temptynge him camen niȝ to hym, and preiden hym for to shewe to hem a tokene fro heuene.

2 And he answeyng seith to hem, The eeuynge maad, ȝe seien, It shal be cleer, for the heuene is lik to reed;

3 And the morwe, To day tempest, for

maymed, and other many; and cast them doun at Jesus fete. And he healed them,

31 In so moche that the people wondred, to se the domne speake, the maymed whole, the halt to go, and the blinde to se; and they glorified the God of Israhel.

32 Jhesus called his disciples to him, and saide, I have compassion on the people, because they have contynued with me now e iij dayes, and have no-thinge to eate; and I wyll not let them departe fastinge, leste they perisshe in the weye.

33 And his disciples sayd vnto him, Whence shuld we get so moche breed in the wyldernes, as shulde suffyse so grete a multitude?

34 And Jesus sayde vnto them, Howe many loves have ye? And they seyde, Seven, and a feawe fysshes.

35 And he commaunded the people, to syt doun on the grounde.

36 And toke the seven loves, and the fysshes, and gave thankes, and brake them, and gawe to hys disciples; and his disciples gawe them to the people.

37 And they all ate, and were suffysed, and they toke vppe of the broken meate that was lefte, vij basketes full.

38 They that ate were iiiiij M. men, besyde wemen and chyliden.

39 And he sent awaye the people, and toke shyppe, and cam in to the parties of Magdala.

CHAP. XVI. 1 Then cam to hym the Pharises with the Saduces also and dyd tempte hym, desyringe that he wold shewe them some signe from heven.

2 He answered and sayde vnto them, Att even, ye saye, We shall have fayre wedder, and that because the skye ys reed;

3 In the morninge ye saye, To daye

hyt byþ hreoh weder, ðeos lyft scīp
unwederlice. Nū cunne ge tocnāwan
heofones hīw, wītodlice ge ne māgon
witan ðæra tīda tācnu.

4 Seo yfele cneoryss and unryht-hām-
ende tācen sēcþ ; and hyre ne byþ
geseald, būton Ionas tācen, ðæs witegan.
And, him forlātenum, he fērde.

5 And ðā his leorning-cnihtas comon
ofer ðone mūpan, hig forgēton ðæt hig
hlāfas nāmon.

6 And ðā sǣde he, Gýmaþ, and warn-
iaþ fram ðam beorman Fariseorum and
Saduceorum.

7 Ðā þohton hig betwux him, and
cwǣdon, Nāmon we hlāfas mid us ?

8 Ðā se Hǣlend wiste hyra geþancas,
he cwæþ to him, Hwæt þence ge betwux
eow lytles geleafan, ðæt ge hlāfas nabb-
aþ ?

9 Ne understande ge gyt, ne ge ne
geþenceaþ ðæra fif hlāfa and fif þūsend
manna, and hū fela wyligena ge nāmon ?

10 Ne ðæra seofon hlāfa and feower
þūsend manna, and hū fela wyligena ge
nāmon ?

11 Hwī ne ongyte ge gyt, ðæt ic ne
sǣde be hlāfe, Warniaþ fram ðam beorm-
an Fariseorum and Saduceorum ?

12 Ðā ongēton hig, ðæt he ne sǣde,
warniaþ fram hlāfa beorman, ac fram
lāre Fariseorum and Saduceorum.[†]

13 Witodlice ðā com se Hǣlend on ða
dǣlas Cesaree Philippi, and āhsode hys
leorning-cnihtas, Hwæne secgeaþ menn
ðæt sý mannes sunu ?

14 Ðā cwǣdon hig, Sume Iohannem
ðone Fulluhtere ; sume Heliam ; sume
Hieremiam, oððe án ðæra witegena.[†]

15 Ðā sǣde he, Hwæt secge ge ðæt ic
sī ?

16 Ðā andswarode him Petrus, Ðú eart
ðæs lyfigendes Godes sunu.

17 Ðā andswarode him se Hǣlend,

heuen shyneth heuy.[†] Therefore 3e han knowe to deme wisely the face of heuen, but 3e mowen not wite the tokenys of tymes.

4 The yuel generacioun and avowtrer sekith a tokne; and a tokene shal nat be 3ouen to it, no but the tokne of Jonas, the prophete. And, hem forsaken, he wente away.

5 And whenne his disciplis camen ouer the see, thei for3aten for to take loouys.

6 The whiche seide to hem, Beholde 3e, and beth war of the sourdow3 of Pharisees and Saducees.

7 And thei thou3ten amonge hem, seiynge, For we han nat taken loouys.

8 Forsothe Jhesus witynge seide to hem, What thenken 3e amonge 3ou of litil feith, for 3e han nat loouys?

9 3it 3e vndirstonden nat, nether han mynde of fyue loouys in to fyue thousand of men, and hou many cofyns 3e token?

10 Trewly nether of seuen loouys in to four thousand of men, and hou many lepis 3ee token?

11 Whi vndirstonden 3e nat, for I seide nat to 3ou of breed, Be 3e war of sourdow3 of Pharisees and of Saducees?

12 Thanne thei vnderstoden, that he seide nat to be war of sourdow3 of loouys, bote of the techynge of Pharisees and Saducees.

13 Sothely Jhesus came in to the parties of Cesarie of Philip, and axide his disciplis, seiynge, Whom seyn men to ben mannes sone?

14 And thei seiden, Summe Joon Baptist; other forsothe Hely; but other Jeremye, or oon of the prophetis.

15 Jhesus seith to hem, Sothely whom seien 3e me to be?

16 Symon Petre answeyng seide, Thou art Crist, the sone of God luyngne.

17 Forsothe Jhesus answeyng seide

shalbe foule wedder, and that because the skye ys troubbelous and reed. O ye ypocrytes, ye can discerne the fassion of the skye, and can ye not discerne the sygnes of the tymes?

4 The frowarde nacion and advoutrous seketh a sygne; there shall nonother sygne be geven vnto them, but the sygne off the prophet Jonas. So lefte he them, and departed.

5 And when his disciples were come to the other side of the water, they had forgotten to take breed with them.

6 Then Jesus sayd vnto them, Take hede, and beware of the leuen of the Pharises and of the Saduces.

7 They thought a monge them selves, sayinge, We have brought no breed with vs.

8 When Jesus vnderstode that, he sayd vnto them, O ye of lytell fayth, why are youre mindes cumbred because ye have brought no breed?

9 Do ye not yet perceave, nether remember those v lovesse when there were v M. men, and howe many baskettes toke ye vp?

10 Nether the vij loves when there were iv M. and howe many baskettes toke ye vppe?

11 Why perceave ye not then, that Y spake not vnto you of breed when I sayde, Beware off the leuen of the Pharises and of the Saduces?

12 Then vnderstode they, howe that he had not them beware of the leuen of breed, butt of the doctryne of the Pharises and of the Saduces.

13 When Jesus cam in to the coostes of the cite which is called Cesarea Philippi, he axed hys disciples, seiynge, Whom do men saye that I the sonne of man am?

14 They saide, Some saye that thou arte Jhon Baptist; some Helyas; some Jeremias, or won of the prophetes.

15 He seyde vnto them, But whom saye ye that I am?

16 Symon Peter answered and sayde, Thou arte Crist, the sonne of the livynge God.

17 And Jesus answered and sayde to

Eadig eart ðú, Simon culfran bearn ;
forðam hit ðe ne onwreah flæsc ne blôd,
ac min fæder ðe on heofenum ys.

18 And ic secge ðe, ðæt ðú eart Petrus,
and ofer ðisne stân ic timbrige mine
cyricean, and helle gatu ne mágon ongén
ða.

19 And ðe ic sylle heofona rices cægia ;
and swá hwæt swá ðú ofer eorþan ge-
bindst, ðæt byþ on heofonum gebúnden ;
and swá hwæt swá ðú unbindst ofer
eorþan, ðæt byþ unbúnden on heofonum.

20 Ðá bebead se Hælend hys leorning-
cnihtum, ðæt hig nánnum menn ne sædon,
ðæt he wære Hælend Crist.

21 Syððan he ongan swútelian hys
leorning-cnihtum, ðæt he wolde faran to
Hierusalem, and fela þinga þolian fram
yldrum, and bócerum, and ealdor-man-
num ðæra sacerda ; and beon ofslegen,
and ðý þryddan dæge árisan.

22 And ðá genam Petrus hyne on-sun-
dron, and cwæþ to him, Drihten, ne
gewurde ðæt.

23 Ðá beseah he hyne, and cwæþ to
Petre, Gang bæftan me, Satanas ; wider-
ræde ðú eart me ; forðam ðú nást ða
þing ðe synd Godes, ac ða ðe synt
manna.[†]

24 Ðá sæde se Hælend hys leorning-
cnihtum, Gyf hwá wylle fyligean me,
widsace hyne sylfne, and nyme hys rôde,
and me fylige ;

25 Sôþlice se ðe wyle hys sáwle hále
gedón, he hig forspilþ ; and se ðe wyle
hig for me forspyllan, se hig fint.

26 Hwæt fremað ænegum menn, ðeah
he ealne middan-eard gestryne, gyf he
hys sáwle forwyrd þolaþ ? oððe hwylc
gewrixl sylþ se mann for hys sáwle ?

27 Witodlice mannes sunu ys to cum-
enne on hys fæder wuldre, mid hys
englum, and ðonne ágylt æghwylcum be
hys ágenum weorce.[†]

28 Sôþlice ic secge cow, sume synt hér
standende, ðe deaþ ne onbyrigeaþ, ær

to hym, Blesid art thou, Symon Bariona;[†] for flesh and blood shewide nat to thee, but my fadir that is in heuenes.

18 And Y seye to thee, for thou art Petre, and vpon this stoon I shal bilde my churche, and the 3atis of helle shulen nat han mi3t[†] azeins it.

19 And to thee I shal 3eue the keies of the kyngdam of heuenes; and what euer thou shalt bynde vpon erthe, shal be bounden and in heuenes; and what euer thou shalt vnbynde vpon erthe, shal be vnbounden and in heuenes.

20 Thanne he comaundide to his disciplis, that thei shulden seie to no man, that he was Crist.

21 Fro that tyme Jhesus bygan for to shewe to his disciplis, that it byhouith hym to go to Jerusalem, and suffre many thingus of the eldris, and scribes, and pryncis of prestis; and be sleyn, and the thirde day ryse vp a3ein.

22 And Petre, takynge hym to, began for to blame hym, seyinge, Fer be it fro thee, Lord; this thing shal not be to thee.

23 The whiche, turnyd, seide to Petre, Sathanas, go after me; thou art sclandre to me; for thou sauerist nat[†] tho thingis that ben of God, but tho thingis that ben of men.

24 Thanne Jhesus seide to his disciplis, 3if eny man wole cume after me, denye he hym self, and take his crosse, and sue me;

25 For he that wole make his soule saaf,[†] shal lese it; forsothe he that shal lese his soule[†] for me, shal fynde it.

26 Sothely what profitith it to a man, 3if he wyne al the world, trewly he suffre peyrynge of his soule? or what chaungynge shal a man 3eue for his soule?

27 For mannes sone is to come in glorie of his fadir, with his angelis, and thanne he shal 3elde to euery man affir his workis.

28 Treuly I seie to 3ou, there ben summe of *men* stondynge heer, the

him, Happy arte thou, Simon the sonne of Jonas; for fleshe and bloud have nott opened vnto the that, butt my father which is in heven.

18 And I saye also vnto the, that thou arte Peter, and apon this roocke I wyll bylde my congregacion, and the gates off hell shall nott prevayle a geynst it.

19 And I wyll geve vnto the the keyes of the kyngdom of heven; and whatsoeuer thou byndest vpon erth, yt shall be bounde in heven; and whatsoever thou lowsest on erthe, yt shalbe lowsed in heven.

20 Then he charged his disciples, that they shulde tell no man, that he was Jesus Christ.

21 From that tyme forth Jesus began to shewe vnto hys disciples, howe that he must go vnto Jerusalem, and suffer many thinges of the seniores, and of the hye prestes, and of the scribes; and must be killed, and ryse agayne the thirde daye.

22 Peter toke him a side, and began to rebuke hym, sayinge, Master, faver thy sylfe; this shall not come vnto the.

23 Then tourned he aboute, and sayde vnto Peter, Go after me, Satan; thou offendest me; because thou perceavest nott godly thynges, but worldly thinges.

24 Jesus then sayde to hys disciples, Yf eny man wyll folowe me, leet hym forsayke hym sylfe, and take hys crosse, and folowe me;

25 For who soever wyll save hys lyfe, shall loose yt; and whosoever shall loose hys lyfe for my sake, shall fynde yt.

26 Whatt shall hit proffet a man, yf he shulde wyn all the whoole worlde. so he loose hys owne soule? or els what shall a man geve to redeme hys soule agayne with all?

27 For the sonne off man shall come in the glory of hys father, with hys angels, and then shall he rewarde every man accordinge to hys dedes.

28 Verely I saye vnto you, some there be a monge them that here stonde,

hig geseon mannes sunu cumendne on
hys fæder rice.

CHAP. XVII. - 1 And æfter six dagum
nam se Hælend Petrum, and Iacobum,
and Iohannem, hys bróðor, and lædde
hig on-sundron on ænne heahne munt,

2 And he wæs gehiwod befóran him.
And his ansýn secan swá swá sunne;
and hys reaf wæron swá hwite swá
snáw.

3 And efne! ðā ætýwde Moyses and
Helias, mid him sprecende.

4 Ðā cwæp Petrus to him, Drihten, góð
ys us hér to beonne. Gyf ðú wylt, uton
wyrcean hér preo eardung-stówa; dé
áne, Moyse áne, and Helie áne.

5 Him ðā gyt sprecendum, and sóþlice!
ðā beorht wolen hig ofersecan; and ðā
efne! com stefn of ðam wolcne, and cwæp,
Hér ys mín leofa sunu, on ðam me wel-
gelicap; gehýraþ hyne.

6 And ðā hig ðis gehýrdon hys leorn-
ing-enihtas, hig feollon on hyra ansýne,
and hym swýðe ondrédon.

7 He genealæhte ðā, and hig æt-hrán,
and him to cwæp, Árisaþ, and ne on-
drædaþ eow.

8 Ðā hig hyra eagan upp-áhófon, ne
gesáwon hig nænne, búton ðone Hælend
sylfne.

9 And ðā hig of ðam munte eodon, se
Hælend hym bebead, and ðus cwæp,
Nánum menn ne secgean ge ðis, ær
mannes sunu of deaþe árise.[†]

10 And ðā áxodon hys leorning-enihtas
hyne, Hwæt secgeaþ ða bóceras, ðæt ge-
byrige ærest cuman Heliam?

11 Ðā andswarode he hym, Wítodlice
Helias ys toward, and he ge-edniwaþ
ealle þing.

12 Sóþlice ic eow secge, ðæt Helias
com, and hig hyne re gecneowon, ac hig
dydon ymbe hyne, swá hwæt swá hig
woldon; and swá ys mannes sunu eac
fram him to þrówigenne.

whiche shul nat taaste deeth, til thei
seen mannys sone cummyng in his
kyngdom.

whych shall nott taste of deeth, tyll
they shall have sene the sonne of man
come in hys kyngdome.

CHAP. XVII. 1 And after sexe
dayes Jhesus toke Petre, and Jamys,
and Joon, his brother, and ledde hem
asydis in to an hiȝ hill,

2 And was transfigured† bifore hem.
And his face schoon as the sunne; for-
sothe his clothis were maad white as
snow.

3 And lo! Moyses and Helye apperiden
to hem, spekyng with hym.

4 Sothely Petre answeyng seid to
Jhesu, Lord, it is good vs to be here.
ȝif thou wolt, make we here three taber-
naclis; to thee oon, to Moyses oon, and
oon to Helie.

5 ȝit hym spekyng, loo! a lizty cloude
shadewid hem; and loo! a vois of the
cloude, seyinge, This is my derworth
sone, in whom I haue wel pleside to
me; heere ȝe hym.

6 And the disciplis, heerynge, fellen
doun in to her facis, and dredden gretely.

7 And Jhesus came niȝ, and touchide
hem, and seide to hem, Ris vp, nyl ȝe
dreede.

8 Forsothe thei, rysyng vp her eizen,
sawen no man, no but Jhesus aloon.

9 And, hem cummyng doun fro the
mounteyn, Jhesus comaundide hem,
seyinge, Saie ȝe to no man the visioun,
til mannes sone ryse aȝein fro dead.

10 And his disciplis axiden hym, sey-
inge, What therfore seyn scribis, that it
behoueth Hely first come?

11 And he answeyng seith to hem,
Forsothe Hely is to come, and he shal
restore alle thingis.

12 Treuly Y seye to ȝou, that Hely is
now comen, and thei knewen hym nat,
but thei didnen in hym, what euere thingis
thei wolden; so and mannys sone is to
suffre of hem.

CHAP. XVII. 1 And affer vj dayes
Jhesus toke Peter, and James, and Jhon,
hys brother, and brought them vppe
into an hye mountayne out of the waye,

2 And was transfigured before them.
And hys face dyd shyne as the sun; and
hys clothes were as whyte as the light.

3 And beholde! there appered vnto
them Moses and Helyas, talkinge with
him.

4 Then answered Peter and sayde to
Jesus, Master, here is good beinge for
vs. Yff thou wylt, leet vs make here iij
tabernacles; won for the, and won for
Moses, and won for Helyas.

5 Whyll he yet spake, beholde! a bright
cloude shadowed them; and lo! a voice
out of the cloude sayde, This is my deare
sonne, in whon I delite; heare hym.

6 And when the disciples herde that,
they fell flatt on there faces, and were
soore afrayed.

7 And Jesus cam, and touched them,
and sayde, Aryse, and be not a frayed.

8 Then lyfte they vppe their eyes, and
sawe no man, but Jesus only.

9 And as they cam doune from the
mountayne, he charged them, sayinge,
Se that ye shewe thys vysyon to no man,
tyll the sonne of man be rysen ageyne
from deeth.

10 And hys disciples axed off him,
sayinge, Why then saie the scribes, that
Helias muste fyrst come?

11 Jesus answered and sayd vnto them,
Helias shall fyrst come, and restore all
thynges.

12 And I saie vnto you, that Helias
ys come alredey, and they knewe hym
nott, butt have done vnto him, whatso-
ever they lusted; in lyke wyse shall also
the sonne of man suffre of them.

13 Ðá onġeton hys leorning-cnihtas, ðæt he hyt sæde be Iohanne ðam Full-uhtere.[†]

14 And ðá he com to ðære menegu, him to genealæhte sum mann, gebigedum cneowum tofóran him, and cwæp,

15 Drihten, gemiltsa minum suna, forðam ðe he ys fylle-seoc, and yfel þolaþ, oft he fylþ on fýr, and gelómlice on wæter.

16 And ic brohte hyne to ðinum leorning-cnihtum, and hig ne mihton hyne gehælan.

17 Ðá andswarode he him, Ealá ge ungeleaffulle and þwyre cneores; hú lange beo ic mid eow? hú lange forbere ic eow? Bringaþ hyne to me hider.

18 And ðá preade se Hælend hyne, and se deofol hyne forlét; and se cnapa wæs of ðære tide gehæled.

19 Ðá genealæhton hys leorning-cnihtas him to, and him to cwædon diglice, Hwí ne myhte we hyne út-ádrifan?

20 Ðá cwæp he, For hyra ungeleaffulnesse. Sôþlice on eornost ic eow secge, gyf ge hæfdon geleafan, swá senepes corn, and ge cwædon to ðissum munte, Far heonone, ðonne fêrde he; and eow ne byþ ænig þing unmihtelic;

21 Sôþlice ðis cynn ne byþ út-ádryfen, búton þurh gebed and fæsten.

22 Ðá hig wunedon on Galilea, ðá cwæp se Hælend, Mannes sunu ys to sylenne on manna handa;

23 And hig ofsleaþ hyne, and he árist on ðam priddan dæge. Ðá wurdon hig þearle ge-unrôtsode.

24 And ðá he com to Cafarnaum, ðá genealæhton to Petre, ða ðæt gafol nám-on, and ðus cwædon, Eower lárcow ne gylt he gafol?

25 Ðá cwæp he, Gyse he dēp. And ðá he com into ðam huse, ðá cwæp se Hælend, Hwæt þincþ ðe, Symon? Æt hwam nimaþ cyningas gafol odde toll? of hyra bearnum, hwæðer ðe of fremedum?

26 Ðá cwæp he, Of fremedum. Ðá

13 Thanne disciplis vndirstoden, that of Joon Baptist he hadde seid to hem.

14 And whanne he cam to the cumpanye of peple, a man cam to hym, foldid on knees byfore hym, seyinge,

15 Lord, haue mercy on my sone; for he is lunatyke, and suffriþ yuel, for why oft tymys he fallith in to the fjr, and oft tymys in to water.

16 And I offride hym to thi disciplis, and thei myzten nat hele hym.

17 Jhesus answeyng seith, A! thou generacioun vnbyleafel,[†] and weiward; hou longe shal I be with þou? hou longe shal I suffre þou? Brynge þee hym hidir to me.

18 And Jhesus blamyde hym, and the deuē wente out fro hym; and the child is helid fro that houre.

19 Thanne disciplis camen niȝ to Jhesu priuily, and seiden to hym, Whi miȝte nat we casten hym out?

20 Jhesus seith to hem, For þoure vnbyleue. Treuly I seie to þou, ȝif þe shulen haue feith, as a corn of seneuey, þe shulen seie to this hill, Passe thou hennus, and it shal passe; and no thing shal be impossible to þou;

21 Forsothe this kynde is nat cast out, no but by preyinge and fastyng.

22 Treuly, hem lyuyng togidre in Galilee, Jhesus seide to hem, Mannes sone is to be bitraied in to the hondis of men;

23 And thei shulen slea hym, and the thridde day he shal ryse aȝein. And thei ben maad ful sory.

24 And whanne he came to Capharnaum, thei that token tribut, camen to Petre, and seiden to hym, þoure maister payeth nat tribute?

25 And he seith, ȝhe. And whenne he had entrid in to an house, Jhesus came bfore hym, seyinge, Symount, what semeth to thee? Of whiche taken the kyngis of erthe tribut?[†] of her owne sonys, ether of alyenys?[†]

26 And he seide, Of other mennus

13 Then hys disciples perceaved, that he spake vnto them of Jhon Baptist.

14 And when they were come to the people, ther cam to hym a certayne man, and kneled doune to hym, sayng,

15 Master, have mercy on my sonne; for he is franticke, and ys sore vexed, and oft tymes falleth into the fyre, and oft into the water.

16 And I brought him to thy disciples, and they coulede not heale him.

17 Jesus answered and sayde, O! generacion faythles, and coked; howe longe shall I be with you? howe longe shall Y suffre you? Bryng him hidder to me.

18 And Jhesus rebuked the devyll, and he cam out; and the child was healed even that same houre.

19 Then came hys disciples secretly, and sayde, Why could not we cast him out?

20 Jesus sayd vnto them, Because off youre vnbelife. For I saye veryly vnto you, yff ye had faythe, as a grayne off musterd seed, ye shuld saye vnto this mountayne, Remeve hence to yonder place, and he shulde remeve; nether shuld eny thyng be vnpossyble for you to do;

21 But this kynde goeth not oute, butt by pryer and fastyng.

22 Whill they passed the tyme in Galilee, Jesus sayde vnto them, The sonne off man shalbe betrayed into the hondes off men;

23 And they shall kill hym, and the thyrd daye he shall ryse agayne. And they sorowed greatly.

24 When they were come to Capernaum, they that were wont to gadre poll money, cam to Peter, and sayde, Doth youre master paye tribute?

25 He sayd, Ye. And when he was come into the housse, Jesus spake fyrst to hym, sayng, What thynkest thou Simon? Of whome do the kynges off the erth take tribute, or poll money? of their chyl dren, or of straungers?

26 Peter sayde vnto hym, Of straungers.

cwæp he, Eornostlice ða bearn synt frige.

27 Ðeah-hwæðere ðæt we hī ne ge-unrōtsigeon, gang to ðære sǣ, and wurp ðinne angel út, and nim ðone ǣrestan fisc; and, hys mūþ ge-opena, ðú fintst ǣnne wecg on him; nim ðone, and syle for me and for ðē.

CHAP. XVIII.† 1 On ðære tíde ge-nealǣhton hys leorning-cnihtas to ðam Hǣlende, and cwædon, Hwá, wénst ðú, ys yldra on heofena rice?

2 And ðá clypode se Hǣlend ǣnne lytling, and gesette on hyra midlen;

3 And cwæp, Sôþlice ic seege eow, búton ge beon gecyrrede, and gewordene swá swá lytlingas, ne gá ge on heofena rice.

4 Swá hwyle swá hyne ge-eaðmēt swá ðes lytling, se ys mǣra on heofena rice.

5 And swá hwyle swá ǣnne ðilicene lytling on mínum naman onfehþ, se onfehþ me.

6 Sôþlice se ðe beswícþ ǣnne of ðyssum lytlingum, ðe on me gelyfap, betere him ys ðæt án cwyrn-stán si to hys swyran gecnytt, and si besenced on sǣs grúnd.

7 Wá ðysum middan-gearde, þurh swíc-dómas; neod ys, ðæt swýcdómas cumon; ðeah-hwæðere wá ðam menn ðe swýcdóm þurh hyne cymþ.

8 Gyf ðin hand oððe ðin fót ðe swícap, áceorf hyne of, and áwurp fram ðē. Betere ðe ys ðæt ðú gá wanhál, oððe healt, to life, ðonne ðú hæbbe twá handa and twegen fét and sý on éce fýr ásend.

9 And gyf ðin eage ðe swícap, áhola hyt út, and áwurp hyt fram ðē. Betere ðe ys mid ánum eage on life to gánne, ðonne ðú si mid twám ásend on helle fýr.

sonys. Jhesus seide to hym, Therefore sonys ben free.

27 Forsothe that we sclandre nat hem, go thou to the see, and sende an hoke, and take the ilke fishe that first cummeth vp; and, his mouth openyd, thou shalt fynde stater;[†] thou takyng it, ȝeue to hem for me and for thee.

CHAP. XVIII. 1 In that hour the disciplis camen niȝ to Jhesus, seiynge, Who, gessist thou, is more in the kyngdam of heuenes?

2 And Jhesus, clepyng to a litil child, putte hym in the mydil of hem;

3 And seide, I seie trewthe to ȝou, no but ȝif ȝe shulen be turnyd, and maad as litil children, ȝe shulen nat entren in to the kyngdam of heuenes.

4 Therefore who euere shal meeke hym as this litil child, he is more in the kyngdam of heuenes.

5 And he that resceyueth oon siche litil in my name, resceyueth me.

6 Forsothe who shal sclandre oon of these smale leste, that byleeuen in me, it spedith to hym that a myln stoon of assis be hanged in his neeke, and be drenchid in to the depnesse of the see.

7 Woo to the world, for sclandris; treuly it is neede, that sclandris come; netheles woo to the ilk man by whom a sclandre cometh.

8 Forsothe ȝif thin hond or thi foot sclandre thee, kitt it of, and kast away fro thee. It is good to thee to entre in to lyf feble, other croked, than hauynge two hondis or two feet to be sent in to euerlastyng fijr.

9 And ȝif thin eize sclandre thee, pulle it out, and cast away fro thee. It is good to thee with oon eize to entre in to lyf, than hauynge two eizen to be sente in to fijr of helle.

Then sayd Jhesus vnto hym agane, Then are the chyl dren fre.

27 Neverthelesse lest we shulde offende them, goo to the see, and cast in thyne angle, and take the fysshe that fyrst cometh vp; and, when thou hast opened his mouthe, thou shalt fynde a pece of twelve pens; that take and paye for me and the.

CHAP. XVIII. 1 The same tyme the disciples cam vnto Jhesus, sayng, Who is the greatest in the kyngdom off heven?

2 Jhesus called a chylde vnto hym, and set hym in the middes of them;

3 And sayd, Verely I say vnto you, except ye tourne, and become as children, ye cannot enter into the kyngdom off heven.

4 Whosoever therefore shall submit him silfe as this chylde, he is the greatest in the kyngdom of heven.

5 And whosoever receaveth suche a chylde in my name, receaveth me.

6 But whosoever offend won of these lytell wons, which beleve in me, yt were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the see.

7 Wo be vnto the world, because of evill occasions; hit is necessary, that evyll occasions be geven; neverthelesse woo be to that man by whom evyll occasion commeth.

8 Wherefore yff thy honde or thy fote geve the an occasion of evyll, cut hym of, and cast hym from the. Hit is better for the to enter into lyfe halt, or maymed, rather than thou shuldeste havynge two hondes or two fete be cast into everlastyng fyre.

9 And yf also thyne eye offende the, plucke him oute, and caste hym from the. It is better for the to enter into lyfe with one eye, than havynge two eyes to be cast into hell fyre.

10 Warniaþ, ðæt ge ne oferhogian ænne of ðysum lytlingum ðe gelyfaþ on me.[†]

11 Sôþlice mannes sunu com to gehælanne ðæt forwearþ.

12 Hwæt ys eow gepuht? Gyf hwylc mann hæfþ hund sceapa, and him losaþ ân of ðam, hû ne forlæt he ða nigon and hund nigontig on ðam mûntum, and gæþ and sécþ ðæt ân ðe forwearþ?

13 And gyf hyt gelimþþ ðæt he hyt fint, sôþlice ic eow secge, ðæt he swýðor geblissaþ for ðam anum ðonne ofer ða nigon and hund nigontig ðe nâ ne losedon.

14 Swâ nys willa befóran eowrum fæder ðe on heofenum ys, ðæt ân forwurde of ðisum lytlingum.[†]

15 Sôþlice gyf ðin bróðor syngaþ wið ðé, gá, and stýr him, betwux ðé and him sylfum; gyf he ðé gehýrþ, dú gestapelast ðinne bróðor.

16 Gyf he ðe ne gehýrþ, nim ðonne gyt ænne odðe twegen to ðé, ðæt ælc word stande on twegra odðe þreora gewittnysse.

17 Gyf he hig ne gehýrþ, sæge hyt geferraðene. Gyf he hig ne gehýrþ, si he ðé swâ swâ hæðen and mánfull.

18 Sôþlice ic secge eow, swâ hwylce swâ ge gebíndaþ ofer eorþan, ða beoþ gebúndene on heofonum; and swâ hwylce swâ ge ofer eorþan unbíndaþ, ða beoþ on heofonum unbúndene.

19 Eft ic eow secge, gyf twegen of eow gepwæriaþ ofer eorþan, be ælcum þinge ðe hig biddaþ, hit gewurþ him of mínum fæder ðe on heofonum ys.

20 Ðær twegen odðe þrý synt on mínum naman gegaderode, ðær ic eom on hyra midlene.

21 Ðá genealæhte Petrus to him, and cwaþ, Drihten, gyf mín bróðor syngaþ wið me, mót ic him forgyfan? Oð seofon síðas?

10 Se 3e, that 3e dispise nat oon of these litile. Trewly I seie to 3ou, that the angelis of hem in heuenes seen euermore the face of my fadir that is in heuenes.

11 Forsothe mannys sone came for to saue that thing that perisheide.

12 What semeth to 3ou? 3if ther weren to summan an hundrid sheep, and oon of hem shall erre, wher he shal nat leue nynty and nyne in desert, and shal go for to seeke that that erride?

13 And if it befallē that he fynde it, trewly I seie to 3ou, for he shal ioye thereon more than of nynty and nyne that erriden nat.

14 So it is nat will before youre fadir that is in heuenes, that oon of these litil perishe.

15 Forsoth 3if thi brother shal synne in thee, go thou, and reprove hym,[†] bitwixe thee and hym aloune; 3if he shal heere thee, thou hast wonnen thi brother.

16 Trewly 3if he shal nat heere thee, take with thee oon or two, that euery word stonde in the mouthe of two or three witnessis.

17 That 3if he shal nat heere hem, seie thou to the chirche. Forsothe 3if he shal not heere the chirche, be hee to thee as an hethen and a puppican.

18 I seie to 3ou trewly, what euere thingis 3ee shulen bynde vpon erthe, tho shulen be bounden and in heuenes; and what euere thingis 3ee shulen vnbynde vpon erthe, tho shulen be vnbounden and in heuenes.

19 Eftsoone I seie to 3ou, that 3if two of 3ou shulen consente on the erthe, of euery thinge whateuer thei shulen axe, it shal be don to hem of my fadir that is in heuenes.

20 For where two or three shulen be gedrid in my name, ther I am in the midil of hem.

21 Thanne Petre, cummynge niȝ to hym, seide, Lord, hou ofte shal my brother synne in me, and I shal forȝeue hym? Whether to seuen tymes?

10 Se, that ye despise not won of these litell wons. For I saye vnto you, thatt in heven their angels behold the face of my fader which ys in heven.

11 Ye and the sonne of man is come to save that which is lost.

12 How thynke ye? Yf a man had an hondred shepe, and one of them shuld goo astray, will he not leue nynty and nyne in the mountains, and go and seke that won which is gone astray?

13 If it happen that he fynd him, verily I say vnto you, he reioyseth more of that shepe then of the nynty and nyne which went not astray.

14 Even so hit is nott the wyll of youre father in heuen, that won off this lytell wons shulde perishe.

15 Moreover yf thy brother trespas ayenst the, go, and tell hym his faute, betwene hym and the alone; yf he heare the, thou hast wone thy brother.

16 But yf he heare the not, then take with the won or two, that in the mouth of two or thre witnesses all sainges maye stonde.

17 Yf he heare not them, tell hit vnto the congregacion. Yf he heare not the congregacion, take him as an hethen man and as a publican.

18 Verely I say vnto you, whatsoever ye bynde on erth, shalbe bounde in heven; and whatsoever ye lose on erth, shalbe losed in heven.

19 Agayn I say vnto you, that if two off you shall agre in erth, in eny maner thinge whatsoever they shall desyre, hit shalbe geuen them of my fader which is in heven.

20 For where two or thre are gadered togedder in my name, there am I in the myddes off them.

21 Then cam Peter to hym, and sayde, Master, howe ofte shall my brother trespas ageynst me, and I shall foryeve hym? Shall I forgeve hym seven tymes?

22 Ðá cwæp se Hælend, Ne secge ic ðē, oð seofon siðas ; ac oð seofon hund seofontigon siðon.[†]

23 Forðam ys heofena rice anlic ðam cyninge, ðe hys þeowas gerádegode.

24 And ðá he ðæt gerád sette, him wæs án broht, se him sceolde tyn þusend púnda.

25 And ðá he næfde hwanon he hyt águlde, hyne hēt hys hláford gesyllan, and hys wif, and hys cild, and eall ðæt he áhte.

26 Ðá ástrehte se þeow hyne, and cwæp, Hláford, gehafa geþyld on me, and ic hyt ðē eall ágyld.

27 Ðá gemiltsode se hláford him, and forgeaf him ðone gylt.

28 Ðá se þeowa út-eode, he gemétte hys efen-þeowan, se him sceolde án hund penega ; and he nam hyne ðá, and forþrysmode hyne, and cwæp, Agyf ðæt ðú me scealt.

29 And ðá ástrehte hys efen-þeowa hyne and bæd hyne, and ðus cwæp, Geþyldega, and ic hyt ðē eall ágyfe.

30 He ðá nolde ; ac fērde, and wearp hyne on cweartern, oð ðæt he him eall ágefe.

31 Ðá gesáwon hys efen-þeowas ðæt, ðá wurdon hig swýðe ge-unrôtsode. And comon, and sædon hyra hláforde ealle ða dæde.

32 Ðá clypode hys hláford hyne, and cwæp to him, Ealá ðú lypra þeowa, eallne ðinne gylt ic ðē forgeaf, forðam ðe ðú me bæde.

33 Hú ne gebyrede ðē gemiltsian ðinum efen-þeowan, swá swa ic ðē gemiltsode ?

34 Ðá wæs se hláford yrre, and sealde hyne ðam wítherum, oð ðæt he eall águlde.

35 Swá dēp mín se heofonlica fæder, gyf ge of eowrum heortum eowrum bróðrum ne forgyfap.

22 Jhesus seith to hym, I seie nat to thee, til seuen sithis; but to seuenty sythis seuene sithis.

23 Therefore the kingdom of heuenes is likened to a man kyng, that wolde putte resoun with his seruauntis.

24 And whanne he began for to putte resoun, oon was offrid to hym, that ouȝte to hym ten thousand talentis.

25 Trewly whanne he hadde nat wher-of to ȝelde, his lord comaundide hym to be sold, and his wif, and sonys, and alle thingis that he hadde, and to be payed.

26 Forsothe the ilk seruaunt, fallynge doun, preide hym, seyinge, Haue pacience in me, and alle thingis I shal ȝeelde to thee.

27 Sothely the lord of that seruaunt hauynge mercy, leete hym,[†] and forȝaue to hym the dette.

28 Trewly thilk seruaunt gon out, fonde oon of his euen seruauntis, that ouȝte hym an hundrid pens; and he, holdynge hym, stranglide hym, seyinge, ȝeld that thou owist.

29 And his euen seruaunt preiede hym, seyinge, Haue pacience in me, and alle thingis I shal quyte to thee.

30 Forsothe he wolde nat; but wente, and sent hym in to pryson, til that he paide al the dette.

31 Sothely his euen seruauntis, seeynge the thingis that weren don, gretely hadden sorowe. And thei camen, and tolden to her lord alle the thingis that weren don.

32 Thanne his lord clepide hym, and seide to hym, Weyward seruaunt, I forȝaf to thee al the dette, for thou preidist me.

33 Therefore wher it behouede nat and thee to haue mercy on thi euen seruaunt, as I hadde mercy of thee?

34 And his lord wroth, tok hym to tourmenturs, til that he paiede al the dette.

35 So and my fadir of heuen shal do to ȝou, ȝif ȝe forȝeue nat euery man to his brother, of ȝoure hertis.

22 Jesus sayd vnto hym, I saye nott vnto the, seven tymes; but seventy tymes seven tymes.

23 Therefore is the kyngdom off heven lykened vnto a certayne kynge, which wolde take a countes of his servautes.

24 And when he had begune to reckon, won was browghte vnto hym, whiche ought hym ten thousande talenttes.

25 But when he had nought to paye, the lord commaunded him to be solde, and his wyfe, and his children, and all that he had, and payment to be made.

26 The servaunt fell doune, and besought hym, sainge, Syr, yeve me respyte, and I vyll paye hit every whit.

27 Then had the lorde pitie on the servaunt, and lowsed hym, and forgave hym the dett.

28 The same servaunt went out, and founde wone off his felowes, which ought hym an hundred pence; and leyd hondes on hym, and toke hym by the throote, sainge, Paye that thou owest.

29 And his felowe fell doune and besought hym, saynge, Have pacience with me, and I wyll paye the all.

30 And he wolde not; but went, and cast hym into preson, tyll he shulde paye the dett.

31 When his other felowes sawe what was done, they were very sory. And cam, and tolde vnto there lorde all that had happened.

32 Then the lorde called him, and sayde vnto hym, O evyll servaunt, Y forgave the all that dett, because thou praydest me.

33 Was it not mete also that thou shuldest have had compassion on thy folow, even as Y had pitie on the?

34 And his lorde was wrooth, and delyvered hym to the ioylers, tyll he shulde paye all that was due to hym.

35 So lyke wyse shall youre heavenly father do vnto you, yf ye wyll not forgeve with youre herttes, eache won to his brother there treaspases.

CHAP. XIX. 1 And ða se Hælend ge-endode ðas spræca, he fērde fram Galilea, and com on Iudeisce endas begeondan Iordanen.

2 And hym fyligdon mycele mænegu, and he hig gebælde ðær.

3 Ða genealæhton him to Farisæi, hyne costnigende, and cwædon, Is alýfed ænegum menn hys wif to forlætenne, for ænegum þinge?

4 Ða andswarode he him, Ne rædde ge, se ðe on fruman worhte, he worhte wæp-mann and wif-mann?

5 And cwæp, Fordam se mann forlætt fæder and mōdor, and hyne to hys wife geþeot; and beoþ twegen on ánum flæsce.

6 Witodlice ne synt hig twegen, ac án flæsc. Ne getwæme nān mann ða ðe God gesomnode.

7 Ða cwædon hig, Hwī hēt Moyses, syllan hīw-gedāles bōc, and hig forlæton?

8 Ða cwæp he, Moyses, for eower heortan heardnesse, lýfde eow eower wif to forlætenne; sōþlice næs hyt on frympe swá.

9 Sōþlice ic secge eow, swá hwá swá forlætt hys wif, búton for forligere, and óðer fetap, se unryht-hæmp; and se ðe forlætene æfter him nymþ, se unriht-hæmp.

10 Ða cwædon hys leorning-cnihtas, Gyf hyt swá ys ðam menn mid hys wife, ne fremap nānum menn to wifienne.

11 Ða cwæp he, Ne underfōp ealle menn ðis word; ac ðam ðe hyt geseald ys.

12 Sōþlice synd belistnode, ðe of hyra mōdor innoðum cumap; and eft synd belistnode, [ða men ðe man belistnap, and eft synd belistnode,] ðe hig sylfe belistnodon, for heofena ríce. Undernyme se, ðe undernyman mæge.

13 Ða wæron him gebrohte lytlingas to, ðæt he hys hand on hig ásette, and

CHAP. XIX. 1 And it is don, whenne Jhesus hadde eendide these wordis, he passide fro Galilee, and came in to the eendis of Judee ouer Jordan.

2 And manye cumpanyes of men sueden hym, and he helide hem there.

3 And Pharisees camen niz to hym, temptynge hym, and seyinge, Wher it be leeful for a man for to leue[†] his wif, of what euer cause?

4 The whiche ansverynge seith to hem, Han nat 3ee rad, for he that made men at the bygynnyng, male and female he made hem?

5 And he seide, For this thing a man shal leue fadir and modir, and he shal cleue[†] to his wif; and thei shulen be two in oo flesh.

6 And so thei ben nat now two, bot oo flesh. Therefore a man departe nat that thing that God enioynye.[†]

7 Thei seyen to hym, What thanne comaunde Moyses, to 3eue a litil boke of forsakyng, and to leue off?

8 And he seith to hem, For Moyses, at the hardnesse of 3oure herte, suffride 3ou forsake 3oure wyues; forsothe at the begynnyng it was nat so.

9 Trewly I seie to 3ou, that who euer leueth his wif, no but for fornicacioun, and weddith an other, doth a vovtrie; and he that weddith the forsaken *wife*, doth avovtrie.

10 His disciplis seien to hym, 3if the cause of a man with a wif is so, it speedith nat to wedde.

11 The whiche seith to hem, Nat alle men taken this word; but to which it is 3ouen.

12 Sothely there ben geldyngis, the whiche ben thus born of the modris wombe; and there ben geldyngis, that ben maad of men, and there ben geldyngis, that han geldid hem self, for the kyngdam of heuenes. He that may take, take he.

13 Thanne litil children weren offrid vp to hym, that he shulde putte hondis

CHAP. XIX. 1 And it folowed, when Jesus had fynysshed those sayinges, he gat hym from Galile, and cam in to the coostes off Iewry beyonde Jordan.

2 And moche people folowed hym, and he healed them theare.

3 Then cam vnto hym the Pharises, to tempte hym, and sayde to hym, Ys hit lawfull for a man to put a waye his wyfe, for all manner off causes?

4 He answered and sayde vnto them, Have ye not redde, howe that he which made man at the begynnyng, made them man and woman?

5 And saide, For thys thinge shall a man leve father and mother, and cleve vnto his wyfe; and they twane shalbe won flesse.

6 Wherefore nowe are they not twayne, but won fleshe. Let not man therefore put asunder that which God hath cuppled to gedder.

7 Then sayde they to hym, Why did Moses commaunde, to geve vnto her a testimoniall of divorsement, and to put her a waye?

8 He saide vnto them, Moses, because of the hardnes of youre hertes, suffred you to put awaye youre wyfes; but from the begynnyng hit was nott so.

9 I saye therefore vnto you, whosoever putteth awaye his wyfe, except hit be for fornicacion, and maryeth another, breaked wedlocke; and whosoever marieth her which is divorced, doeth commyt advoutry.

10 Then spake his disciples to hym, Yff the matter be so betwene man and wyfe, then is it not good to mary.

11 He sayde vnto them, All men can not awaye with that saynge; but they to whom it is geven.

12 There are chaste, which were so borne out of the mothers belly; and there are chaste, which be made of men, and there be chaste, which have made them selves chaste, for the kyngdom off hevens sake. He that can take it, lett hym take it.

13 Then were brought to hym yonge chyl dren, that he shulde put his hondes

hig gebletsode. Ðá þreadon hys leorning-cnihtas hig.

14 Ðá cwæp se Hælend, Lætap ða lytlingas, and nelle ge hig forbéodan cuman to me ; swylcra ys heofena rice.

15 And ðá he him hys handa on-ásette, ðá férde he ðanon.

16 And ðá genealæhte him án man to, and cwæp, Lā góda láreow, hwæt gódes dó ic, ðæt ic éce lif hæbbe ?

17 Ðá cwæp he, Hwæt áxast dú me be góde ? An God ys gód. Sóplice gyf dú wylt on lif becuman, heald ða beboda.

18 Ðá cwæp he, Hwylce ? Ðá cwæp se Hælend, Ne dó dú mann-slyht, ne dó dú unryht-hæmed, ne stel dú, ne sege dú leáse gewittnysse ;

19 Wurpa ðinne fæder and módor, and lufa ðinne nehstan swá ðe sylfne.

20 Ðá cwæp se geonga, Eall ðis ic geheold, hwæt ys me gyt wana ?

21 Ðá cwæp se Hælend, Gyf dú wylt beon fullfremed, gá, and becýp eall ðæt dú áhst, and syle hyt pearfum, and ðonne hæfst dú gold-hord on heofone ; and cum, and folga me.

22 Ðá se geonga mann gehýrde ðis word, ðá eode he áweg unrót, sóplice he hæfde mycele æhta.

23 Witodlice se Hælend cwæp to hys leorning-cnihtum, Sóplice ic eow secge, ðæt earfoplice se welega gæp on Godes rice.

24 And eft ic eow secge, ðæt eadélícre byþ ðam olfende to gánne þurh nædle eage, ðonne se welega on heofona rice gá.

25 Ðá hys leorning-cnihtas ðis gehýrdon, hig wundrodun, and cwædon, Hwá mæg ðis gehealdan ?

26 Ðá cwæp se Hælend, Uneadélíc ðæt ys mid mannum ; ac ealle þing synt mid Gode eadélíce.†

to hem, and preie. Sothely his disciplis blameden hem.

14 But Jhesus seith to hem, Suffre 3e litil childre cume to me, and nyl 3e forbede hem for to come to me; for of sicke is the kyngdam of heuenes.

15 And whenne he hadde putte to hem hondis, he wente thennus.

16 And loo! oon, cummynge to, seith to hym, Good maister, what of good thing shal I do, that I haue euerlastynge lyf?

17 The which seith to hym, What axist thou me of good thing? There is oo good God. For 3if thou wolt entre in to lif, kepe the comaundementis.

18 He seith to hym, Whiche? Trewly Jhesus seide, Thou shalt nat do man sleaynge, thou shalt nat do avowtrie, thou shalt nat do thefte, thou shalt nat seye fals witnessinge;

19 Worshipe thi fadir and thi modir, and thou shalt looue thi neizbore as thi self.

20 The 3ung man seith to hym, I haue kepte alle these thingis fro my 3outhle, what 3it failith to me?

21 Jhesus seith to hym, 3if thou wolt be perfit, go, and selle alle thingus that thou hast, and 3eue to pore men, and thou shalt haue tresour in heuene; and cum, sue thou me.

22 Forsothe whenne the 3ung man hadde herde these wordis, he wente away sorwful, for he was hauynge many possessions.

23 Forsothe Jhesus seide to his disciplis, I seie to 3ou trewthe, for a riche man of hard shal entre in to the kyngdam of heuenes.

24 And eftsone I seie to 3ou, it is lyster^t a camel for to passe thorw³ a nedelis eize, than a riche man to entre into the kyngdam of heuenes.

25 Treuly these wordis herd, the disciplis wondriden gretely, seyinge, Who therefore may be saaf?

26 Forsothe Jhesus beholdynge seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible.

on them, and praye. And his disciples rebuked them.

14 Jesus sayde vnto them, Suffre the chyl dren, and forbid them not to come to me; ffor vnto suche belongeth the kingdome off heven.

15 And when he had put his hondes on them, he departed thence.

16 And beholde! won cam, and sayde vnto hym, Good master, what good thinge shall I do, that I maye have eternal lyfe?

17 He sayde vnto him, Why callest thou me good? There is none good but won, and that is God. But and thou wilt entre in to lyfe, kepe the commaundmentes.

18 He sayde, Which? And Jesus sayde, Thou shalt not kyll, thou shalt not breake wedlocke, thou shalt not steale, thou shalt nott beare falce witnes;

19 Honoure thy father and mother, and thou shalt love thyne neighbour as thy sylfe.

20 The yonge man sayde vnto him, I have observed all these thinges from my youth, what have Y more to do?

21 Jesus sayde vnto him, Yf thou wylt be perfecte, goo, and sell that thou hast, and geve it to the povre, and thou shalt have treasure in heven; and come, and folowe me.

22 When the yonge man herde that sayinge, he went a waye morninge, for he had greate possessions.

23 Jesus sayde then vnto his disciples, Verely I saye vnto you, a ryche man shall with difficulte enter into the kyngdome of heven.

24 And moreover I saye vnto you, it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kingdome of heven.

25 When his disciples herde that, they were exceedingly amased, sayinge, Who then can be saved?

26 Jesus behelde them and saide vnto them, With men this is vnpossyble; but with God all thinges are possyble.

27 Ðá andswarode Petrus and cwæþ,
Nú! we forlétan ealle þing, and folgod-
on ðé; hwæt byþ us to mæde?

28 Ðá cwæþ se Hælend, Sôþ ic eow
secge, ðæt ge ðe me folgodon, on edcen-
ninge ðonne mannes sunu sitt on hys
mægen-þrymme, ðæt ge sittap ofer twelf
setl, démende twelf mægþa Israhel.

29 And ælc ðe forlæt, for minum naman,
hys hús, oððe hys gebróðru, oððe swus-
tra, oððe fæder, oððe módor, oððe wif,
oððe bearn, oððe land, be hund-fealdon
he onfehþ lean, and hæfþ éce lif.

30 Sôþlice manega fyrmeste beoþ ýtem-
este, and ýtemeste fyrmeste.

CHAP. XX.[†] 1 Sôþlice heofona rice ys
gelic ðam hiredes ealdre, ðe on ærne
mergen út-eode, áhýrian wyrhtan on
hys win-geard.

2 Gewordenre gecwydrædene ðam
wyrhtum, he sealde ælcon ænne penig
wið hys dæges weorce, he ásende hig on
hys win-geard.

3 And ðá he út-eode embe undern-tíde,
he geseah óðre on stráete ídele standan.

4 Ðá cwæþ he, Gá ge on minne win-
geard, and ic sylle eow ðæt riht byþ.
And hig ðá férdon.

5 Eft he út-eode embe ða sixtan, and
nigoþan tíde, and dyde ðam swá gelíce.

6 Ðá embe ða endlyftan tíde he út-
eode, and fúnde óðre standende; and ða
sæde he, Hwí stande ge hér ealne dæg
ídele?

7 Ðá cwædon hig, Forðam ðe us nán
man ne hýrode. Ðá cwæþ he, And gá
ge on minne win-geard.

8 Sôþlice ðá hyt wæs æfen geworden,
ðá sæde se win-geardes hláford hys ge-
retan, Olypa ða wvrhtan, and ágyf hym

27 Thanne Petre answeyng seide to hym, Loo! we han forsaken alle thingis, and we han sued thee; what therfore shal be to us?

28 Jhesus forsothe seide to hem, Trewly Y seye to 3ou, that 3e that han forsaken alle thingis, and sued me, in regeneracioun⁺ whenne mannes sone shall sitte in the sete of his mageste, and 3e shulen sitt on twelue setis,⁺ demynge the twelue kynredis of Yrael.

29 And euery man that shal forsake hous, or bretheren, or sistren, or fadir, or modir, or wif, or sonys, or feeldis, for my name, he shal take an hundrid fold, and shal welde euere lastynge lyf.

30 Forsothe many shulen be, the firste the laste, and the laste the firste.

CHAP. XX. 1 The kyngdam of heuenes is lic to an husbond man, that wente out first erly,⁺ to hyre workemen in to his vyne 3erd.

2 Forsothe the couenaunt maad with workmen, of a peny for the day, he sente hem in to his vyne 3erd.

3 And he, gon out about the thridde hour, say other stondynge ydil in the chepyng.

4 And he seide to hem, Go and 3ee in to my vyne 3erd, and that that shal be ryztful, I shal 3eue to 3ou. Sotheli thei wenten forth.

5 Forsothe eftsoone he wente out aboute the sixte hour, and the nynethe, and dide on liche manere.

6 But aboute the elleuenthe houre he wente out, and foond other stondynge; and he seide to hem, What stonden 3e her ydil al day?

7 Thei seien to hym, For no man hath hirid us. He seith to hem, Go and 3e in to my vyne 3erd.

8 Forsothe whenne euenynge was maad, the lord of the vyne 3erd seith to his procuratour, Clepe the workmen, and

27 Then answered Peter and saide to him, Beholde! we have forsaken all, and have folowed the; what shall we have ther fore?

28 Jesus sayde vnto them, Verely I saye to you, thatt ye which have folowed me, in the seconde generacion when the sonne off man shal syt in the seate of his maieste, shall syt also vppon xij seates, and iudge the xij trybes off Israhel.

29 And whosoever forsaketh housse, or brethren, or systers, other father, or mother, or wyfe, or children, or lyvelod, for my names sake, the same shall receave an hundred folde, and shall inheret everlastynge lyfe.

30 Many that are fyrste shalbe laste, and the laste shalbe ffyrste.

CHAP. XX. 1 For the kyngdom off heven ys lyke vnto an houssholder, which went out erly in the morninge, to hyre labourers into hys vynyarde.

2 And he agreede with the labourers, for a peny a daye, and sent them into hys vynyarde.

3 And he went out about the thyrdde houre, and sawe other stondynge ydell in the market place.

4 And sayd vnto them, Go ye also into my vynyarde, and whatsoever is right, I will geve you. And they went there way.

5 Agayne he went out about the syxte, and nynthe houre, and dyd lyke wyse.

6 And he went out aboute the eleventhe houre, and founde other stondynge ydell; and sayde vnto them, Why stonde ye here all the daye ydell?

7 They sayde vnto hym, Because no man hath hyred vs. He sayde to them, Goo ye alsoo into my vynyarde, and whatsoever shalbe right, that shall ye receave.

8 When even was come, the lorde of the vynyarde sayde vnto hys steward, Call the labourers, and geve them their

heora mōde, āgynn fram ðam ýtemestan,
oð ðone fyrmestan.

9 Eornostlice ðā ðe[†] gecomon, ðe embe
ðā endlyftan tide comon, ðā onfēngon
hig æle his pening.

10 And ðā ðe ðær ærest comon wēnd-
on, ðæt hig sceoldon mære onfōn, ðā
onfēngon hig syndrige penegas.

11 Ðā ongunnon hig murchian ongen
ðone hīredes ealdor,

12 And ðus cwædon, Ðās ýtemestan
worhton āne tide, and ðú dydest hig
gelice us, ðe bæron byrðena on ðises
dæges hætan.

13 Ðā cwæþ he, andswarigende hyra
ānum, Ealā ðú freond, ne dō ic ðe
nænne teonan; hū ne come ðú to me
to wyrceanne wið ānum peninge?

14 Nim ðæt ðin ys, and gā; ic wylle
ðysum ýtemestum syllan, eal swā mycel
swā ðe.

15 Oððe ne mōt ic dōn ðæt ic wylle?
Hwæðer ðe ðin eage mánful ys, forðam
ðe ic gōd eom?

16 Swā beoþ ða fyrmestan ýtemeste,
and ða ýtemestan fyrmeste; sōþlice man-
ega synt geclypede, and feawa gecorene.[†]

17 Ðā fērde se Hælend to Hierusalem,
and nam hys leorning-cnihtas onsundron,
and ðus cwæþ.

18 Nū! we farap to Hierusalem, and
mannes sunu byþ geseald ðæra sacerda
ealdrum, and bōcerum; and hig genyð-
eriaþ hyne to deaþe,

19 þeodum to bysmrigenne, and to
swingenne, and to āhōnne; and ðam
þryddan dæge he ārist.

20 Ðā com to him Zebedeis bearna
mōdor mid hyre bearnum, hig ge-ead-
mēdende, and sum þing fram him bid-
dende.

21 Ðā cwæþ he, Hwæt wylt ðú?[†] Ðā
cwæþ heo, Sege ðæt ðās mine twegen
suna sittan, ān on ðine swiðran healfe,
and ān on ðine wynstran, on ðinum
rice.

22 Ðā andswarode him se Hælend,
Gyt nyton hwæt gyt biddaþ. Māge gyt

ȝelde to hem her hijre, bygynnyng at the laste til to the firste.

9 Therefore whenne thei weren comen, that camen about the elleuenth hour, and thei token synguler pens.[†]

10 Trewly and the firste cummyng demeden, that thei weren to take more, trewly and thei token echon by hym silf a peny.

11 And thei takynge grutcheden aȝeins the husbond man,

12 Seyinge, These laste diden *worche* oon our, and thou hast maad hem euen to vs, that han born the charge of the day and hete.

13 And he answerynge to oon of hem, seide, Frend, I do thee no wronge; whether thou hast nat accordid with me for a peny?

14 Take that that is thine, and go; forsothe Y wole ȝeue and to this the laste *man*, as and to thee.

15 Wher it is nat leful to me for to do that that I wole? Wher thin eize is wickid, for I am good?

16 So there shulen be the last *men* the firste, and the firste *men* the laste; for many ben clepid, bot few chosun.

17 And Jhesus, steyinge vp to Jerusalem, toke his twelue discipulis in priuete, and seith to hem,

18 Loo! we gon vp to Jerusalem, and mannes sone shal be taken to princis of prestis, and scribis; and thei shulen condempne hym by deth.

19 And thei shulen bitake hym to hethen men, for to be scornid, and scourgid, and crucified; and the thridde day he shal ryse aȝein.

20 Thanne the modir of the sonis of Zebede came niz to hym with hire sonys, honourynge, and axinge sume thing of hym.

21 The whiche seide to hir, What wolt thou? She seith to hym, Seie that these two my sonys sitten, oon at thi riȝthalf, and oon at thi lefthalf, in thi kyngdam.

22 Forsothe Jhesus answerynge seide, Ȝe wyten nat what Ȝe axen.[†] Mowen Ȝe

hyre, begynnyng at the laste tyll thou come to the fyrste.

9 And they whiche were hyred aboute the eleventh houre cam, and receaved every man a peny.

10 Then cam the fyrst, supposyng that they shulde receave mooare, and they like wyse receaved every man a peny.

11 And when they had receaved it they grudged agaynst the good man of the housse,

12 Sayng, These laste have wrought but one houre, and thou hast made them equall vnto vs, which have born the burthen and heet of the daye.

13 He answered to one of them, saynge, Frende, I do the no wronge; dyddeste thou not agre withe me for a penny?

14 Take that which is thy duty, and goo thy waye; I will geve vnto this last, as moche as to the.

15 Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll, because I am good?

16 Soo the laste shalbe fyrste, and the fyrste shalbe laste; for many are called, and feawe be chosen.

17 And Jesus ascended to Jerusalem, and toke the xij disciples aparte in the way, and sayde to them,

18 Loo! we goo vp to Jerusalem, and the sonne off man shalbe betrayed vnto the chef prestes, and vnto the scribes; and they shall condemne hym to deeth.

19 And shall delivre hym to the gentils, to be mocked, to be scourged, and to be crucified; and the third day he shall ryse agayne.

20 Then cam to hym the mother off Zebedes children with her sonnes worshippyng him, and desyrynge a certayne thyng off hym.

21 He sayde vnto her, What wylt thou have? She sayde vnto hym, Graunte that these my two sonnes maye sitt, one on thy right hond, and the other on thy lifte honde, in thy kyngdom.

22 Jesus answered and sayd, Ye wot not whatt ye axe. Are ye able to

drincan ðone calic ðe ic to drincenne hæbbe ?† Ðá cwædon hig, Wyt mágon.

23 Ðá cwæp he, Witodlice gyt minne calic drincap ; . . . to sittanne on mine swýðran healfe oððe on wynstran, nys me inc to syllanne ; ac ðam ðe hyt fram mínum fæder gegearwod ys.

24 And ðá ða tyn leorning-cnihtas gebulgon wið ða twegen gebróðru.

25 Ðá clypode se Hælend hi to him, and cwæp, Wite ge, ðæt ealdor-menn wealdap hyra peoda, and ða ðe synt yldran, habbaþ anweald on him.

26 Ne byp swá betweox eow ; ac swá hwylc swá wyle betweox eow beon yldra, sý he eower þén ;

27 And se ðe wyle betweox eow beon fyrrest, sý he eower þeow.

28 Swá mannes sunu ne com ðæt him man þénode, ac ðæt he þénode, and sealde his sáwle lif to álýsednesse for manegum.†

29† And ðá hig fêrdon fram Hiericho, him fyligde mycel menegu.

30 And ðá sæton twegen blinde wið ðone weg, and gehýrdon ðæt se Hælend fêrde ; and ðá clypodon hig to him, and cwædon, Drihten, gemiltsa unc, Dauides sunu.

31 Ðá bead seo menegu him, ðæt hig súwodon ; ðá clypodon hig ðæs ðe má, Drihten, gemiltsa unc, Dauides sunu.

32 Ðá stóð se Hælend, and clypode hig to him, and cwæp, Hwæt wylle gyt ðæt ic inc dó ?

33 Ðá cwædon hig, Drihten, ðæt uncre eagan sín ge-ponede.

34 Ðá gemiltsode he him, and hyra eagan æt-hrân ; and hig sóna gesawon, and fyligdon him.

CHAP. XXI.† 1 And ðá he genealæhte Hierusalem, and com to Bethfage, to

drynke the cuppe that I am to drynke ?

 Thei seien to hym, We mowen.

23 He seith to hem, Forsothe 3e shal drynke my cuppe ; but to sitte at the ri3thalf or at lefthalf, it is nat myn to 3eue to 3ou ; but to whiche it is made redy of my fadir.

24 And the ten herynge hadden indignacioun of the two bretheren.

25 Sothely Jhesus clepide hem to hym, and seith, 3e witen, for princis of heithen men ben lordis of hem, and thei that ben more, hawnten power in to hem.

26 It shal nat be so among 3ou ; but who euere wole be maad more among 3ou, be he 3oure mynystre ;

27 And who euere amonge 3ou wole be firste, he shal be 3oure seruaunt.

28 As mannes sone came nat for to be serued, but for to serue, and for to 3eue his soule[†] redempcioun for many.

29 And hem goynge out of Jerico, manye cumpanyes of peple sueden hym.

30 And loo ! two blynd men sittynge besidis the weye, herden that Jhesus passide ; and thei crieden, seyinge, Lord, the sone of Dauyth, haue mercy on vs.

31 Forsothe the cumpanye blamyde hem, for to be stille ; and thei crieden more and more, seiynge, Lord, the sone of Dauyth, haue mercy on vs.

32 And Jhesus stood, and clepide hem, and seith, What wole 3e, that I do to 3ou ?

33 Thei seien to hym, Lord, that oure eizen be openyd.

34 Forsothe Jhesus, hauynge mercy on hem, touchide her eizen ; and anon thei sayen, and sueden hym.

drynke off the cuppe that Y shall drynke of, [and to be baptised with the baptim that Y shalbe baptised with ?] They answered to him, That we are.

23 He sayd vnto them, Ye shall drynke of my cupe, and shalbe baptised with the baptim that Y shall be baptysed with ; but to syt on my ryght hond and on my lyft hond, is not myne to yeve ; but to them for whom it is prepared of my father.

24 And when the ten herde this they desdayned att the two brethren.

25 But Jesus called them vnto hym, and saide, Ye knowe, that the lordes of the gentyls have dominacion over them, and they that are great, exercise power over them.

26 It shall not be so amonge you ; but whosoever wyll be greate among you, let hym be youre minister ;

27 And whosoever wilbe chefe, let him be youre servaunt.

28 Even as the sonne off man cam not to be ministred vnto, butt to minister, and to geve his lyfe for the redempcioun off many.

29 And as they departed from Hierico, moche people folowed hym.

30 And beholde ! two blynde men syttinge by the way syde, when they herde that Jesus passed by, cryed, sayinge, Master, the sonne off David, haue mercy on vs.

31 And the people rebuked them, be cause they shulde holde there peace ; but they cryed the moare, sayinge, Have mercy on vs, Master, which arte the sonne off David.

32 Then Jesus stode styll, and called them, and sayde, What will ye, that Y shall do to you ?

33 They said vnto hym, Master, that oure eyes maye be opened.

34 Jesus pitied them, and touchid there eyes ; and immediatly their eyes receved syght, and they folowed hym.

Oliuētes dūne, dā sende he hys twegen leorning-cnihtas,

2 And sǣde him, Farap on dæt castel dæt fōran ongean eow ys, and ðonne sōna finde gyt āne assene getiggede, and hyre folan mid hyre ; untigeap hig, and lædap to me.

3 And gyf hwā eow āenig þing to cwyþ, secgeap, dæt Drihten hæfþ ðyses neode ; and ðonne forlæt he eow hrædlice.

4 Eall ðis wæs geworden, dæt wære gefylled dæt purh Esaiaem ðone witegan gecweden wæs,

5 Secgeap heahnesse dēhter, Nū ! ðin cyning dē cymþ to, gedæfte, and rit uppan tamre assene, and hyre folan.

6 Dā fērdon hys leorning-cnihtas, and dydon swā he him bebed.

7 And læddon dā assene to him, and hyra folan, and lēdon hyra reaf uppan hig, and setton hyne an uppan.

8 Witodlice dæt folc strehton hyra reaf on ðone weg ; sume heowun ðara treowa bogas, and streowedon[†] on ðone weg.

9 Dæt folc dæt ðar befōran fērde, and dæt ðar æfter fērde, clypodon, and cwædon, Hāl sý dū Dauides sunu ; sý gebletsod se ðe com on Drihtenes naman ; sý him hæl on helnessum.

10 Dā he fērde to Ierusalem, dā wearþ call seo burh-waru onstýred, and cwædon, Hwæt is ðes ?

11 Dā cwæþ dæt folc, Ðis ys se Hælend, witega, of Nazareth on Galilea.

12 Dā se Hælend into ðam temple eode, he ádráf út ealle dā ðe ceapodon innan ðam temple ; and ðara mynetera sceamelas, and hyra setlu, ðara ðe culfrān sealdon, he tobræc.

13 And cwæþ to him, Hyt ys áwriten, Mīn hūs ys gebed-hūs ; witodlice ge worhton dæt to þeofa cote.

14 Dā eodon to him dā blīndan and dā healtan, and he hi gehælde.

15 Witodlice dā ðara sacerda caldras

fage, in the mount of Olyfeet, thanne Jhesus sente his two disciplis,

2 Seyinge to hem, Go 3e in to the castel that is ageinus 3ou, and anon 3e shal fynde a she asse tyed, and a colt with hir; vnbynde 3e, and bryng to me.

3 And 3if eny man shal seie to 3ou eny thinge, seie 3e, that the Lord hath need to hem; and anon he shal leue hem.

4 Trewly al this was don, that that thing that was seid by the prophete shulde be fulfillid, seyinge,

5 Seie 3e to the dougter of Syon, Loo! thi kyng cometh to thee, homly,[†] sittynge on an asse, and a fole, the sone of a *beest* vndir 3ook.

6 Forsothe disciplis, goynge, diden as Jhesus comaundide hem.

7 And thei brougten to a she asse, and the fole, and puttiden her clothis on hem, and maden hym sitte aboue.

8 Forsothe ful muche companye strewiden her clothis in the wey; sothely other kittiden braunchis of trees, and strowiden in the weye.

9 But the companyes that wenten before, and that suden, crieden, seyinge, 'Osanna[†] to the sone of Dauith; blessid is he that cummeth in the name of the Lord; Osanna in the heezist thingis.

10 And when he had entrid in to Jerusalem, al the cite was stirid, seyinge, Who is this?

11 Treuly the peplis seiden, This is Jhesus, the prophete, of Nazareth of Galilee.

12 And Jhesus entride in to the temple of God, and kest out of the temple alle sellynge and bynge; and he turnyde vpsadoun the bordis of chaungeris, and the chaisers of men sellynge culueris.

13 And he seith to hem, It is writen, My hous shal be clepid an hous of preiere; forsothe 3e han made it a denne of thefes.

14 And blynde and crokid camen ni3 to hym in the temple, and he helide hem.

15 Forsothe the princis of prestis and

phage, vnto mounte Olivete, then sent Jesus two off his disciples,

2 Sayinge to them, Go in to the toune that lyeth over agaynste you, and anon ye shal fynde an asse bounde, and her colte with her; lose them, and bringe them vnto me.

3 And if eny man saye ought vnto you, saye ye, that youre Master hath neade off them; and streyght waye he will let them go.

4 All this was donne, to fulfyll that which was spoken by the prophet, sayynge,

5 Tell ye the doughter of Sion, Beholde! thy kinge commeth vnto the, meke, sittynge vpon an asse, and a colte, the foole off an asse vsed to the yooke.

6 The disciples went, and did as Jesus commaunded them.

7 And brought the asse, and the colte, and put on then there clothes, and set him there on.

8 Many of the people spread theire garmentes in the waie; other cut doune braunches from the trees, and strawed them in the waye.

9 Moreover the people that went before, and they also that cam after, cried, sayynge, Hosianna to the sonne of David; blessed be he that commeth in the name of the Lorde; Hosianna in the hyest.

10 And when he was come in to Jerusalem, all the cite was moved, sayynge, Who ys this?

11 And the people sayde, Thys ys Jesus, the prophet, off Nazareth a cite of Galilee.

12 And Jesus went in to the temple of God, and caste out all them that bought and solde in the temple; and overthrew the tables of the mony chaungers, and the seates of them that solde doves.

13 And saide to them, It is written, Mine housse shalbe called the housse off prayer; butt ye have made it a denn of theves.

14 And the blinde and the halt cam to hym in the temple, and he healed them.

15 When the chefe prestes and scribes

and ða bôceras gesáwon ða wundru ðe se Hælend worhte, and gehýrdon hū ða cild clypodon on ðam temple, and cwædon, Sý Dauides sunu hál, ða wæron hig yrre,

16 And cwædon, Gehýrst ðú hwæt ðás cwæðap? Ðá cwæp he, Witodlice; ne ræddon ge næfre, Ðú fulfremedest lof, of cilda, and of sucendra[†] múpe?

17 And he forlét hī ðá, and férde of ðære byrig, to Bethania; and lærde hī ðar be Godes ríce.

18 On morgen, ða he eft to ðære byrig fór, ða hingrede hyne.

19 And he geséh an fic-treow wið ðone weg, ðá eode he to him, and ne fúnde on him búton ða leaf áne; ðá cwæp he, Ne wurðe næfre weastm of ðé ácenned. Ðá sóna forseranc ðæt fic-treow.

20 And his leorning-enihtas wundrodon, and cwædon, Lóca nú hū hrædlice ðæt fic-treow forseranc.

21 Ðá andswarode he him, and cwæp, Sóp ic eow secge, gyf ge habbaþ geleaf-an, and ne twýniap, ne dó ge ná ðæt an be ðam fic-treowe, ac eac ðeh ge cweðon to ðisum munte, Ahefe ðé upp, and feall innan ða sæ.

22 And ealles ðæs ðe ge biddap ge beoþ tipa, gyf ge gelyfaþ.[†]

23 Ðá he com into ðam temple, ða comon ðara sacerda ealdras him to, and cwædon, On hwylcere mihte wyrcst ðú ðás þing? and hwá sealde ðe ðisne anweald?

24 Ðá andswarode se Hælend him and cwæp, And ic álsige eow anre spræce, gyf ge me ða spræce secgeap, ðonne secge ic eow, on hwylcum anwealde ic ðás þing wyrce.

25 Hwæðer wæs Iohannes fulluht; ðe of heofonum, ðe of mannum? Ðá cwædon hig betwux him, Gyf we secgap of heofone, ðonne cwyp he,

scribis, seeynge the marueilouse thingis that he dide, and children crynge in the temple, and seiynge, Osanna to the sone of Dauith, dedeyneden,

16 And seiden to hym, Heerist thou what these seyen? Sothely Jhesus seith to hem, 3he; wher 3e han nat rad, For of the mouth of children[†] and of soukynge mylk, thou hast made parfite herynge?

17 And, hem forsaken, he wente forth out of the citee, in to Betanye; and there he dwelte, and tau3te hem of the kyngdam of God.

18 Forsothe on the morw, he, turnynge a3ein in to the citee, hungride.

19 And he, seeynge a fige tree bysidis the weye, came to it, and fonde no thing ther on no but leeuys oonly; and he seith to it, Neuer be fruyt born of thee, in to with outen eende. And anon the fige tree was dried vp.

20 And disciplis seeynge, wondreden, seyinge, Hou anon it driede.

21 Sothely Jhesus answerynge, seith to hem, Trewly I seye to 3ou, 3if 3e shulen han feith, as a corn of seneuey, and douten nat, nat oonly 3e shulen do of this fige tree, bot and 3if 3e seien to this hill, Take thee, and caste thee in to the see, and so it shal be don.

22 And alle thingis what euer 3e shulen axe in preier byleuynge, 3ee shulen take.

23 And whenne he came in to the temple, the princis of prestis and eldre men of the peple camen ni3 to hym techynge, seyinge, In what power dost thou these thingis? and who 3af to thee this power?

24 Jhesus answerynge seide to hem, And I shal axe 3ou o word, the whiche 3if 3e shulen seie to me, and I shal seie to 3ou, in what power I do these thingis.

25 Of whennes was the baptem of Joon; of heuene, or of men? And thei thoughten with inne hem self, seyinge, 3if we shulen seie of heuene, he shal

sawe the marveylles thatt he dyd, and the chyl dren crynge in the temple, and sayinge, Hosanna to the sonne of David, they desdayned,

16 And sayde vnto hym, Hearest thou what these saye? Jesus sayde vnto them, Have ye never redde, Off the mouth off babes and suckelinges, thou haste ordeyned prayse?

17 And he lefte them, and went out of the cite vnto Bethani; and passed the tyme there.

18 In the mornynge, as he returned in to the cite ageyne, he hungred.

19 And spyed a fygge tree in the waye, and cam to it, and founde nothinge there on but leues only; and said to it, Never frute growe on the, hence forwardes. And anon the fygge tree wyddered awaye.

20 And when his disciples sawe that, they marvelled, sayinge, How sone is the fygge tree wyddered awaye.

21 Jesus answered, and sayde vnto them, Verely I saye vnto you, yff ye shall have fayth, and shall not dout, ye shall nott only do that which Y have done to the fygge tree, but also yf ye shall saye vnto this mountayne, Take thy silfe a waye, and cast thy silfe in to the see, it shalbe done.

22 And whatsoever thinge ye shall axe in youre prayers if ye beleve, ye shall receave hit.

23 And when he was come into the temple, the chefe prestes and the seniores of the people cam vnto him as he was teachinge, and sayde, By what auctorite doest thou these thinges? and who gave the this power?

24 Jesus answered and sayde vnto them, I also wyll axe of you a certayne question, which if ye asoyle me, Y in lyke wyse wyll tell you, by what auctorite I do these thinges.

25 Whence was the baptim of Jhon; from heven, or of men? And they thought in themselves, sayinge; Yf we shall saye from heven, he wyll saye

Forhwam ne gelyfde ge him?

26 Gyf we seegaþ of mannum, we ondrædaþ ðis fole, calle hig hæfdon Iohannem for āne witegan.

27 Ðā andswaredon hig and cwædon, We nyton. Ðā cwæþ he, Ne ic eow ne secge, of hwylcum anwealde ic ðas þing wyrce.

28 Hū þincþ eow? A'n mann hæfde twegen suna; ðā cwæþ he to ðam yldran, Suna, gā and wyrce to dæg on minum win-gerde.

29 Ðā cwæþ he, Ic nelle; code ðeh syððan to ðam win-gerde.

30 Ðā cwæþ he eal swā to ðam ôðrum. Ðā andswarude se him, and cwæþ, Hláford, ic gā; and ne code swā ðeah.

31 Hwæðer ðara twegra dyde ðæs fæder willan? Ðā cwædon hig, Se [yldra.][†] Ðā cwæþ se Hælend to him, Sôp ic eow secge, ðæt mánfulle and myltystran gāþ befóran eow on Godes rice.

32 Iohannes com on ryltwisnesse wege, and ge ne gelyfdon him; wítodlice mánfulle and myltystran gelyfdon. And ge gesáwon, and ne dydon syððan nāne dæd-bóte, ðæt ge gelyfdon on him.

33 Gehýraþ nú ôðer bigspel.[†] Sum hīredes ealdor wæs, se plantode win-gerd, and betýnde hyne, and sette ðær on win-wringan, and getimbrode āne stýpel, and gesette ðone myd eorþ-tylion, and férde on elpeodignysse.

34 Ðā ðara weastma tid genealæhte, ðā sende he hys þeowas to ðam eorþ-tylion, ðæt hig onfēngon his wæstmas.

35 Ðā nāmon hig hys þeowas, and swungon sumne, sumne hī ofslógon, sumne hig oftorfodon.

36 Ðā sende he eft ôðre þeowas, sêlran ðonne ðam árran wæron, ðā dydon hig ðam gelice.

37 Æt nyhstan he sende hys sunu hym

seie to vs, Whi therfore beleuen 3e nat to hym?

26 Sothely 3if we shulen seie of men, we dreden the cumpanye of peple, for alle hadde Joon as a prophete.

27 And thei answeyng to Jhesu seiden, We witen nat. And he seith to hem, Nether I seie to 3ou, in what power I do these thingis.

28 Forsothe what semeth to 3ou? Sum man hadde two sonys; and he cummyng to the firste seide, Sone, go for to worche this day in to myn vyneyerd.

29 Sothely he answeyng seith, I nyle; forsothe afterward he stirid by penaunce,[†] wente.

30 Forsothe he, cummyng to the tother, seide lic maner. And he answeyng seith, Lord, I go; and he wente nat.

31 Who of the two dide the fadris will? Thei seien to hym, The firste. Jhesus seith to hem, Trewly I seie to 3ou, for puplicanys and hooris shulen go before 3ou in to the kyngdam of God.

32 Forsothe Joon cam to 3ou in the weye of ríztwínesse, and 3e bileeueden nat to hym; but puplicanys and hooris beleueden to hym. Sothely 3ee seeyng nether hadde don penaunce afterward, that 3e bileeuyden to hym.

33 Heere 3e an other parable. Ther was an husbondman, that plantide a vyne 3erd, and 3aue an hegge aboute, and dalue a pressour therynne, and bildide a toure, and hiride *it* to erthe tiliers, and wente ferre in pilgrimage.

34 Forsothe whenne the tyme of fruytis neyde, he sente his seruauntis to the erthe tiliers, that thei token fruytis of it.

35 And, his seruauntis taken, the erthe tiliers beeten the toon, an other thei slewen, but another thei stooniden *to deth*.

36 Eftsones he sente other seruauntis, mo than the firste, and liche maner thei diden to hem.

37 Forsothe at the laste he sent his

vnto vs, Why dyd ye not then beleve hym?

26 But and iff we shall saye of men, then feare we the people, for all men helde Jhon as a prophet.

27 And they answered Jesus and sayde, We cannot tell. He lyke wyse sayd vnto them, Nether tell I you, by what auctorite Y do these thinges.

28 What saye ye to thys? A certayne man had ij sonnes; and cam to the elder sayinge; Go and worke to daye in my vyneyarde.

29 He answered and sayd, I wyll not; but afterwarde repented, and went.

30 Then cam he to the seconde, and sayde lyke wyse. And he answered and sayde, I wyll, Syr; yet went he not.

31 Whedder of these ij fulfilled there fathers wyll? And they sayde vnto hym, The fyrst. Jesus sayde vnto them, Verely I saye vnto you, that the publicans and the harlotes shal come into the kyngdome off God before you.

32 For Jhon cam vnto you in the waye of righte wesnes, and ye beleved hym not; but the publicans and the whoores beleved hym. But ye though ye sawe it, yet were not moved with repentaunce, that ye myght afterwarde have beleved hym.

33 Herken another similitude. There was a certayne housholder, whych set a vyneyarde, and hedged it rounde about, and made a wynpresse in it, and bilt a tower, and lett it out to husbandmen, and went in to a straunge countre.

34 And when the tyme of the frute drewe neare, he sent his servautes to the husbandmen, to receave the frutes of it.

35 And the husbandmen caught his servautes, and bet won, kylled another, and stoned another.

36 Againe he sent other servautes, moo then the fyrst, and they served them lyke wyse.

37 But last of all he sent vnto them

to, and cwæp, Hig forwandiap ðæt hig ne dōn minum suna swá.

38 Witodlice ðá ða tyliað ðone sunu gesáwon, ðá cwædon hig betwyx hym, Ðes ys yrfenuma, uton gán, and ofslean hyne, and habban us hys æhta.

39 Ðá námon hig, and ofslógon hyne, and áwurpon wiðutan ðone win-geard.

40 Hwæt dēp ðæs win-geardes hláford ðam eorþ-tylion, ðonne he cymþ?

41 Ðá cwædon hig, He fordēp ða yfel-an mid yfele, and gesett hys win-gerd mid óðrum tilion, ðe him hys wæstm hyra tidum ágyfon.

42 Ðá cwæp se Hælynd, Ne rædde ge næfre on gewritun, Se stán ðe ða timbri-endan áwurpon, ys geworden to ðære hyrnan heafde? Ðys ys fram Drihtne geworden, and hyt ys wundorlic on úrum eagum.

43 Forðam ic secge eow, ðæt eow byþ ætbroden Godes rice, and byþ geseald ðære þeode ðe hys earnap.

44 And se ðe fylþ uppan ðysne stán, he byþ tobrysed; and he tobrysp ðone, ðe he on uppan fylþ.

45 Ðá ðæra sacerda ealdras and ða Pharisei ðys bigspel gehýrdon, ðá on-gēton hig ðæt he hit sæde be him.

46 Hí sóhton hyne, and ondrédon ðæt folc, forðam ðe hí hæfdon hyne for ænne witegan.

CHAP. XXII. 1 Ðá sæde he hym eft óðer bigspell, and ðus cwæp.

2 Heofona rice ys gelic gewurden ðam cyninge ðe macode hys suna gyfta.

3 And sende his þeowas and clypode ða geladodan to ðam gyftum, ðá noldon hí cuman.

4 Ðá sende he eft óðere þeowas, and

sone to hem, seyinge, Thei shulen shame^t my sone.

38 Sothely the erthe tiliers, seeynge the sone, seiden with ynne hem self, This is the cire; cume 3e, slea we hym, and we shulen haue his eritage.

39 And, hym taken, thei kesten out of the vyn3erd, and slewē.

40 Therefore whenne the lord of the vyn3erd shal cume, what shal he do to the ilk erthe tiliers?

41 Thei seien to hym, He shal lese yuele the yuel men, and sette to hire his vyn3erd to other erthe tiliers, the whiche shulen 3elde to hym fruytis in her tymes.

42 Jhesus seith to hem, Redden 3e neuer in scripturis, The stoon the whiche beldynge men reproueden, this is maad in to the heued of the corner? Of the Lord this thing is maad, and it is merueilous in oure eizen.

43 Therefore I seie to 3ou, for the kyngdam of God shal be taken fro 3ou, and shal be 3ouen to a folk doynge fruytis of it.

44 And he that shal falle on this stoon, shal be broken togidre; forsothe vpon whom it shal falle, it shal togidre poune hym.

45 And when the princis of prestis and Pharisees hadden herde his parablis, thei knewen that he seide of hem.

46 And thei, seekynge to holde hym, dreden the cumpanyes of peple, for thei hadden hym as a prophete.

hys awne sonne, sayinge, They wyll leare my sonne.

38 When the husbandmen sawe his sonne, they sayde amonge them selves, Thys ys the heyre; come on, lett vs kyll hym, and lett vs take hys inheryt-aunce to oure selves.

39 And they caught hym, and thrust him out of the vyneyarde, and shlewe him.

40 When the lorde of the vyneyarde commeth, what wyll he do with those husbandmen?

41 They sayde vnto hym, He will evyll destroye those evyll persons, and wyll lett out hys vyneyarde vnto other husbandmen, whych shall delyver hym his frute att tymes convenient.

42 Jesus saide vnto them, Dyd ye never redde in the scriptures, The same stone which the bylders refused, is set in the princypall parte of the corner? This was the Lordes doynge, and yt is marvelous in oure eyes.

43 Therefore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geven to the gentyls which shall brynge forth the frutes off it.

44 And whosoever shall fall on thys stone, shalbe alto broken; and whom-soever thys stone shall fall oppon, he shall grynde him to powder.

45 And when the chefe prestes and Pharysees herde his similitudes, they perceaved that he spake of them.

46 And they went about to laye hondes on hym, but they feared the people, because they counted hym as a prophet.

CHAP. XXII. 1 And Jhesus answerynge seide eftsonne in parablis to hem, seiynge,

2 The kyngdam of heuenes is maad lic to a man kyng that made weddingus to his sone.

3 And he sente his seruauntis for to clepe men beden to the weddingis, and thei wolden nat cume.

4 Eftsoone he sente other seruauntis,

CHAP. XXII. 1 And Jesus answered and spake vnto them agayne in similitudes, sayinge,

2 The kyngdome of heven is lyke vnto a certayne kinge which maryed his sonne.

3 And sent forth his seruauntes to call them that were byd to the weddinge, and they wolde nott come.

4 Ageyne he sentt forth other ser-

sæde ðam gelaðedon, Nú ! ic gegearwode mine feorme, mine fearras and mine fugelas synt ofslegene, and ealle mine þing synt gearwe ; cumað to ðam gyftum.

5 Ðá forgýmdon hig ðæt, and fêrdon, sum to hys túne, sum to hys mangunge.

6 And ða ôðre nâmon hys þeowas, and mid teonan geswencton, and ofslôgon.

7 Ðá se cyning, ðæt gehýrde, ðá wæs he yrre ; and sende hys here to, and forðyde ða manslagan, and hyra burh forbærnde.

8 Ðá cwæp he to hys þeowum, Witodlice ðás gyfta synt gearwe,[†] ac ða ðe gelaðode wæron, ne synt wyrðe.

9 Gáp nú witodlice to wega gelætum, and clypiap to ðisum gyftum, swá hwylce swá ge gemétan.

10 Ðá eodon ða þeowas út on ða wegas, and gegaderedon ealle ða ðe hig gemétton, góðe and yfele ; ðá wærun ða gyft-hús mid syttyndum mannum gefyllede.

11 Ðá eode se cyning in, ðæt he wolde geseon ða ðe ðær sæton ; ðá geseah he ðær ænne mann ðe næs mid gyftlicum reafe gescrýð.

12 Ðá cwæp he, Lá freond, húmeta eodest ðú in, and næfdest gyftlic reaf? Ðá gesúwode he.

13 And se cyning cwæp to hys þénon, Gebindap hys handa and hys fét, and wurpap hyne on ða úttran þýstro ; ðær byp wóp and tópa gristbitung.

14 Witodlice manega synt gelaðode, and feawa gecorene.[†]

15 Ðá ongunnon ða Pharisei ræðan, ðæt hig woldon ðone Hælend on hys spræce befón.

16 Ðá sendon hi him hyra leorningcnihtas to, mid ðam Herodianiscum, and ðus cwædon, Láreow, we witon ðæt ðú eart sópfæst, and ðú lærest Godes weg myð sópfæstnysse, and ðú ne wandast for nānum menn, ne ðú ne besceawast nānes mannes hād.

seyng, Seie þee to the men beden to the feeste, Loo! I haue made redy my mete, my boles and volatilis ben slayn, and alle thingis redy; cumme þe to the weddyngus.

5 Sothely thei dispisiden,[†] and thei wenten away, oon in to his vynezerd, forsothe an other to his marchaundise.

6 But the other helden his seruauantis, and slown hem, ponished with kontek.

7 Forsothe the kyng, whenne he hadde herde, was wroth; and, his hoostis sente, he loste[†] the man quellers, and brente her citee.

8 Thanne he seith to his seruauantis, Sothely the weddyngis ben redy, but thei that weren clepid to the feeste, weren nat worthi.

9 Therefore go þee to the outgoyngis of weyes, and whom euere þe shulen fynde, clepe to the weddyngis.

10 And his seruauantis, gon out in to the weyes, gedreden togidre alle that thei founden, good and yuel; and the weddyngis of men sittynge at mete ben fulfillid.

11 Forsothe the kyng entride, that he shulde see men sittynge at mete; and he seþ; there a man nat clothid with brijd clothis.

12 And he seith to hym, Frend, hou entridist thou hidir, nat hauynge brijd clothe? And he was dumble.

13 Thanne the kyng seide to the mynystis, His hondis and feet bounden, sende þee hym into vttermore derknessis; there shal be weepynge and betynge to gidre of teeth.

14 Forsothe many ben clepid, but fewe chosen.

15 Thanne Pharisees, goynge away, token a counseile, that thei shulden take Jhesus in word.

16 And thei senden to hym her disciplis, with Erodyanys,[†] seiynge, Maister, we witen, that thou art sothfast, and thou techist in trewthe the weye of God, and there is no cure[†] to thee of eny man, for thou beholdist nat the persooene of men.

vautes, sayinge, Tell them which are bydden, Lo! I have prepared my dynner, myne oxen and my fatlinges are kylled, and all thinges are redy; come vnto the mariage.

5 They made light of it, and went their wayes, won to his ferme place, another about his merchandyse.

6 The remnaunt toke his servautes, and intreated them vngoodly, and slewe them.

7 When the kinge herde that, he was wroth; and sent forth his warryers, and distroyed those murtheres, and brent vpe theire cite.

8 Then sayde he to hys servautes, The weddinge was prepared, butt they which were bydden there to, were not worthy.

9 Go ye therefore out in to the hye ways, and as many as ye fynde, byd them to the mariage.

10 The servautes went out in to the wayes, and gaddered togedder as many as they coulde fynde, booth good and bad; and the weddinge was furnysshed with gestes.

11 The kinge cam in, to viset hys gestes; and spyed there a man which had not on a weddinge garment.

12 And sayde vnto hym, Frende, howe camyst thou in hydder, and hast not on a wedding garment? And he was even spechlesse.

13 Then sayde the kyng to hys ministers, Take and bynde hym hande and fote, and caste hym into vtter dercknes; there shalbe wepinde and gnassing of teth.

14 For many are called, and feawe be chosen.

15 Then went the Farises, and toke counsell, howe they myght tangle him in his wordes.

16 And sent vnto him there disciplis, with Herodes servautes, sayinge, Master, we knowe, that thou arte true, and that thou teachest the waye of God trueli, nether carest for eny man, for thou consydrest nott mennes estate.

17 Sæge us, hwæt þineþ dē. Ys hyt
 alýfed ðæt man Casere gafol sylle, ðe
 nā?

18 Ðá se Hælend hyra fāen gehýrde,
 ðá cwæþ he, Lá licceteras, hwi fandige
 ge min?

19 Æt-ýwæþ me ðæs gafoles mynyt.
 Ðá brohton hī him āne peninc.

20 Ðá cwæþ se Hælend to him, Hwæs
 anlicnys ys ðis, and ðis ofergewrit?

21 Hig cwædon, Ðæs Caseres. Ðá
 cwæþ he, Agyfaþ ðam Casere ða þing
 ðe ðæs Casyres synt, and Gode ða þing
 ðe Godes synt.

22 Ðá hig ðæt gehýrdon ðá wundrod-
 on hig; and forléton hyne, and ferdon
 onweg.

23 On ðam dæge comon to him Sad-
 ucei, ða secgeaþ ðæt nān ærýst ne sý,
 and hig ásedon hyne,

24 And cwædon, Lāreow, Moyses sæde,
 gyf hwā dead sýg, and bearn næbbe,
 ðæt his brōðor nyme hys wif, and strýne
 hym bearn.

25 Witodlice myd us wæron seofun
 gebrōðru; and se forma fette wif, and
 forþ-férde. And læfde hys brēder his
 wif būtan bearne;

26 And se ōðer ealswā, and se þrydda,
 oð ðone seofon.

27 Ðá æt siðemestan, forþ-férde ðæt
 wif.

28 Hwylces ðæra sufona byþ ðæt wif,
 on ðam ærīste? ealle hig hæfdon hig.

29 Ðá andswarode se Hælend hym and
 cwæþ, Ge dweliaþ, and ne cunnon hālige
 gewritu, ne Godes mægen.

30 Witodlice ne wifiaþ hig, ne hig ne
 ceorliaþ, on ðam ærýste; ac hig synt
 swylce Godes englas on heofone.

31 Ne rædde ge, be deadra manna
 ærýste, ðæt eow fram Gode gesæd wæs,

32 Ic eom Abrahames God, and Isááces
 God, and Iacobes God? nys God nā
 deadra, ac lybbendra.

17 Therefore seie to vs, what it semeth to thee. Is it leful to ȝeue to Cesar[†] rente?[†]

18 Forsothe, the wickednesse of hem knowen, Jhesus seith, Ypocritis, what tempten ȝee me?

19 Shewe ȝee to me the prynte of the moneye. And thei offriden to hym a peny.

20 And Jhesus seith to hem, Whos is this ymage, and the wrytyng aboue?

21 Thei seyen to hym, Of Cesar. Thanne he seith to hem, Therefore ȝelde ȝee to Cesar tho thingis that ben Cesaris, and to God tho thingis that ben of God.

22 And thei heerynge wondreden; and, hym laft, thei wenten away.

23 In that day Saducees, that seyen there is no rysyng aȝein, camen niȝ to hym, and axiden hym,

24 Seyinge, Maister, Moyses seide, ȝif eny man be dead, nat hauynge a sone, that his brother wedde his wyf, and reyse seed to his brother.

25 Forsothe seuen bretheren weren at vs; and the first, a wijf weddid, is dead. And he nat hauynge seed, left his wijf to his brother;

26 Also the secounde, and the thridde, til to the seuenthe.

27 Forsothe the laste of alle, and the womman is dead.

28 Therefore in the rysyng aȝein, whos wijf of the seuene shal she be? for alle hadden hir.

29 Sothely Jhesus answeyng seith to hem, ȝee erren, nether knowynge the scripturis, nether the vertu of God.

30 Forsothe in the rysyng aȝein, neither thei wedden, nether ben weddid; but thei ben as the aungelis of God in heuene.

31 Sothely of the rysyng aȝein of dead men, ȝee han nat rad, that it is seid of the Lord, seyinge to ȝou,

32 I am God of Abraham, and God of Ysaac, and God of Jacob? he is nat God of deed men, but of lyuyng men.

17 Tell vs there fore, howe thynkest thou. Is it lawfull to yeve tribute vnto Cesar, or not?

18 Jesus perceaved there wylynes, and sayde, Why tempte ye me, ye ypocrytes?

19 Lett me se the tribute money. And they toke hym a peny.

20 And he sayde vnto them, Whose ys thys ymage, and superscripcion?

21 They sayde vnto hym, Cesars. Then sayde he vnto them, Geve therefore to Cesar that which is Cesars, and geve vnto God that which is Goddes.

22 When they herde that they marvelled; and lefte hym, and went there waye.

23 The same daye the Saduces cam vnto hym, which saye that there is no resurreccion, and they axed hym,

24 Saynge, Master, Moses bade, if a man dye, havinge no chyliden, that the brother mary his wyfe, and reyse vppe seed vnto his brother.

25 There were with vs seven brethren; the fyrst married, and dyed with out ysshewe. And lefte hys wyfe vnto hys brother;

26 Lyke wise the secounde, and the thryd, vnto the seventh.

27 Laste of all, the woman dyed also.

28 Nowe in the resurreccion, whose wyfe shall she be of the vij? for all had her.

29 Jesus answered and sayde vnto them, Ye are deceaved, and knowe not what the scripture meaneth, nor yett the vertue of God.

30 For in the resurreccion, they nether mary, nor are maryed; but are as the angels of God in heven.

31 As touchyng the resurreccion off the deed, have ye nott redde, what ys sayde vnto you off God, which sayeth,

32 I am Abrahams God, and Ysaaks God, and the God of Jacob? God ys nott the God of the deed, but of the lyvinge.

33 Ðá ðæt fole ðæt gehýrde, ðá wundredon hig hys láre.[†]

34 Ðá ða Phariseiscan gehýrdon, ðæt he hét ða Saduceiscan styлле beon, ða eodon hig togædere.

35 And án, ðe was ðære æ láreow, ácsode hyne, and fandode hys, ðus cweðende,

36 Lá láreow, hwæt ys ðæt máste bebod on ðære æ?

37 Ðá cwæþ se Hælend, Lufa Drihten ðinne God, on ealre ðinre heortan, and on ealre ðinre sáwle, and on callum ðinum móde.

38 Ðis ys ðæt máste and ðæt fyrmeste bebod.

39 Óðer ys ðysum gelic; Lufa ðinne nehstan swá swá ðe sylfne.

40 On ðysum twám bebodum byþ gefylled eall seo æ.

41 Ðá ða Phariseiscan gegaderode wæron, ðá cwæþ se Hælend,

42 Hwæt þincþ eow be Criste, hwæs sunu ys he? Hig cwædon, Danides.

43 Ðá cwæþ se Hælend, Hwi clypaþ Dauíd hyne on gáste Drihten, and cwyþ,

44 Drihten cwæþ to mínum Drihtne, Site on mine swýðran healfe, oð ðæt ic gesette ðine fýnd ðe to fót-sceamole?

45 Gyf Dauíd hyne on gáste Dryhten clypaþ, hú ys he hys sunu?

46 Ðá ne mihton hig him nán word andswarian, ne nán ne dorste of ðam dæge, hyne nán þing máre ácsian.

CHAP. XXIII. 1 Ðá spræc se Hælend to ðam folce, and to hys leorningcnyhtum,

2 And cwæþ, Bóceras and Pharisei sæton ofer Moyses láreow-setl.

3 Healdað, and wyrcað, swá hwæt swá hig secgeað. And ne dó ge ná æfter heora worcum; hig secgeað, and ne dōþ.

4 Hig bindað hefige byrðyna, ðe man áberan ne mæg, and leegeað ða uppan

33 And the cumpanyes of peple heer-
yng, wondreden in his techyng.

34 Forsothe Pharisees, heeryng that
he hadde put silence to Saducees, camen
to gidre in to oon.

35 And oon of hem, a techer of the
lawe, axede Jhesus, temptyng hym,

36 Maistre, whiche is a greet maunde-
ment in the lawe?

37 Jhesus seide to hym, Thou shalt
loue the Lord thi God, of al thin
herte, and in al thi soule, and in al thi
mynde.

38 This is the firste and the most
maundement.

39 Forsothe the secounde is lic to
this; Thou shalt loue thi neigbore as
thi self.

40 In these two maundementis hangith
al the lawe and prophetis.

41 Sothely the Pharisees gedrid to
gidre, Jhesus axide hem,

42 Seyinge, What semeth to 3ou of
Crist, whos sone is he? Thei seyen to
hym, Of Dauith.

43 He seith to hem, Therefore hou
Dauith in spirit clepith hym Lord,
seyinge,

44 The Lord seide to my Lord, Sitte
on my ri3thalf, til that I put thin
enmyes a stole of thi feet?

45 Therefore 3if Dauyd clepith him
Lord, hou is he his sone?

46 And no man mi3t answeere a word
to hym, nether eny man was hardy fro
that day, for to axe hym more.

33 And when the people herde that,
they were astonyed at hys doctrine.

34 When the Pharises had herde howe
that he had put the Saducees to silence,
they drewe togedder.

35 And won of them, whych was a
doctour off lawe, axed him a question,
temptyng him, and sayinge,

36 Master, whych is the grett com-
maundment in the lawe?

37 Jesus sayde vnto him, Thou shalt
love thy Lorde God, with all thyne
herte, wyth all thy soule, and with all
thy mynde.

38 This is the fyrst and that grett
commaundment.

39 And there ys another lyke vnto
thys; Thou shalt love thyne neighbour
as thy selfe.

40 In thesetwo commaundmenteshange
all the lawe and the prophettes.

41 Whyll the Pharises were gaddered
togedder, Jesus axed them,

42 Saynge, What thinke ye of Christ,
whose sonne is he? They sayde vnto
hym, The sonne of David.

43 He sayde vnto them, Howe then
doeth David in spirite call him Lorde,
saynge,

44 The Lorde sayde to my Lorde, Sytt
on my ryght honde, tyll I make thyne
ennemyes thy fote stole?

45 Yf David call hym Lorde, howe is
he then his sonne?

46 And none of them coulede answeere
him ageyne one worde, nether durste
eny man from that daye forth, axe hym
eny moo questions.

CHAP. XXIII. 1 Thanne Jhesus spac
to the cumpanyes of peple, and to his
discipulis,

2 Seiyng, Vpon the chaier of Moyses,
scribis and Pharisees seeten.

3 Therefore kepe 3ee, and do 3ee alle
thingis, what euere thingis thei shulen
seie to 3ou. But nyl 3ee do after her
werkis; sothely thei seien, and don nat.

4 Sothely thei bynden to greuouse
chargis, and vnportable,[†] and putten in

CHAP. XXIII. 1 Then spake Jesus
to the people, and to hys disciples,

2 Sayng, The scrybs and the Pharises
sitt in Moses seate.

3 Whatsoever they byd you observe,
that observe, and do. But after their
workes do not; for they saye, and do
not.

4 Ye and they bynde hevy burlthens,
and greveous to be borne, and ley them

manna exla; and nellap hig ða mid heora fingre æt-hrīnan.

5 Ealle heora wore hig dōp, ðæt menn hī geseon; hig tobræðap hyra heals-bēc,[†] and mærsiaþ heora reafa fnadu.

6 Hig lufigcap ða fyrmestan setl on gebeorsecpum, and ða fyrmestan lāreow-setl on gesamnungum;

7 And ðæt hig man grēte on strætum, and ðæt menn hig lāreowas nemnon.

8 Ne gyrne ge ðæt eow man lāreowas nemne; ān ys eower lāreow, ge synt ealle gebrōðru.

9 And ne nemne ge eow fæder ofer eorþan, ān ys eower fæder, se ðe on heofonum ys.

10 Ne eow man ne nemne lāreowas, forðam ān, Crist, is eower lāreow.

11 Se ðe eower yldest sý, beo se eower pēn.

12 Witodlice se ðe hyne upp-āhefþ, se byþ genyðerod; and se ðe hyne sylfne ge-eaðmēt, se byþ up-āhafen.[†]

13 Wā eow, bōcyras and Pharisei, licceteras, forðam ge befarap sǣ and eorþan, ðæt ge dōn ānne ælpeodine; and ðonne he geworden byþ, ge gedōp hyne helle bearn, twýfealdlicor ðonne eow.

14.[†]

15 Wā eow, bōcyras and Pharisei, licceteras, forðam ge befarap sǣ and eorþan, ðæt ge dōn ānne ælpeodine; and ðonne he geworden byþ, ge gedōp hyne helle bearn, twýfealdlicor ðonne eow.

16 Wā eow, blīndan lātteowas, ge secgeap, Swā hwylc swā swereþ on temple, ðæt ys nāht; swā hwā swā swereþ on ðæs temples golde, se ys scyldig.

17 Ealā ge dysegean and blīndan, hwæðer ys mǣre, ðe ðæt gold, ðe ðæt templ ðe ðæt gold gehālgap?

18 And swā hwā swā swereþ on ðam weofode, ðæt ys nāht; swā hwylc swā

to shuldres of men ; but with her fyngir
thei wolen nat moue hem.

5 Therefore thei don alle her werkis,
that thei be seen of men ; forsothe thei
alargen her filateries,[†] and magnifie
hemmys.

6 Sothely thei louen the first sittying
placis in sopers, and the first chaires in
synagogis ;

7 And salutaciouns in the chepyng,
and to ben clepid of men maistirs.

8 Sothely nyl 3ee ben clepid maistir ;
for oon is 3oure maistir, forsothe alle
3e ben brethren.

9 And nyl 3e clepe to 3ou a fadir on
erthe, for oon is 3oure fadir, that is in
heuenes.

10 Nether be 3e clepid maistirs, for
oon is 3our maistre, Crist.

11 He that is more of 3ou, shal be
3oure mynystre

12 Forsothe he that shal hie hym self,
shal be mekid ; and he that shal meeke
hym self, shal ben enhaunsid.

13 Sothely woo to 3ou, scribis and
Pharisees, ypocritis, for 3e closen the
kyngdam of heuenes before men ; sothe-
ly 3e entren nat, ne suffre men entrynge
for to entre.

14 Woo to 3ou, scribis and Pharisees,
ypocritis, that eten the housis of widues,
in longe preier preyinge ; for this thing
3e shulen take the more dom.

15 Woo to 3ou, scribis and Pharisees,
ypocritis, that cumpasen the se and the
lond, that 3ee maken o proselite ;[†] and
whanne he shal be maad, 3e maken hym
a sone of helle, double more than 3ou.

16 Woo to 3ou, blynde lederis, that
seien, Who euere shal swere by the
temple of God, no thing is ; sothely he
that shal swere in the gold of the temple,
owith.[†]

17 3ee folis and blynde, forsothe what
is more, the gold, or the temple that
halowith the gold ?

18 And who euer shal swere in the
auter, no thing is ; but he that shal

on mennes shuldres ; but they them
sylfe wyl not move them with one
fynger.

5 All there workes they do, for to be
sene of men ; they sett abroade there
philateris, and make large borders on
there garmentes.

6 And love to sytt vppermooste at
feastes, and to have the chefe seates in
the synagogges ;

7 And gretynge in the marketes, and
to be called of men rabi.

8 But ye shall not suffre youre selves
to be called rabi ; for one ys youre
master, that is to wytt Christ, and all
ye are brethren.

9 And call ye no man youre father on
the erth, for one is youre father, and he
is in heven.

10 Be ye not called masters, for one
ys youre master, and he is Christ.

11 He that is greateste amonge you,
shalbe youre servaunte.

12 But whosoever exalteth hym silfe,
shalbe brought lowe ; and he that sub-
mitteth him silfe, shalbe exalted.

13 Wo be vnto you, scribis and Pharises,
dissemblers, for ye sheet vp the kyng-
dom of heven before men ; ye youre
selves goo nott in, nether suffre ye them
that come to enter in.

14 Wo be vnto you, scribes and Pha-
rises, for ye deuoure widdowes houses,
and that vnder a coloure of praying
longe prayers ; wherfore ye shall receave
greater damnacion.

15 Wo be vnto you, scribes and Pha-
rises, ypocrites, for ye compasse see and
londe, to brynge one in to youre belefe ;
and when ye have brought him, ye
make hym two folde more the chylde
off hell, then ye youre selves are.

16 Wo be vnto you, blynd gides, for
ye saye, Whosoever sweare by the tem-
ple, yt ys nothinge ; but whosoever
sweare by the golde of the temple, he is
detter.

17 Ye foles and blinde, whether is
greater, the golde, or the temple that
sanctifyeth the golde ?

18 And whosoever sweareth by the
auter, it is nothinge ; but whosoever

swereþ on ðære offrunge ðe ofer ðæt weofod ys, se ys gyltig.

19 Ealá ge blindan, hwæðer ys máre, ðe offrung, ðe ðæt weofod ðe gehálgap ða offrunge?

20 Witodlice se ðe swereþ on weofode, he swereþ on him, and on eallum ðam ðe him ofer synt.

21 And se ðe swereþ on temple, he swereþ on him, and on ðam ðe him on-eardiap.

22 And se ðe sweraþ on heofonan, he sweryþ on Godes þrym-setle, and on ðam ðe ofyr ðæt sitt.

23 Wá eow, bóceras and Pharisei, lic-ceteras, ge ðe teoðiap mintan, and dile, and cumyn, and ge forléton ða þing ðe synt hefigeran ðære æ, dóm, and mild-heortnysse, and geleafan. Ðás þing hyt gebyrede ðæt ge dydon, and ða óðre ne forléton.

24 Lá blindan látteowas, ge drehnigeap ðone gnæt áweg, and drinceþ ðone olfend.

25 Wá eow, bóceras and Pharisei, lic-ceteras, forðam ge clænsiaþ ðæt wiðútan ys, caliceas and discas; and ge synt innan fulle reafliáces and unclænnysse.

26 Ealá ðú blinda Phariseus, clænsa æryst ðæt wiðinnan ys calices and discas, ðæt hyt si clæne ðæt wiðútan ys.

27 Wá eow, bóceras and Pharisei, lic-ceteras, forðam ge synt gelice hwitum byrgenum, ða þinceap mannum útan wlitige; and hig synt innan fulle de-adra bána, and ealre fylpe.

28 And swá ge ætýwaþ mannum útan rihtwise; innan ge synt fulle liccetunge and unrihtwísnesse.

29 Wá eow, bóceras and Pharisei, lic-ceteras, ge ðe timbriap witegena byrgena, and glengaþ rihtwisra gemynd-stówa,

30 And ge cweðaþ, Gyf we wáron on úre fædera dagum, næron we heora geféran on ðæra witegena blódes gyte.

31 Witodlice ge synt eow sylfum to gewitnysse, ðæt ge synt ðæra bearn ðe ofslógon ða witegan.

swere in the ȝifte that is on the auter, owith.

19 Blynde men, forsothe what is more, the ȝift, or the auter that halowith the ȝifte?

20 Forsothe he that swerith in the auter, swerith in it, and alle thingis that ben thereon.

21 And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple.

22 And he that swerith in heuene, swerith in the trone of God, and in hym that sittith thereon.

23 Woo to ȝou, scribis and Pharisees, ypocritis, that tithen mente, anete, and comyn, and han lefte tho thingis that ben greuouser^t of the lawe, dom, and mercy, and feith. And these thingis it behofte^t for to do, and not to leue hem.

24 Blynde leders, clensynge a gnatte, but swolowyng a camel.

25 Woo to ȝou, scribis and Pharisees, ipocritis, that maken clene that thing of the cuppe and plater, that is with outforth; forsothe with ynne ȝe ben ful of rauayne and vnclennesse.

26 Thou blynd Pharisee, clense first that thing of the cuppe and plater that is with ynneforth, that and that thing that is with outenforth be maad clene.

27 Woo to ȝou, scribis and Pharisees, ipocritis, that ben lic to sepulcris maad whijt, the whiche with outen forth semen faire to men; sothely with ynne thei ben ful of boоны of dead men, and al filthe.

28 So and ȝee forsothe with outen forth aperen iuste to men; but with ynne ȝee ben ful of ypocrisie and wickidnesse.

29 Woo to ȝou, scribis and Pharisees, ipocritis, that belden sepulcris of prophetis, and maken faire the birielis of iuste men,

30 And seien, ȝif we hadden ben in the dayes of our fadris, we shulden nat han be here felowis in the blood of prophetis.

31 And so ȝe ben in witnessyng to ȝou self, for ȝe ben the sonys of hem that sloun the prophetis.

sweareth by the offeringe that lyeth on the aultre, ys detter.

19 Ye foles and blinde, whether is greater, the offeringe, or the aultre whych sanctifyeth the offeringe?

20 Whosoever therfore sweareth be the aultre, sweareth bi it, and by all that there on is.

21 And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth there in.

22 And he that sweareth by heven, sweareth by the seate of God, and by hym that sytteth thereon.

23 Wo be to you, serybes and Pharises, desemblers, for ye tythe mynt, annys, and commen, and leave the waygthtyer mattres of the lawe ondone, iudgement, mercy, and fayth. These ought ye to have done, and not to have lefte the othre ondone.

24 Ye blinde gydes, which strayne out a gnat, and swalowe a cammyll.

25 Wo be to you, serybes and Pharises, ypocrites, for ye make clene the vtter side off the cuppe and off the platter; but with in they are full of brybery and excesse.

26 Thou blynde Pharise, clense fyrst that which is with in the cuppe and the platter, that the outsyde maye also be clene.

27 Wo be to you, serybes and Pharises, ypocrites, for ye are lyke vnto paynted tombes, which appere beautyfull outwards; but are with in full off deed mens bones, and of all fylthynges.

28 So are ye, for outwards ye appere righteous vnto men; when with in ye are full of dissimulacion and iniquite.

29 Wo be vnto you, scribes and Pharises, ypocrytes, for ye bilde the tombes off the prophetes, and garnisshe the sepulchres off iuste men,

30 And saye, Yf we had bene in oure fathers tyme, we wolde not have bene partners with them in the bloud of the prophetes.

31 So are ye witnesses vnto youre selves, that ye are the children of them which killed the prophetes.

32 And gefylle ge ðæt gemet eowra fædera.

33 Ealā ge næddran, and næddrena cynn, hū fleo ge fram helle dōmc?†

34 Ic sende to eow witegan, and wīsc bōceras; and ge hig ofsleaþ, and hōþ, and swingaþ on eowrum gesomnungum, and ge hig ehtaþ of byrig on byrig;

35 ðæt ofer eow cume ælc rihtwīs blōd, ðe wæs āgoten ofer eorþan, fram Abeles blōde ðæs rihtwisan oð Zacharias blōd, Barachias suna, ðone ge ofslōgon betwyx ðam temple and ðam weofode.

36 Sōþ ic eow secge, ealle ðās þing cunaþ ofer ðas encorisse.

37 Ealā Ierusalem, ealā Ierusalem,† ðū ðe ða witegan ofslīht, and mid stānum oftorfast ða ðe to ðe āsende synt, swīde oft ic wolde ðine bearn gegaderigan, swā seo henn hyre cicenu under hyre fyðeru gegaderaþ, and ðū noldest.

38 Witodlice nū! byþ eower hūs eow wēste forlāeten.

39 Sōþ ic secge eow, ne geseoþ ge me heonon-forþ, ærðam ðe ge secgeon, Sý geblotsod se, ðe com on Drihtnes naman.

CHAP. XXIV. 1 And ðā se Hælend út-eode of ðam temple; him to-genea-læhton hys leorning-cnihtas, ðæt hi him ætýwdon ðæs temples getimbrunge.

2 Ðā andswarode he him and cwæþ, Geseoþ ge eall ðis? Sōþ ic secge eow, ne byþ hēr lāfed stān uppan stāne, ðe ne beo toworpen.

3 Ðā he sæt uppan Oliuetes dūne, ðā comon hys leorning-cnihtas dihlice, and cwædon, Sæge us, hwænne ðās þing gewurdon, and hwyle tācn sī ðines tocyms, and worulde ge-endunge.

4 Ðā andswarode he him and cwæþ, Warniaþ, ðæt eow nān ne beswīce.

32 And 3e fulfille the mesure of 3oure fadris.

33 3ee serpentis, fruytis[†] of eddris,[†] hou shulen 3ee flee fro the dom of belle?

34 Therefore loo! I sende to 3ou prophetis, and wise men, and scribis;[†] and of hera 3ee shulen slee, and crucifie, and of hem 3e shulen bete in 3our synagogis, and shulen pursue fro citee in to citee;

35 That al the iuste blode come vpon 3ou, that was shed on the erthe, fro the blood of iust Abel til the blood of Zacharie, the sone of Barachie, whom 3ee slown bitwixe the temple and the utter.

36 Trewli I seie to 3ou, alle these thingis shulen come vpon this generacioun.

37 Jerusalem, Jerusalem, that sleest prophetis, and stonyst hem that ben sent to thee, hou oft wold I gedre to gidre thi sonys, as an henne gedreth togidre hir chikenys vndir hir wengis, and thou woldist nat.

38 Loo! 3oure hous shal be lefte to 3ou desert.[†]

39 Forsothe I seie to 3ou, 3ee shulen nat see me fro hennys forth, til that 3ee seien, Blessid is he, that cumeth in the name of the Lord.

CHAP. XXIV. 1 And Jhesus, gon out of the temple, wente; and his disciplis camen niȝ to hym, that thei shulden shewe to hym the bilyngis of the temple.

2 Forsothe he answeyng seith to hem, Seen 3ee alle these thingis? Trewly I seie to 3ou, a stoon shal nat be lefte here on a stoon, the whiche shal nat be distruyed.

3 Sothely hym sittynge on the hil of Olyete, disciplis camen niȝ to him priuely, seiynge, Seie to vs, whanne thes thingis schulen be, and what tokene of thi comynge, and of ending of the world.

4 And Jhesus answeringe seide to hem, Se 3e, that no man disceyue 3ou.

32 Fulfyll ye lyke wyse the measure of youre fathers.

33 Ye serpentes, and generacion of vipers, howe shall ye scape the dampnacion of hell?

34 Wherefore beholde! Y sende vnto you prophetes, wyse men, and scribes; and off them some shall ye kyll, and crucifie, and some shall ye scourge in youre synagogges, and persecute from cite to cite;

35 Thatt all righteous bloud may fall on you, which was sheed apoun the erth, from the bloud of rightous Abell vnto the bloud of Zacharias, the sonne of Barachias, whom ye slewe betwene the temple and the altre.

36 Verely Y say vnto you, all these thinges shall light apoun this generacion.

37 Hierusalem, Hierusalem, which kyllest prophetes, and stonest them which are sent to the, howe often wolde I have gaddered thy children to gedder, as the henne gaddreth her chickens vnder her wynges, but ye wolde not.

38 Beholde! youre habitacion shalbe lefte vnto you desolate.

39 For Y saye vnto you, ye shall not se me hence forth, tyll that ye saye, Blessed ys he, that commeth in the name off the Lorde.

CHAP. XXIV. 1 And Jesus went out, and departed from the temple; and his disciples cam to hym, for to shewe hym the bilydinge of the temple.

2 Jesus sayde vnto them, Se ye not all these thinges? Verely Y saye vnto you, there shall not be here leest one stone vppon another, that shall not be destroyed.

3 And as he sat vppon the mount Olivete, his disciples cam vnto hym secretly, sayinge, Tell vs, when this shalbe, and what signe shalbe of thy comminge, and of the ende of the worlde.

4 And Jesus answered and sayde vnto them, Take hede, that no man desceave you.

5 Manega cumað on mīnum naman, and ewedaþ, Ic eom Crist; and beswicaþ manega.

6 Witodlice ge gehýraþ gefeoht, and gefeohta hlisan; warnigeaþ, ðæt ge ne beon gedréfede; ðás þing sceolon ge-weorðan, ac nys ðonne gyt se ende.

7 Peod winþ ongén þeode, and rice ongén rice, and mann-cwealmas beoþ, and hungras, wide geond land, and eorþan styrunga;

8 Ealle ðás þing synt ðæra sára an-ginnu.

9 ðonne syllað hī eow on gedréfed-nysse, and ofsleaþ eow, and ealle menn eow hatigeaþ for mīnum naman.

10 And ðonne beoþ manega unge-trýwsode, and belæwaþ betwyx him, and hatigaþ him betwýnan.

11 And manega lease witegan cumað, and beswicaþ manega.

12 And forðam ðe unriltwisnys rīcsaþ, manegra lufu ácôlaþ;

13 Witodlice se ðe þurhwunaþ oð ende, se byþ hál.

14 And ðis gódspel byþ bodod ofer ealle eorþan, on gewitnesse eallum þeodum; and ðonne cymþ seo ge-endung.

15 ðonne ge geseoþ ða onsceonunge ðære toworpennysse, ðe se witega ge-cwæþ, Daniel, ðá he stóð on háligre stówe; ongyte, se ðe hyt ræt;

16 Fleon ðonne to mūntum, ða ðe on Iudea-lande synt;

17 And se ðe ys uppan hys hūse ne gá he nyðer ðæt he ænig þing on his hūse fecce;

18 And se ðe is on æcere, ne cyrre he ðæt he hys tunecan nyme.

19 Wá eacniendum and fēdendum on ðam dagum.

20 Biddað, ðæt eower fleam on wintra, oððe on reste-dæge, ne geweorðe.

21 Witodlice ðonne byþ swá mycel ge-deorf, swá næs of middan-geardes fruman

5 Many schulen come in my name, seyynge, I am Crist; and thei schulen disceyue manye.

6 Sothly 3e ben to heere bateyls, and opynyouns of bateyls; se 3e, that 3e ben not distroblid; forsoth it bihoueth thes thingis to be don, but not 3it is the ende.

7 Folk schal ryse to gidere a3en folk, and rewme in to rewme, and pestilencis, and hungris, and erthemoungis schulen be by placis;

8 Forsothe alle thes thingis ben bigynnyngis of sorwis.

9 Thenne thei schulen bitake 3ou in to tribulacioun, and thei schulen slee 3ou, and 3e schulen be in hate to alle folkis for my name.

10 And thanne manye schulen be sclaundrid, and to gidere bitraye,[†] and in hate haue to gidere.

11 And many false prophetis schulen ryse, and disceyue many.

12 And for wickidnesse schal be plentiful, the charite of manye schal waxe coold;

13 Forsothe he that schal dwelle stable vnto the ende, he this schal be saaf.

14 And this gospel of kyngdom schal be prechid in al the world, in to witnessinge to alle folkis; and thanne the ende schal come.

15 Therefore whenne 3e schulen se the abhominacioun of discomfort, that is seid of Danyel, the prophete, stondynge in the hooly place; he that redith, vndirstonde;

16 Thanne thei that ben in Judee, fle to mounteyns;

17 And he that *is* in the hous roof, come not down to take any thing of his hous;

18 And he that *is* in the feeld, turne not a3en to take his coote.

19 Forsoth wo to wymmen with childe and noryschinge in tho dayes.

20 Sothly preie 3e, that 3oure fleynges be not maad in wyntir, or saboth.

21 Forsothe thanne schal be greet tribulacioun, what maner was not fro the

5 For many shall come in my name, sainge, Y am Christ; and shall deceave many.

6 Ye shall heare of warres, and of the noyse of warres; but se, that ye be not troubled; for all these thinges muste come to passe, but the ende is not yet.

7 For nacion shall ryse ageynste nacion, and realme ageynste realme, and there shalbe pestilence, and honger, and erthquakes in all quarters;

8 All these are the beginnynges off sorowes.

9 Then shall they put you to trouble, and shall kyll you, and ye shalbe hated off all nacions ffor my names sake.

10 And then shall many fall, and shall betraye won another, and shall hate won the other.

11 And many false prophetes shall aryse, and shall deceave many.

12 And because iniquite shall have the vpper hande, the love of many shall abate;

13 But he that endureth to the ende, shalbe safe.

14 And this gospell off the kyngdom shalbe preached in all the worlde, for a witnes vnto all nacions; and then shall the ende come.

15 When ye then shall se the abominacion and desolacion, spoken of by Daniell, the prophet, stonde in the holy place; whosoever redeth it, let hym vnderstonde it;

16 Then let them which be in Iury, flye into the mountaynes;

17 And lett hym whych is on the housse toppe, not come doune to take enytinge out of his housse;

18 Nether let hym which is in the felde, returne backe to fetche his clothes.

19 Wo be in those dayes to them that are with chylde and to them that geve sucke.

20 Butt praye, thatt youre flyght be not in the winther, nether on the saboth daye.

21 For then shalbe greate tribulacion, suche as was not from the begin-

oð ðis, ne nú ne geweorþ.

22 And búton ða dagas gescyrte wæron, nære nán mann hál geworden; ac for ðam gecorenum, ðe he geceas, ða dagas beoþ gescyrte.

23 Ðonne gyf eow hwá sægh, Nú! Crist ys hér; oððe ðær, ne gelyfe ge him.

24 Ðonne cumað lease Cristas and lease witegan, and dōþ mycle tǣcn and fōre-beacn; ðæt ða beoþ on gedwolan gelædde, gyf hyt beon mæg, ðe gecorene wæron.

25 Witodlice! ic hyt eow fōresaðde.

26 Gyf hig eow secgeaþ, Hér he ys on wéstene, ne fare ge út; gyf hig secgeaþ, Hér he ys on þurh-farun, ne gelyfe ge.

27 Witodlice swá swá liget færp fram ést-dæle, and ætýwþ oð west-dæl, swá byþ mannes suna tocyne.

28 Swá hwar swá hold byþ, ðæder beoþ earnas gegaderode.

29 Sóna æfter ðæra daga gedréfydnesse, seo sunne byþ forsworecn, and se móna hys leoht ne sylþ, and steorran feallaþ of ðære heofenan, and ðære heofenan mægenu beoþ ástyrede.

30 And ðonne ætýwþ mannes suna tǣcn on heofonan, and ðonne wépaþ ealle eorþan mægþa; and geseoþ mannes sunu cumendne[†] on heofonan genipum,[†] mid myclum mægene and mægenþrymme.

31 And he ásent hys englas mid býman, and mycelre stefne; and hi gegaderigaþ hys gecorenan of feower middan-eardes endum, of heofona heahnyssum oð hyra gemæru.

32 Leornigeaþ bigspel be ðam fíctreowe. Ðonne hys twíg byþ hnesce, and leaf ácennede, ge witon, ðæt sumor ys gehende;

33 And wite ge swá, ðonne ge dás þing geseoþ, ðæt he ys on durum gehende.

34 Sōþ ic secge eow, ðæt ðeos cneorys ne gewit, ærðam ðe ealle dás þing ge-weorðon;

bigynnyng of the world to now, nethir schal be maad.

22 And no but tho dayes hadden be breggid, al fleisch[†] schulde not be maad saaf; but tho dayes schulen be maad schort, for the chosun men.

23 Thanne if only man schal seie to 3ou, Lo! here is Crist, or there, nyle 3e bileue.

24 Forsothe false Cristis and false prophetis schulen ryse, and thei schulen 3yue grete tokenes and wondris; so that also the chosyne be ledd in to errour, if it may be don.

25 Lo! I haue bifore seid to 3ou.

26 Therefore if thei schulen seie to 3ou, Loo! he is in desert, nyle 3e go out; loo! in pryuey chambris,[†] nyle 3e bileue.

27 Sothli as leyt goth out fro the east, and apperith til in to the west, so schal be and the comynge of mannus sone.

28 Where euere the body schal be, and the eeglis schulen be gederid thidur.

29 Forsothe anon afir the tribulacioun of tho dayes, the sunne schal be maad derk, and the mone schal not 3yue hir lizt, and sterris schulen falle down fro heuene, and the vertues of heuenes schulen be mouyd.

30 And thanne the tokene of mannus sone schal appere in heuene, and thanne alle kynredis[†] of erthe schulen weyle; and thei schulen se mannus sone comynge in the clowdis of heuene, with moche vertu and mageste.

31 And he schal sende his angelis with a trumpe, and greet voice; and thei schulen gedere his chosyne fro foure wyndis of heuene, fro the hizeste thingis of heuenes til termes[†] of hem.

32 Lerne 3e the parable of a fyge tree. Whenne his bouz[†] is now tendre, and leeys sprungen, 3ee witen, that somer is niz;

33 So and 3ee whenne 3ee shulen se alle these thingis, witith that it is niz, and in the 3atis.

34 Trewly I seie to 3ow, for this generacioun shal nat passe, til that alle thingis be don;

nyng off the worlde to this tyme, ner shalbe.

22 Ye and except those dayes shulde be shortened, shulde no flesse be saved; butt for the chosens sake, those dayes shalbe shortened.

23 Then yff eny man shall saye vnto you, Lo! here is Christ, or there is Christ, beleve it not.

24 Ffor there shall arise falce Christes and falce prophetes, and shall geve greate signes and wonders; so greatly that yff it were possible, even the chosen shulde be brought in to erreure.

25 Take hede! I have tolde you before.

26 Yff they shall saye vnto you, Lo! he is in the desert, go not forth; yff they saye, lo! he is in the secret places, beleve nott.

27 For as the lightnyng cometh out off the east, and shyneth vnto the west, so shall the comynge off the sonne of man be.

28 For wheresoever a deed body is, even thither wyll the egles resorte.

29 Immediatly after the tribulacions off those dayes, shall the sun be derkeneth, and the mone shall not geve her light, and the starres shall fall from heven, and the powers of heven shall move.

30 And then shall appere the sygne of the sonne off man in heven, and then shall all the kynredes of the erth morne; and they shall se the sonne of man come in the cloudes of heven, with power and greate maieste.

31 And he shall sende his angelles with the greate voyce of a tromp; and they shall gadder to gedther his chosen from the fower wyndes, and from the one ende off the worlde to the other.

32 Learne a similitude of the fygge tree. When his branches are yet tender, and his leues spronge, ye knowe, that sommer is nye;

33 So lyke wyse when ye se all these thynges, be ye sure that it is neare, even at the dores.

34 Verely I saye vnto you, thatt this generacion shall not passe, tyll all be fulfilled;

35 Heofone and eorþe gewitaþ, wítodlice mine word ne gewitaþ.

36 Nát nán mann be ðam dæge ne be ðære tide, ne furðan englas, búton fæder ána.

37 Wítodlice swá swá on Nôes dagum wæs, swá byþ mannes suna tocyme.

38 Swá hí wæron, on ðam dagum ær ðam flóde, etende and drincende, and wifigende and gyfta syllende, oð ðone dæg, ðe Nôe on ða earce eode ;

39 And hí nyston,[†] ær ðæt flód com, and nam hig ealle, swá byþ mannes suna tocyme.

40 ðonne beoþ twegen on æcere, án byþ genumen, and óðer byþ læfed ;

41 Twá beoþ æt cwyrne gríndende, án byþ genumen, and óðer byþ læfed ; twegen beoþ on bedde, án byþ genumen, and óðer byþ læfed.[†]

42 Wacigaþ wítodlice, forðam ðe ge nyton on hwylcere tide cower Hláford cuman wyle.

43 Witap, ðæt gyf se híredes ealdor wiste on hwylcere tide se þeof toweard wære, wítodlice he wolde wacigean, and nolde gepafigan[†] ðæt man hys hús underdulse.

44 And forðam beo ge gearwe, forðam ðe mannes sunu wyle cuman, on ðære tide ðe ge nyton.

45 Wénst ðú hwá sý getrýwe and gleaw þeow, ðone geset hys hláford ofer his híred, ðæt he him on tide mete sylle ?

46 Eadig[†] ys se þeow, ðe hys hláford hyne gemet ðus dóndne, ðonne he cymþ.

47 Sôþ ic eow seegge, ðæt ofer eall ðæt he áh he hyne geset.

48 Gyf se yfela þeowa þencþ on hys heortan and cwyþ, Min hláford uferap hys cyme,

49 And ágynþ beatan hys efen-þeowas, and yt and drincþ mid druncenum ;

50 ðonne cymþ ðæs weales hláford on

35 Heuene and erthe shulen passe, but my wordis shulen nat passe.

36 Forsothe of thilk day and hour no man woot, nether angelis of heuenes, no but the fadir alone.

37 Forsothe as it was in the dayes of Noye, so shal be and the comyng of mannes sone.

38 For as in the days biforn the grete flood, thei weren etyng and drynkyng, weddyng and takyng to weddyng, til in to that day, in the whiche Noe entride in to the ship;

39 And thei knewen nat, til that the grete flood came, and toke alle men, so shal be the cummyng of mannes sone.

40 Thanne two shulen be in a feeld, oon shal be taken to, and an other left;†

41 Two *wymmen* shulen be gryndyng in oo querne, oon shal be taken to, and the other forsaken; two in oo bed, the toon shal be taken to, and the tother forsaken.

42 Therefore wake 3ee, for 3ee witen nat in what houre 3oure Lord is to cumme.

43 Sothely that thing wite 3ee, for 3if the housbonde man wiste in what houre the theef were to cumme, trewly he shulde wake, and suffre nat his hous to be vndirmynyed.

44 And therefore and 3ee be redy, for in what hour 3ee gessen nat, mannes sone is to cumme.

45 Who gessist thou is a trew seruaunt and prudent,† whom his lord ordeynyde on his meynce, that he 3eue to hem mete in tyme?

46 Blissid *is* that seruaunt, whom his lord, whenne he shal cumme, shal fynde doynge so.

47 Trewly I seie to 3ou, for vpon alle his goodis he shal ordeyne hym.

48 Forsothe 3if thilk yuel seruaunt shal seie in his herte, My lord makith dwellynge† to cum,

49 And bigynne to smyte his euen seruauntis, sothely 3if he ete and drynke with drunkenlewe men;

50 The lord of thilk seruaunt shal

35 Heven and erth shall perisshe, but my wordes shall abyde.

36 But of that daye and houre knowith no man, no not the angels of heven, but my father only.

37 As the tyme of Noe was, so lyke wyse shall the commyng of the sonne off man be.

38 For as in the days before the flood, they dyd eate and drynke, mary and were married, even vnto the daye, that Noe entred in to the shyppe;

39 And knewe of nothyng, tyll the floude cam, and toke them all awaye, so shall also the commyng off the sonne off man be.

40 Then two shalbe in the felde, the one shalbe receaved, and the other shalbe refused;

41 Two shalbe gryndinge at the myll, the one shalbe receaved, and the other shalbe refused.

42 Wake therefore, because ye knowe nott what houre youre Master wyll come.

43 Off this be sure, that yff the good man off the housse knewe what houre the thefe wolde come, he wolde suerly wathe, and not suffre his housse to be broken vppe.

44 Therefore be ye also redy, for what houre ye tinke leest on, in the same shall the sonne of man come.

45 Who is a faythfull servaunte and wyse, whom his master hath made ruler over his housholde, flor to geve them meate in season convenient?

46 Happy is that servaunt, whom hys master, when he cometh, shall finde so doinge.

47 Verely Y saie vnto you, he shall make him ruler over all his goodes.

48 But and yf the evyll servaunt shall saye in his herte, My master wyll differ his commyng,

49 And begynn to smyte his felowes, ye and to eate and to drynke with the drunken;

50 That servauntes master wyll come

ðam dæge ðe he nā ne wénþ, and on
ðære tíde ðe he nāt,

51 And todælp hyne, and áset hys dæl
myd licceterum ; ðær byþ wóp, and tóþa
gristbitung.

CHAP. XXV.[†] 1 ðonne byþ heofena
ríce gelíc ðam tyn fáemnum, ðe ða leoht-
fatu nāmon, and ferdon ongén ðone
brýdguman and ða brýde ;

2 Hyra fif wæron dysige, and fif
gleawe.

3 Ac ða fif dysegean nāmon leoht-fatu,
and ne nāmon nānne ele mid hym ;

4 Ða gleawan nāmon ele on hyra fatum
mid ðam leoht-fatum.

5 Ðá se brýdguma ylde, ðá hnappedon
hig calle and slépon.

6 Witodlice to middere nihte man
hrýmde and cwæp, Nú ! se brýdguma
cymþ, faraþ him togénes.

7 Ðá áryson calle ða fáemnan, and
glengdon heora leoht-fatu.

8 Ðá cwædon ða dysegean to ðam
wisum, Syllaþ us of eowrum ele, forðam
úre leoht-fatu synt ácwenete.

9 Ðá andswaredon ða gleawan, and
cwædon, Nese, ðelæs ðe we and ge
nabbon genéh, gáp to ðam cýpendum,
and byegaþ eow ele.

10 Witodlice ðá hig ferdon and woldon
byegean, ðá com se brýdguma ; and ða
ðe gearwe wæron, codon in mid him to
ðam gyftum ; and seo duru was belocen.

11 Ðá æt-nelstan comon ða óðre fáem-
nan, and cwædon, Dryhtyn, dryhtyn,
læt us in.

12 Ðá andswarode he heom and cwæp,
Sóp ic eow secge, ne can ic eow.

13 Witodlice waciaþ, forðam ðe ge
nyton ne ðone dæg ne ða tide . . .
.[†]

14 Sum man férde on elpeodinysses,
and clypode hys þeowas, and betæhte
hym hys æhta ;

15 And ánum he scalde fif púnd,

cume in the day in whiche he hopith nat, and in hour that he knowith nat,

51 And shal departe hym, and put his part with ypocritis; there shal be weepyng, and betyng togidre of teeth.

CHAP. XXV. 1 Thanne the kyngdam of heuenes shal be lic to ten virgynys, the whiche, takynge her laumpis, wente out meetynge the spouse,[†] and the spousesse;[†]

2 Forsothe fyue of hem weren foolis, and fyue prudent.

3 But the fyue foolis, her laumpis taken, token nat oyle with hem;

4 Forsothe the prudent token oyle in her vessels with laumpis.

5 Forsothe the spouse[†] makynge dwellynge, alle nappiden and slepten.

6 Sothely at myd nixt a cry was maad, Loo! the spouse cummeth, go 3ee out metynge to hym.

7 Thanne alle the virgynys rysen vp, and anourneden her laumpis.

8 Sothely the foolis seiden to the wise, 3eue 3ee to vs of 3oure oile, for oure laumpis ben qwenchid.

9 The prudent answeredn, seyinge, Lest perauenture it suffise nat to us and to 3ou, go 3ee rather to men sellynge, and bye to 3ou.

10 Forsothe the while thei wenten for to bye, the spouse came; and tho that weren redy, entriden in with hym to the weddyngis; and the 3ate is shit.

11 Sothely at the last and the other virgynys camen, seyinge, Lord, lord, opene to vs.

12 And he answerynge seith, Treuly I seie to 3ou, I knowe nat 3ou.

13 And so wake 3ee, and preye, for 3ee witen nat the day ne the hour . . .

14 Sothely as a man goynge fer in pilgrimage, clepide his seruauntis, and bitoke to hem his goodis;

15 And to oon he 3aue fyue talentis,[†]

in a daye when he loketh not for hym, and in an houre that he is not ware of,

51 And wyll devyd hym, and geve hym his rewarde weth ypocrites; there shalbe wepyng, and gnasshinge of tethe.

CHAP. XXV. 1 Then the kyngdom of heven shalbe lykened vnto x virgins, which toke their lampes, and went to mete the brydgrom;

2 Fyve of them were folysshe, and fyve were wyse.

3 The foles toke their lampes, but toke none oyle with them;

4 But the wyse toke oyle with them in their vysselles with their lampes also.

5 Whyll the brydgrome taryed, all slombred and slepte.

6 And even at mydnyght there was a crye made, Beholde! the brydgrome commeth, goo and mete hym.

7 Then all those virgins arose, and prepared their lampes.

8 And the folysshe sayde to the wyse, Geve vs of youre oyle, for oure lampes goo out.

9 But the wyse answered, sayinge, Not so, lest there be not ynought for vs and you, but goo rather to them that sell, and by for youre selves.

10 In conclusion whyll they went to bye, the brydgrom cam; and they that were redy, went in with hym to the weddinge; and the gate was shett vppe.

11 Afterwardes cam also the other virgins, sayinge, Master, master, open to vs.

12 But he answered and sayde, Verely I saye vnto you, Y knowe you not.

13 Loke that ye watche therefore, for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

14 Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called hys servauntes to hym, and dellyvered to them hys gooddes;

15 And vnto won he gave v. talentes,

sumum twá, sumum án, æghwylcum be
hys ágenum mægene ; and fêrde sóna.

16 Ðá fêrde se ðe ða fif púnd under-
fêng, and gestrýnde óðere
fife.

17 And ealswá se ðe ða twá underfêng,
gestrýnde óðre twá.

18 Witodlice se ðe ðæt án underfêng,
fêrde, and bedcalf hyt on eorþan, and
behýdde hys hláfordes feoh.

19 Witodlice æfter miclum fyrste, com
ðæra þeowa hláford, and dyhte hym
gerád.

20 Ðá com se ðe ða fif púnd under-
fêng, and brohte óðre fife, and cwæþ,
Hláford, fif púnd dú scaldest me, nú !
ic gestrýnde óðre fife.

21 Ðá cwæþ hys hláford to hym, Beo
blipe, dú góða þeow and getrýwa ; for-
ðam ðe dú wære getrýwe ofer lytle þing,
ic gesette ðe ofer mycle ; gá into ðines
hláfordes blisse.

22 Ðá com se ðe ða twá púnd under-
fêng, and cwæþ, Hláford, twá púnd dú
me sealdest ; nú ! ic hæbbe gestrýned
óðre twá.

23 Ðá cwæþ hys hláford to hym, Ge-
blissa, dú góða þeowa and getrýwa ;
fordam ðe dú wære getrýwe ofer feawa,
ofer fela ic ðe gesette ; gá on ðines
hláfordes gefean.

24 Ðá com se ðe ðæt án púnd under-
fêng, and cwæþ, Hláford, ic wát ðæt dú
eart heard man ; dú ripst ðær dú ne
seowe, and gaderast ðær dú ne spreng-
dest ;

25 And ic fêrde of-dræd, and behýdde
ðin púnd on eorþan ; hér dú hæfst ðæt
ðin ys.

26 Ðá andswarode hys hláford him,
and cwæþ, Dú yfela þeow and sláwa, dú
wistest ðæt ic rýpe ðær ic ne sáwe, and
ic gaderige ðær ic ne stredde ;

27 Hyt gebyrede ðæt dú befæstest
mín feoh myncterum, and ic náme ðonne
ic come ðæt mín ys mid ðam gafole.

28 Ánymaþ ðæt púnd æt hym, and

forsothe to an other two, but to an other oon, to eche after his owne vertu; and wente forth anoon.

16 Forsothe and he that hadde take fyue talentis, wente forth, and wrougte in hem, and wan other fyue.

17 Also and he that hadde taken two, wan other two.

18 Sothely he that hadde taken oon, goynge forth, dalf in to the erthe, and hidde the mone of his lord.

19 Bot after muche tyme, the lord of tho seruauntes came, and puttide resoun with hem.

20 And he that hadde taken fyue talentis, cummynge to, offride other fyue, seyinge, Lord, thou bitokist me fyue talentis,[†] loo! I haue geten ouer other fyue.

21 His lord seith to hym, Wel be thou, good seruaunt and feithful;[†] for vpon fewe thingis thou hast ben trewe. I shal ordeyne thee vpon many thingis; entre thou in to the ioie of thi lord.

22 Forsothe and he that hadde taken two talentis, came to, and seith, Lord, thou bitokist to me two talentis; loo! I haue geten ouer other two.

23 His lord seith to him, Wel be thou, good seruaunt and trewe; for vpon fewe thingis thou hast ben trewe, I shal ordeyne thee vpon many thingis; entre thou in to the ioie of thi lord.

24 Forsothe and he that hadde taken oo talent, cummynge to, seith, Lord, I wote that thou art an hard man; thou repist wher thou hast nat sewen, and thou gederist to gidre wher thou hast nat spreedde abroad;

25 And I dredynge wente, and hidde thi talent in the erthe; loo! thou hast that that is thin.

26 Sothely his lord answeyng, seide to hym, Yuel seruaunt and slowe, wistist thou that I repe wher I sewe nat, and gedere to gidre wher I spradde nat abroad?

27 Therefore it bihouyde thee to sende[†] my monee to chaungers, that and I cummynge shulde haue resceyued forsothe that that is myn with vsuris.

28 And so take 3e away fro hym the

to another ij, and to another one, to every man after his abilitie; and streyght waye departed.

16 Then he that hadde receaved the fyve talentes, went, and bestowed them, and wane other fyve.

17 Lykwyse he that receaved ij, gayned other ij.

18 But he that receaved one, went, and digged a pitt in the erth, and hyd his masters money.

19 After a longe season, the lorde of those servauntes cam, and reckened with them.

20 Then cam he that had receaved fyve talentes, and brought other fyve, sayinge, Master, thou deliveredes vnto me fyve talentes, lo! I have gayned with them fyve moo.

21 His master saide vnto him, Well, good servaunt and faythful; thou hast bene faythfull in lytell, I wyll make the ruler over moche; entre in into thy masters ioie.

22 Also he that receaved ij talentes, cam, and sayde, Master, thou delyveredes vnto me ij talentes; lo! I have wone ij other with them.

23 His master saide vnto hym, Well, good servaunt and faythfull; thou hast bene faythfull in litell, I woll make the ruler over moche; go in into thy masters ioie.

24 He which had receaved the one talent, cam also, and said, Master, I considered that thou wast an harde man; which repest where thou sowedst not, and gadderest where thou strawedst not;

25 And was affrayde and went, and hyd thy talent in the erth; lo! thou hast thyn awne.

26 His master answered, and sayde vnto hym, Evyll servaunt and slewthfull, thou knewest that I repe where I sowed nott, and gaddre where I strawed nott;

27 Thou oughtest there fore to have had my money to the chaungers, and then at my commynge shulde I have receaved my money with vauntage.

28 Take therefore the talent from hym,

syllaþ ðam ðe me ða tyn púnd brohte.

29 Witodlice ælcon ðæra ðe hæfþ man sylþ, and he hæfþ genôh ; ðam ðe næfþ, ðæt hym þincþ ðæt he hæbbe, ðæt hym byþ ætbroden.

30 And wurpaþ ðone unnyttan þeowan on ða úttran þýstru ; ðær byþ wóp, and tóþa gristbitung.[†]

31 Witodlice ðonne mannes sunu cymþ on hys mægen-þrymme, and ealle englas mid him, ðonne sit he ofer hys mægen-þrymmes setl ;

32 And ealle þeoda beoþ tofóran hym gegaderode, and he ásyndraþ hi him betwýnan, swá swá se hyrde ásyndraþ ða scép fram tyccenum ;

33 And he geset ða scép on hys swiðran healfe, and ða tyccenu on hys wynstran healfe.

34[†]

. . . . Cumað ge, gebletsode mínes fæder, and onfóp ðæt rice ðæt eow gearwod ys of middan-geardes frymþe.

35 Me hingrode, and ge me sealdon etan ; me þyrste, and ge me sealdon drincan ; ic wæs cuma, and ge me in-laðodon ;

36 Ic wæs nacod, and ge me scrýddon ; ic wæs untrum, and ge eodon to me ; ic wæs on cwearterne, and ge comon to me.

37 Donne andswariaþ ða riht-wisan, and cwedaþ, Drihten, hwænne gesáwe we ðe hingrigendne, and we ðe féddon ; þyrstendne, and we ðe drinc sealdon ?

38 Hwænne gesáwe we ðæt dú cuma wære, and ðe in-laðodon ; oððe nacodne, and we ðe scrýddon ?

39 [[†]Oððe hwænne gesáwon we ðe untrumne,] oððe on cwearterne, and we comon to ðe ?

40 Donne andswaraþ se cyning hym and cwyþ to heom, Sôþ ic eow secge, swá lange swá ge dydon ánum of dysum minum læstum gebróðrum, swá lange ge hyt dydon me.

41 Donne sægþ he ðam, ðe beoþ on hys wynstran healfe, Gewitaþ, áwyrgeðe, fram me, on ðæt éce fýr, ðe ys deofle

*38 Whanuh þan þuk sewhum gast, yah galapodedum ; aipþau naqadana, yah wasidedum ?

39 Whanuh þan þuk sewhum siukana, aipþau in karkarai, yah atiddyedum du þus ?

40 Yah andhafyands sa þiudans qipip du im, Amen qipa izwis, yah þanei tawideduþ ainamma þize minnistane broþre meinaize, mis tawideduþ.

41 Þanuh qipip yah þaim, af hleidumein ferai, Gaggip fairra mis, yus fragiþanans, in fon þata aiweino, þata manwido un-

talent, and 3eue 3e it to hym that hath ten talentis.

29 For to euery man hauynge it shal be 3ouen, and he shal haue plente; and to hym that hath nat, and that that he semeth to haue, shal be taken fro hym.

30 And caste 3ee out the vnprofitable seruaunt, and send 3ee hym in to vttermore derknessis; there shal be weepynge, and betyng to gidre of teeth.

31 Forsothe whanne mannes sone shal cume in his mageste, and alle his angelis with hym, thanne he shal sitte on the sege of his magestee;

32 And alle folkis shulen be gederid before hym, and he schal departe hem atwyne, as a sheperde departith scheep fro kidis;

33 And sothli he schal seette the scheep on his ri3thalf, the kidis forsothe on the lefthalf.

34 Thanne the kyng schal seie to hem, that shulen be on his ri3thalf, Come 3ee, the blessid of my fadir, welde 3ee[†] the kyngdam maad redy to 3ou fro the bygynnyng[†] of the world.

35 Forsothe I was hungry, and 3e 3auen to me for to ete; I thirstide, and 3ee 3euen to me for to drynke; I was herberlesse, and 3ee gederiden[†] me;

36 Nakid, and 3ee heliden me; seik, and 3ee visitiden me; I was in prisoun, and 3e camen to me.

37 Thanne iust men shulen answere to hym, seyinge, Lord, whenne sy3en we thee hungry, and we fedd thee; thirsty, and we 3euen to thee drynke?

38 Whenne forsothe seien we thee herberlesse, and we gedriden thee; or nakid, and we heliden thee?

39 Or whenne seien we thee seek, or in prisoun, and we camen to thee?

40 And he answeyng shal seie to hem, Treuly I seie to 3ou, as long as 3ee diden to oon of these my leste brethren, 3ee diden to me.

41 Thanne the kyng shal seie and to hem, that shulen be on his left half, Depart fro me, 3ee cursid, in to euer-

and geve hit vnto him which hath x talentes.

29 For vnto every man that hath shal be geuen, and he shall have aboundance; and from hym that hath not, shalbe taken awaye, even that he hath.

30 And cast that vnprophetable seruaunt into vtter dercknes; there salbe wepyng, and gnasshing of theth.

31 When the sonne of man shall come in hys maieste, and all hys holy angelles with him, then shall he sytt vpon the seate of his maieste;

32 And before hym shalbe gaddred all nacions, and he shall sever them won from another, as a sheperde putteth asunder the shepe from the gootes;

33 And he shall sett the shepe on his right honde, and the gotes on his lyfte honde.

34 Then shall the kynge saye to them on his right honde, Come ye, blessed chyl dren of my fater, inheret ye the kyngdome prepared for you from the beginnyng of the worlde.

35 For I was anhongred, and ye gave me meate; I thirsted, and ye gave me drinke; I was herbroulesse, and ye lodged me;

36 I was naked, and ye clothed me; I was sicke, and ye visited me; I was in preson, and ye cam vnto me.

37 Then shall the iuste answere hym, sayinge, Master, when sawe we the anhongred, an feed the; or a thirst, and gave the drynke?

38 When sawe we the herbroulesse, and lodged the; or naked, and clothed the?

39 Or when sawe we the sicke, or in preson, and cam vnto the?

40 And the kynge shall answere and saye vnto them, Verely I saye vnto you, in as moche as ye have done it vnto won of the leest of these my brethren, ye have done it to me.

41 Then shall the kynge saye vnto them, that shalbe on the lyfte hande, Depart from me, ye coursed, into ever-

hulþin yah aggilum is.

42 Unte gredags was, yan-ni gebuþ mis matyan; afþaursiþs was, yan-ni dragkideduþ mik;

43 Gast, yan-ni galapodeduþ mik; naqaþs, yan-ni wasideduþ mik; siuks, yah in karkarai, yan-ni gaweisodeduþ meina.

44 Ðanuh andhafyand yah þai, qiþand-ans, Frauya, whan þuk sewhum gredagana, aiþþau afþaursidana, aiþþau gast, aiþþau naqadana, aiþþau siukana, aiþþau in karkarai, yan-ni andbahtidedeima þus?

45 Ðanuh andhafyip im, qiþands, Amen qiþa izwis, yah þanei ni tawideduþ ainamma pize leitilane, mis ni tawideduþ.

46 Yah galeiþand þai in balwein aiweinon; ip þai garaihtans in libain aiweinon.

CHAP. XXVI.⁺ I Yah warþ, biþe ustauh Iesus alla þo waurda, qaþ sipon-yam seinaim,

2 Wituþ, þatei afar twans dagans paska wairþiþ, yas-sa sunus mans atgibada, du ushramyan.

3 Ðanuh

and hys englum gegearwod.

42 Witodlice me hingrede, and ge ne sealdon me etan; me þyrste, and ge me drincan ne sealdon;

43 Ic was cuma, and ge me in ne gelaðodon; ic was nacod, and ge ne scryddon me; ic was untrum, and on cwearterne, and ge ne comon æt me.

44 Ðonne andswarigeaþ hym ða, and cweðaþ, Dryhten, hwænne gesawe we ðe hingrigendne, oððe þyrstendne, oððe cuman, oððe untrumne, oððe on cwearterne, and we ne þenedon ðe?

45 Ðonne andswaraþ se cyning heom, and cwyþ, Sôþ ic eow secge, swá lange swá ge ne dydon anum of ðysum læstum, ne dyde ge hyt me.

46 And ðonne faraþ hig on éce susle; and ða rihtwisan on ðæt éce lif.

CHAP. XXVI. I Witodlice, ðá se Hælend hæfde ealle ðás spræca geendod, ðá cwæþ he to hys leorning-cnihtum,⁺

2 Wite ge, ðæt æfter twám dagum beoþ eastro, and mannes bearn byþ geseald, ðæt he si on rôde áhangen.

3 Ðá wéron gesamnode ða ealdras ðæra sacerda and hláfordas ðæs folces to ðæra sacerda ealdres botle, ðe was genemned Caiphas,

4 And hig hæfdon mycel gemót, ðæt hig woldon ðone Hælend mid fæcne besyrwan, and ofslean;

5 Hig cwædon witodlice sume, Ðæt hyt ne mihte beon on ðam freols-dæge, ðe-læs to mycel styrung wurde on ðam folce.

6 Ðá se Hælend was on Bethania, on Symones huse ðæs hreoflan,

7 Ðá genealæhte him to sum wif, seo hæfde box mid deorwyrþre sealfe, and ágéat uppan hys heafod ðær he sæt.

8 Ðá gesáwon hys leorning-cnihtas ðæt and wurdon gebolgene, and cwædon, To hwan ys ðis forspilled?

9 Ðis mihte beon geseald to myclum wurpe, and þearfum gedæled.

lastynge fjr, the whiche is maad redy to the deuyll and his angelis.

42 Sothely I hungryde, and 3e 3auen nat to me for to ete; I thristide, and 3ee 3auen nat to me for to drynke;

43 I was herberlesse, and 3ee gedriden nat me; nakid, and 3ee couereden nat me; seik, and in prisoun, and 3ee visitiden nat me.

44 Thanne and thei shulen answere to hym, seyinge, Lord, whanne seien we thee hungrynge, or thristynge, or herberlesse, or nakid, or seik, or in prisoun, and we seruyden nat to thee?

45 Thanne he shal answere to hem, seyinge, Treuly I seie to 3ou, hou longe 3ee diden nat to oon of these leste, nethere 3ee diden to me.

46 And these shulen go in to euerlastynge tourment; forsothe the iust men in to euere lastinge lyf.

CHAP. XXVI. 1 And it is don, whenne Jhesus hadde eendid alle these wordis, he seide to his disciplis,

2 Wite 3ee, for after two dayes pask shal be maad, and mannes sone shal be bitaken, that he be crucified.

3 Thanne the princis of prestis and eldre men of the peple ben gedrid in to the halle of the prince of prestis, that was said Caiphas,

4 And maden a counseile, that thei shulden holde Jhesu with gile, and slea;

5 Sothly thei seiden, Nat in the feste day, lest per auenture noys were maad in the peple.

6 Forsothe whenne Jhesus was in Bethanye, in the house of Symount leprous,

7 A womman hauynge a boxe of alabastre of preciose oynement, came niz to hym, and shedde out on the heued of hym restinge.

8 Sothely disciplis seeynge hadden dedeyn, seyinge, Wherto this losse?

9 Forsothe it mizte be solde for myche, and be 3ouen to pore men.

lastinge fire, which is prepared for the devyll and lys angelis.

42 For I was an hungred, and ye gave me no meate; I thurstid, and ye gave me no drynke;

43 I was herbroulesse, and ye lodged me nott; I was naked, and ye clothed me nott; I was sycke, and in preson, and ye visited me not.

44 Then shall they also answere hym, sayinge, Master, when sawe we the anhungred, or a thirst, or herbroulesse, or naked, or sicke, or in preson, and have not ministred vnto the?

45 Then shall he answere them, and saye, Verily I saye vnto you, in as moche as ye dyd it nott to won off the leest of these, ye dyd it nott to me.

46 And these shall go into everlastinge payne; and the rightous into lyfe eternall.

CHAP. XXVI. 1 And hit folowed, when Jesus had fynissshed all these sayings, he sayd vnto his disciplis,

2 Ye knowe, that after .ij. dayes shal be ester, and the sonne of man shalbe delyvered, for to be crucified.

3 Then assembled togedder the chefe prestes and serybes and seniours of the people in to the palice off the hye preste, which was called Cayphas,

4 And heelde a counsell, howe they mygt take Jesus by suttelte, and kyll him;

5 Butt they sayd, Not on the holy daye, lest eny trouble aryse amonge the peple.

6 When Jesus was in Bethany, in the housse of Symon the lypper,

7 There cam vnto him a woman which had an alabaster boxe of precious oyntment, and powred it on his heed as he sate att the bourde.

8 When his disciples sawe that they had indignacion, sayinge, What neded this wast?

9 This oyntment myght have bene well solde, and yeven to the povre.

10 Ðá se Hælend hyt wiste, dā cwæþ he to heom, Hwī synt ge grame ðysum wife? witodlice gōd weorc heo worhte on me.

11 Symle ge habbaþ þearfan mid eow, ac ge nabbap me symle.

12 Heo dyde ðas sealfe on mīnne lichaman, ðæt ic wære gesmýred to bebyrganne.

13 Sōþ ic secge eow, swā hwær swā ðys gōdspel byþ gebodod on eallum middan-earde, byþ gesæd on hyre ge-mynd, ðæt heo ðis dyde.

14 Ðá fērde án of ðam twelfum, ðe wæs genemned Iudas se widersaca, to ðæra sacerda ealdrum,

15 And cwæþ to heom, Hwæt wylle ge me syllan, and ic hyne belæweow? Ðá behéton hig hym þritig scyllinga.

16 And syððan he smeade geornlice, ðæt he hyne wolde belæwan.

17 Ðá on ðam forman gearcung-dæge genealæhton ða leorning-cnihtas to ðam Hælande, and ðus cwædon, Hwær wylt ðú ðæt we gegearwion ðe ðine þénunga, to easton?

18 Ðá cwæþ se Hælend, Farap on ðas ceastre to sumum men, and secgeap him, Se lāreow segh, Min tīma ys gehende; ðæt ic mid ðe wyrce mine eastro mid mīnum leorning-cnihtum.

19 And ða leorning-cnihtas dydon swā se Hælend heom beþeod; and hig gegearwodon him easter-þénunge.

20 On ðam æfene, sæt se Hælend mid hys twelf leorning-cnihtum æt gereorde.

21 And dā hī æton he cwæþ to him, Witodlice ic secge eow, ðæt án eower belæwþ me.

22 Ðá wurdon hig swīde ge-unrōtsode and ongan ánra gehwyle cweðan, Drihten, cwyst ðú eom ic hyt?

23 And he andswarode and ðus cwæþ, Se ðe bedyppþ on disce mid me hys hand, se me belæwþ.

24 Witodlice mannes sunu færp, swā hit awriten ys be him; wā ðam men, þurh ðone ðe byþ mannes sunu be-

10 Sothely Jhesus wytinge, seith to hem, What he 3e heuy^t to this womman? sothely a good work she hath wrou3t in me.

11 For whi 3ee shulen euermore haue pore men with 3ou, but 3ee shulen nat algatis haue me.

12 Forsothe this womman sendenge this oyntment in to my body, made for to birye me.

13 Treuly I seie to 3ou, wher euer this gospel shal be prechid in al the world, it shal be seide and that this womman dide, in to mynde of hym.

14 Thanne oon of the twelue, that was seide Judas Scarioth, wente forth to the princis of prestis,

15 And seith to hem, What wolen 3ee 3eue to me, and I shal bitake hym to 3ou? And thei ordeyneden to hym thritti platis of seluer.

16 And fro that tyme he sou3te couenablete, for to bitake hym.

17 Forsothe in the first day of the fest of pask disciplis camen to Jhesu, seyinge, Wher wolt thou we make redy to thee, for to ete paske?

18 And Jhesus seith, Go 3ee in to the citee to sum man, and seie to hym, The maister seith, My tyme is ni3; at thee I make paske with my disciplis.

19 And the disciplis diden, as Jhesus comaundide to hem; and thei maden redy pask.

20 Forsothe euenyng maad, he sat at the mete with his twelue disciplis.

21 And he seide to hem etyng, Treuly I seie to 3ou, for oon of 3ou is to betraye me.

22 And thei ful sory bygunnyn eche to seie, Lord, wher I am?

23 And he answerynge seith, He that with me in puttith the hond in the plater, this shal bitraye me.

24 Forsothe mannes sone goth, as it is writen of hym; but woo to that man, bi whom mannys sone shal be bitrayed;

10 When Jesus vnderstod that, he sayde vnto them, Why trouble ye the woman? she hath wroght a good worke apon me.

11 For ye shall have povre folke alwayes with you, butt me shall ye not have all wayes.

12 And in that she casted this oyntment on my body, she dyd hit to bury me with all.

13 Verely I saye vnto you, where-soever this gossell shalbe preached throughoute all the worlde, there shall also thys thatt she hath done be tolde, for a memoriall of her.

14 Then won of the twelve, called Judas Iscarioth, went vnto the chefe prestes,

15 And sayd, Whatt wyll ye geve me, and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver.

16 And from that tyme he sought oportunitie, to betraye hym.

17 The fyrst daye of vnleueded breed the disciples cam to Jesus, sayinge vnto hym, Where wylt thou that we prepare for the, to eate the ester lambe?

18 And he said, Go into the cite vnto souche a man, and saye to hym, The master sayeth, My tyme ys almoste come; I wyll kepe myne ester att thy housse with my disciples.

19 And the disciples dyd, as Jesus had apoynted them; and made redy the ester lambe.

20 When the even was come, he sate doune with the xij.

21 And as they dyd eate, he sayde, Verely I saie vnto you, that won of you shall betraye me.

22 And they were excedinge sorofull and began every man to saye vnto hym, Ys hit I, master?

23 He answerede and sayde, He that depeth his honde with me in the disshe, shall betraye me.

24 The sonne of man goeth, as yt is wrytten of hym; butt wo be to that man, by whom the sonne of man shalbe

læwed ; betere wære ðam men, ðæt he næfre nære æcenned.

25 Ðá cwæp Iudas ðe hyne belæwde, Cwyst ðú, láreow, hwæder ic hyt si? Ðá cwæp se Hælend, Ðú hyt sædest.

26 Witodlice ðá hig æton, se Hælend nam hláf, and hyne gebletsode, and bræc, and sealde hys leorning-cnihtum, and cwæp, Onfôþ, and etap ; ðis ys mīn lichama.

27 And he genam ðone calic, þanciende, and sealde hym, ðus cweðende, Drincap calle of ðysum ;

28 Ðis is witodlice mīnes blódes calic niwre æ, ðæt byþ for manegum ágoten, on synna forgyfennesse.

29 Witodlice ic secge eow, ðæt ic ne drince heononforþ, of ðysum eorþlican wīne, ær ðam dæge ðe ic drince ðæt niwe mid eow, on mīnes fæder rice.

30 Ðá hig hæfdon heora lofsang gesungenne, ðá ferdon hig uppā Oliuetes dūne.

31 Ðá sæde se Hælend heom, Ealle ge wurdap ge-untreowsode on me. on ðysse nihte ; hyt ys áwriten, þurh ðæs hyrdes slege, byþ seo heord todræfed.

32 Witodlice æfter ðam ðe ic of deape árise, ic cume to eow on Galilea.

33 Ðá andswyrde Petrus him, and ðus cwæp, Ðeah ðe lig ealle ge-untreowsion on ðe, ic næfre ne ge-untreowsige.

34 Ðá cwæp se Hælend, Sôþ ic secge ðe, ðæt on ðyssere nihte ærðam ðe cocc crawe, þriwa ðú widsæcst mīn.

35 Ðá sæde Petrus him, Witodlice ðeah ðe ic scyle sweltan mid ðe, ne widsace ic ðīn. Gelice ðam cwædon ealle ða ôðre leorning-cnihtas.

36 Ðá com se Hælend mid him on ðone tūn, ðe is genemned Gethsemani. And sæde hys leorning-cnihtum, Sittap hér, oð ðæt ic gá hider-geond, and me gebidde.

37 And he genam Petrum, and Zebedeus twegen suna, and ongan unrótsian and beon unrôt.

38 Ðá sæde se Hælend heom, Unrôt ys mīn sawl oð deap ; gebidap hér, and waciap mid me.

it were good to hym, ȝif that man hadde nat ben boren.

25 Forsothe Judas that bitrayed hym, answeride, seyinge, Maister, wher I am? He seith to hym, Thou hast seid.

26 Forsothe hem soupyng, Jhesus toke breed, and blisside, and bracke, and ȝaue to his disciplis, and seith, Take ȝee, and ete; this is my body.

27 And he takynge the cuppe, dede thankynge, and ȝaue to hem, seyinge, Drinke ȝee alle herof;

28 This is my blood of the newe testament, the whiche shal be shed out for many, in to remissioun of synnys.

29 Forsothe I seie to ȝou, I shal nat drinke fro this tyme, of this fruyt of the vyne, til in to that day whenne I shal drinke it newe with ȝou, in the kyngdam of my fadir.

30 And an ympne[†] seid, thei wenten out in to the mount of Olyuete.

31 Thanne Jhesus seith to hem, Alle ȝe shulen suffre slaundre in me, in this nyȝt; for it is wrytyn, I shal smyte the sheperde, and the sheep of the floe shulen be scatered.

32 Forsothe after that I shal ryse aȝein, I shal go bfore ȝou in to Galilee.

33 Sothely Petre answerynge, seith to him, And ȝif alle shulen be slaundrid in thee, I shal neuere be slaundrid.

34 Jhesus seith to hym, Trewly I seie to thee, for in this nyȝt bfore the cok crowe, thries thou shalt deny me.

35 Petre seith to hym, And ȝif it shal behoue me to dye with thee, I shal nat deny thee. Also and alle disciplis seiden.

36 Thanne Jhesus came with hem in to a toun, that is seid Gessemany. And he seide to his disciplis, Sitte ȝee heer, the while I shal go thidir, and preie.

37 And Petre taken to, and two sonys of Zebedee, he began for to be distourblid[†] and sory in herte.

38 Thanne he seith to hem, My soule is sorowful til to the deth; susteyne ȝee[†] here, and wake ȝee with me.

betrayed; it had bene good for that man, yff he had never bene borne.

25 Then Judas which betrayed him, answered, and sayde, Ys yt I, master? He sayde vnto hym, Thou haste saide.

26 As they ate, Jesus toke breed, and gave thanks, brake it, and gave it to his disciples, and sayde, Take, eate; thys ys my body.

27 And toke the cuppe, and gave thanks, and gave it them, sayinge, Drinke of it every won;

28 This ys my bloudd of the newe testament, which shalbe shedde for many, for the foryevenes of synnes.

29 I saye vnto you, I wyll not drynke hence forth, of this frute of the vyne tree, vntyll that daye when I shall drynke it newe with you, in my faders kyngdom.

30 And when they had sayd grace, they went out into mounte Olyvete.

31 Then sayd Jesus vnto them, All ye shall fall this nyght, because of me; for yt ys wrytten, I wyll smyte the shepherde, and the shepe of the flocke shalbe scattered abrode.

32 But after I am rysen ageyne, I wyll goo before you into Galile.

33 Peter answered, and sayde vnto him, Though all men shulde be hurte by the, yett wyll not I be hurte.

34 Jesus sayde vnto hym, Verely I saye vnto the, that thys same night before the cocke crowe, thou shalt deny me thryse.

35 Peter sayde vnto hym, Yff I shulde dye with the, yett wyll I not deny the. Lyke wyse also sayde all the disciples.

36 Then went Jesus with them in to a place, which ys called Gethsemane. And sayde vnto hys disciples, Sitt ye here, whyll I go, and praye yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to wexe sorowfull and to be in an agony.

38 Then sayd Jesus vnto them, My soule is hevy even vnto the deeth; tary ye here, and watche with me.

39 And ðā he wæs lyt-hwon ðanon āgān, he āfeoll on hys ansýne, and hyne gebæd, and ðus cwæþ, Fæder min, gyf hyt beon mæge, gewite ðes calic fram me ; ðeah hwæðere nā swā swā ic wylle, ac swā swā ðú wylt.

40 And he com to hys leorning-cnihtum, and he gemette hig slæpende. And he sæde Petre, Swā, ne mihte ge nū wacian āne tīd mid me ?

41 Waciaþ, and gebiddaþ eow, ðæt ge in ne gān on costnunge ; witodlice se gāst is hræd, and ðæt flæsc ys untrum.

42 Eft ōðre siðe he fērde, and hyne gebæd, and cwæþ, Min fæder, gyf ðes calic ne mæge gewitan, būton ic hyne drince, gewurðe ðin willa.

43 And he com eft, and gemette hig slæpende ; sōþlice heora eagan wæron gehefegode.

44 And he forlēt hig eft, and fērde, and hyne gebæd þryddan siðe, cweðende ðæt ylce gebed.

45 Ðā com he to hys leorning-cnihtum, and sæde heom, Slāpaþ eallunga, and restaþ eow ; nū ! genealæcþ seo tīd, and mannes sunu byþ geseald on synfulra hand ;

46 Arisaþ, uto faran ; nū ! genealæcþ, se ðe me belæwþ.

47 Ðā he ðās þing spræc, ðā com Iudas, ān of ðam twelfum, and micel fole mid hym, mid sweordum and sahlum, āsende fram ðæra sacerda ealdrum, and ðæs folces ealdrum.

48 Se ðe hyne belæwde, sealde heom tācn, and cwæþ, Swā hwæne swā ic cysse, se hyt is ; nimaþ hyne.

49 And he genealæhte hrædlice to ðam Hælende, and cwæþ, Hāl beo ðú, lāreow ; and he cyste hyne.

50 Ðā cwæþ se Hælend to him, Ealā freond, to hwam becom ðú ? Ðā genealæhton hig, and ðone Hælend geuāmon.

51 Witodlice ! ān ðæra ðe mid ðam Hælende wæs, ābræd hys sweord ; and āslōh of ānes ðæra sacerda ealdres þeowan eāre.

52 Ðā cwæþ se Hælend to hym, Dō ðin sweord on hys scæpe ; witodlice

39 And he gon forth a litil, felle down in to his face, preyinge, and seyinge, My fadir, 3if it is possible, passe this cuppe fro me; netheles nat as I wole, but as thou wolt.

40 And he came to his disciplis, and foonde hem slepyng. And he seith to Petre, So, wher 3ee mi3te nat oon hour wake with me?

41 Wake 3ee, and preie, that 3ee entren nat in to temptacioun; forsothe the spirit is redy, bote the flesh seik.[†]

42 Eft the secounde tyme he wente, and preide, seyinge, My fadir, 3if this cuppe may nat passe, no bote I drynke it, thi wille be don.

43 And eftsone he came, and foonde hem slepyng; forsothe her e3en weren greued.

44 And hem left, he wente eftsone, and preide the thridde tyme, the same word seyinge.

45 Thanne he came to his disciplis, and seith to hem, Slepe 3ee now, and reste 3e; loo! the hour hath nei3ed, and mannes sone shal be taken in to the hondis of synners;

46 Ryse 3ee, go wee; loo! he that shal take me, shal nei3e.

47 And 3it hym spekyng, loo! Judas, oon of the twelue, and with hym came a grete companye, with swerdis and battis, sent of the princes of prestis, and of eldre men of the peple.

48 Forsothe he that bitraide hym, 3aue to hem a tokne, seiyinge, Whom euer Y shal kisse, he it is; holde 3ee hym.

49 And anon he cummyng ni3 to Jhesu, seide, Haile, maistre; and he kissede hym.

50 And Jhesus seide to hym, Frend, wherto art thou come? Thanne thei camen ni3, and castiden hondis in to Jhesu, and helden hym.

51 And loo! oon of hem that weren with Jhesu, holdyng out the hond, drow3 out his swerd; and he, smytyng the seruaut of the prince of prestis, kitte of his litil ere.

52 Thanne Jhesus seith to hym, Turne thi swerd in to his place; sothely alle

39 And he went a way a lytell aparte, and fell flatt on hys face, and prayed, sayinge, O my father, yf it be possyble, lett this cuppe passe from me; neverthelesse nott as I wyll, butt as thou wylt.

40 And he cam vnto hys disciples, and founde them a slepe. And sayde to Peter, What, coude ye not watche with me one houre?

41 Watche, and praye, that ye fall not into temptation; the spirite ys willyng, but the flesshe is weeke.

42 He went agayne ons moare, and pryed, sayinge, O my father, yf this cuppe can nott passe away from me, but that I drynke of it, thy will be fulfilled.

43 And he cam, and founde them aslepe a gayne; for their eyes were hevy.

44 And he lefte them, and went agayne, and prayed the thrid tyme, sayinge the same wordes.

45 Then cam he to hys disciples, and sayd vnto them, Slepe hence forth, and take youre reest; take hede! the houre is at honde, and the sonne of man shal be betrayed in to the hondes of synners;

46 Ryse, lett vs be goinge; he is at honde, that shal betraye me.

47 Whyll he yet spake, lo! Judas, won of the twelve cam, and with him a grete multitude, with sweardes and staves, whych were sent from the chefe prestes, and seniours of the peple.

48 He that betrayed hym, gave them a token, sayinge, Whomsoever I kysse, that same is he; ley hondes on him.

49 And forth withall he cam to Jesus, and sayde, Hayll, master; and kyssed him.

50 And Jesus sayde vnto him, Frende, wherfore arte thou come? Then cam they, and layed hondes on Jesus, and toke him.

51 And beholde! won of them which were with Jesus, stretched oute his honde, and drue his swerde; and stroke a servaunt of the hye preste, and smote of his eare.

52 Then sayde Jesus vnto hym, Putt vppe thy swerde in to his sheathe; for

ealle ða ðe sweord nymaþ, mid sweorde hig forwurðaþ.

53 Wénst ðú, ðæt ic ne myhte biddan minne fæder, ðæt he sende me nú má ðonne twelf eoredu engla ?

54 Hú mágon beon gefyllede ða hálgan gewritu, ðe be me áwritene synt ? forðam ðus hyt gebyraþ to beonne.

55 On ðære tide cwæþ se Hælend to ðam folce, Eallswá to þeofe ge synt cumene, mid sweordum and mid sahlum, me to nymanne ; dæghwamlice ic sæt mid eow on ðam temple, and lærde eow, and ge me ne námon.

56 Ðis eall ys geworden, ðæt ðæra witegena hálgan gewritu sýn gefyllede. Ðá flugon ealle ða leorning-cnihtas, and forléton hyne.

57 And hig genámon ðone Hælend, and læddon hyne to Caiþan, ðæra sacerda ealdre, ðær ða bóceras, and ða ealdras gesamnode wæron.

58 Petrus hym fyligde feorrane, oð he com to ðæra sacerda ealdres botle ; and he in-eode, and sæt mid ðam þenum, ðæt he gesáwe ðone ende.

59 Witodlice ðæra sacerda ealdras, and eall ðæt gemót sóhton lease saga ongén ðone Hælend, ðæt hig hyne to deape sealdon ;

60 And hig ne mihton náne findan, ðá ðá manega mid leasum onsagum genea-læhton. Ðá æt-nehstan comon twegen ðæra leogera,

61 And cwædon, Ðes sáde, Ic mæg towurpan Godes templ, and æfter þrým dagum hyt eft getimbrigean.

62 Ðá aras se ealdor ðæra sacerda and cwæþ, Ne andwyrdest ðú nán þing ongén ða, ðe ðis ðe onsecgeaþ ?

63 Se Hælend súwode. Ðá se ealdor ðæra sacerda cwæþ, Ic halsige ðe þurh ðone lifigendan God, ðæt ðú secge us, gyf ðú sý Crist, Godes sunu.

64 Ðá cwæþ se Hælend him to, Ðæt ðú sædest ; sóþ ic eow secge, æfter ðysum ge geseoþ mannes bearn sittende on ða swiðran healfe Godes mægen-þrymmes, and cumendne on heofones wolcnum.

that shulen take swerd, shulen perishe by swerd.

53 Wher gessist thou, that I may nat preie my fadir, and he shal 3eue to me now more than twelue legions of angelis?

54 Hou therfore shulen the scripturis be fulfillid? for so it behoueth to be don.

55 In that hour Jhesus seide to the compaynes of peple, As to a thief 3ee han gon out, with swerdis and battis, for to cacche me; day by day I satte at 3ou, techynge in the temple, and 3ee helden not me.

56 Forsothe al this thing was don, that the scripturis of prophetis shulden be fulfillid. Thanne alle disciplis fledden, hym forsaken.

57 And thei holdynge Jhesu, ledde hym to Caiphas, prince of prestis, wher scribis and Pharisees, and the eldre men of the peple hadden cummen to gidre.

58 Forsothe Petre suede hym afer, til in to the halle of the prince of prestis; and he gon ynn with ynn, sate with seruauntis, that he shulde se the eend.

59 Forsothe the princis of prestis, and alle the counseile souzten fals witnessynge azeinus Jhesu, that thei shulden take hym to deth;

60 And thei founden nat, whenne many fals witnessis hadden cummen to. Treuly at the laste, two fals witnessis camen,

61 And seiden, This seide, I may distruye the temple of God, and after the thridde day bilde it azein.

62 And the prince of prestis rysynge seith to hym, Answerist thou no thing to tho thingis, the whiche these witnessen azeinus thee?

63 Forsothe Jhesus was stille. And the prince of prestis seith to hym, I couniour thee by quycke God, that thou seie to vs, 3if thou be Crist, the sone of God.

64 Jhesus seide to hym, Thou hast seid; netheles I seie to 3ou, an other tyme⁺ 3ee shulen se mannes sone sittynge at the rizthalf of the vertue of God, and cummyng in cloudis of heuene.

all they that ley hond on the swearde, shall perysshe with the swearde.

53 Other thynkest thou, that I can not praye my father, and he shall geve me moo then xij. legions of angelles?

54 Howe then shall the scriptures be fulfilled? for so muste it be.

55 The same tyme sayd Jesus to the multitude, Ye be come out as it were vnto a thefe, with sweardes and staves, for to take me; dayly I sate a monge you, teachinge in the temple, and ye toke me not.

56 All this was done, that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsoke him, and fled.

57 And they toke Jesus, and leed hym to Cayphas, the hye preeste, where the scribes, and the senyours were assembled.

58 Peter folowed hym a farre of, vnto the hye prestes place; and went in, and sate with the servautes, to se the ende.

59 The chefe prestes, and the seniours and all the counsell sought false witness agaynste Jesus, for to put him to deeth;

60 And they founde none, in so moche that when many false witnesses cam, yet founde they none. At the last, cam two false wytnesses,

61 And sayd, This felowe saide, I can destroye the temple of God, and bylde the same in iij dayes.

62 And the chefe preste arose and sayde to hym, Answerest thou nothinge, howe is it that these beare witness agaynst thee?

63 Butt Jesus helde hys peace. And the chefe preeste answered and said to hym, I charge the in the name off the lyvinge God, that thou tell vs, whether thou be Christ, the sonne of God.

64 Jesus sayd to hym, Thou haste sayd; neverthesse I saye vnto you, here after shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.

65[†]

. þaurbum weitwode?
sai! nu gahausideduþ þo wayamerein is;

66 Wha izwis þugkeip? Īþ eis and-
hafyandans qeþun, Skula dauþaus ist.

67 Þanuh spiwun ana andawleizn is,
yah kaupastedun ina; sumaip-þan lofam
slohun,

68 Qipandans, Praufetei unsis, Christu,
whas ist sa slahands þuk?

69 Īþ Paitrus uta sat ana rohsnai; yah
duatiddya imma aina þiwi, qipandei, Yah
þu wast miþ Īesua þamma Galeilaiau.

70[†] Īþ is laugnida faura þaim allaim,
qipands, Ni wait wha qipis.

71 Usgaggandan þan ina in daur, ga-
sawh ina anþara, yah qaþ du þaim yainar,
Yah sa was miþ Īesua þamma Nazoraiau.

72 Yah aftra afaiaik miþ, aipa swar-
ands, þatei ni kann þana mannan.

73 Afar leitol, þan atgaggandans þai
standandans, qeþun Paitrau, Bi sunyai
yah þu þize is; yah auk razda þeina
bandweip þuk.

74 Panuh dugann afdomyan yah swar-
an, þatei ni kann þana mannan. Yah
suns hana brukida.

75 Yah gamunda Paitrus waurdis Īe-
uis, qipanis du sis, þatei faur hanins
hruk, þrim sinþam afaikis mik. Yah
usgaggands ut, gaigrot baitraba.

65 Ða ðæra sacerda ealdor slāt hys
āgen reaf, and cwæþ, Ðis ys bysmor-
spræc; to hwi wilnige we ænigre oðre
sage? nú! ge gehýrdon of hym gyltlice
spræce;

66 Hwæt ys eow nú geþuht? Hig and-
werdon ealle and cwædon, He is deaþes
scyldig.

67 Ða spætton hig on hys ansýne, and
beoton hyne mid heora fystum; sume
hyne slōgon on his ansýne mid hyra
bráðum handum,

68 And cwædon, Sege us, Crist, hwæt
ys se ðe ðe slōh?

69 Petrus sōþlice sæt úte on ðam cafer-
túne; ðá com to hym án þeowen, and
cwæþ, And ðú wære mid ðam Galilei-
scean Hælende.

70 And he widsóc befóran eallum, and
cwæþ, Nát ic hwæt ðú segst.

71 Ðá he út-eode of ðære dura, ðá
geseah hyne oðer wyln, and sæde ðam
ðe ðær wæron, And ðes wæs mid ðam
Nazareniscean Hælende.

72 And he widsóc eft mid ápe, ðæt he
hys nán þing ne cūde.

73 Ðá æfter lytlum fyrste, genealæhton
ða ðe ðær stódon, and cwædon to Petre,
Sōþlice ðú eart of hym; and ðin spræc
ðe geswutelap.

74 Ðá ætsóc he and swerede, ðæt he
næfre ðone man ne cūde. And hrædlice
ða creow se cocc.

75 Ðá gemunde Petrus ðæs Hælandes
word, ðe he cwæþ, Ærðam ðe se cocc
cráwe, þriwa ðú me widsæcst. And he
eode út, and weop bitrylice.

CHAP. XXVII. 1 At maurgin þan
waurþanana, runa nemun allai gudians,
yah þai sinistans manageins bi Īesu, ei
afdaupidedeina ina.

2 Yah gabindandans ina gatauhun, yah
anafulhun ina Pauntiau Peilatau, kind-
ina.

3 Þanuh gasaiwhands Īudas sa galew-
yands ina, þatei du stauai gatauhans
warþ, idreigonds, gawandida þans þrins

CHAP. XXVII. 1 Witodlice ðá hyt
morgen wæs, ðá worhton ealle ðæra
sacerda ealdras gemót, and ðæs folces
ealdras ongén ðone Hælend, ðæt hig
hyne to deaþe belæwdon.

2 And hig læddon hyne gebúdenne,
and sealdon hyne ðam Pontiscean Pilate,
ðam dēman.

3 Ðá geseah Iudas ðe hyne belæwde,
ðæt he fordēmed wæs, ðá ongan he
hreowsian, and brohte ða prittig scyl-

65 Thanne the prince of prestis kitte[†] his clothis, seyinge, He hath blasfemed ; what ȝit nede han we to witnessis ? loo ! now ȝee han herd blasfemye ;

66 What semeth to ȝou ? And thei answerynge seiden, He is gilti of deth.

67 Thanne thei spitten in to his face, and smyten hym with buffetis ; forsothe other ȝouen strokis with the pawm of hondis in to his face,

68 Seyinge, Thou Crist, prophecie to vs, who is he that smote thee ?

69 Sothely Petre sat with outen in the porche ; and an hond mayden came niȝ to hym, seyinge, And thou were with Jhesu of Galilee.

70 And he denyede before alle men, seyinge, I woot nat what thou saist.

71 Forsothe hym goynge out the ȝate, an other hond mayden say hym, and seith to hem that weren there, And this was with Jhesu of Nazareth.

72 And eftsone he denyede with an ooth, for he knewe nat the man.

73 And after a litil, thei that stoden came niȝ, and seiden to Petre, Treuly and thou art of hem ; for whi and thi speche makith thee opyn.

74 Thanne he began to warye and swere, that he knewe nat the man. And anon the cok crew.

75 And Petre bihouȝte on the word of Jhesu, that he hadde seide, Bifore the cok crewe, thries thou shalt denye me. And he gon out, wepte bittirly.

65 Then the hye preste rent his clothes, sayinge, He hath blasphemed ; what nede we off eny moo witnesses ? lo ! nowe have ye herde his blasphemy ;

66 What thyncke ye ? They answered and sayd, He is worthy to dye.

67 Then spat they in hys face, and bett hym with there fistes ; and other smote him with the palme of there hondes on the face,

68 Saynge, Arede to vs, Christ, who ys he that smote the ?

69 Peter sate with out in the palice ; and a damsell cam to hym, saynge, Thou also waste with Jesus of Galile.

70 He denyed before them all, sayinge, I woot not what thou sayst.

71 When he was goone out into the poorche, another wenche sawe hym, and sayde vnto them that were there, Thys felowe was also with Jesus of Nazareth.

72 And agayne he denyed with an oothe, and sayde, I knowe nott the man.

73 And after a whyle, cam vnto hym they that stode bye, and sayde vnto Peter, Suerly thou arte even won of them ; for they speache bewreyeth the.

74 Then began he to course and to swears, that he knewe not the man. And immediatly the cocke krew.

75 And Peter remembered the wordes of Jesu, whych he sayde vnto hym, Before the cocke crowe, thou shalt deny me thryse. And went out at the dores, and wepte bitterly.

CHAP. XXVII. 1 Forsothe the morwe maad, alle the princis of prestis, and eldre men of the peple token counsil aȝeins Jhesu, that thei shulden take hym to deth.

2 And thei ladden hym bounden, and bitoken hym to Pilat of Pounce, meire.[†]

3 Thanne Judas that bitrayede hym, seynge that he was dampnyd, he led by penaunce,[†] brouȝte aȝein thritti platis of

CHAP. XXVII. 1 When the mornynge was come, all the chefe prestes, and senyours off the people helde a counsaile agenst Jesu, to put hym to deth.

2 And brought hym bounde, and deliuered hym vnto Poncius Pylate, the debyte.

3 Then when Judas which betrayed hym, sawe that he was condempned, he repented him sylfe, and brought ageyne

tiguns silubrinaize gudyam, yah sinist-
am,

4 Qipands, Frawaurhta mis, galewyands
bloþ swikn. Īþ eis qeþun, Wha kara
unsis? þu witeis.

5 Yah atwairpands þaim silubram in
alh, aþlaip, yah galeipands ushaihah sik.

6 Īþ þai gudyans nimandans þans
skattans, qeþun, Ni skuld ist lagyan
þans in kaurbanaun, unte andawairþi
bloþis ist.

7 Garuni þan nimandans, usbauhtedun
us þaim þana akr kasyins, du usfilhan
ana gastim.

8 Duppe haitans warþ akrs yains akrs
bloþis, und hina dag.

9 Þanuh usfullnoda, þata qipano pairh
Īairaimian praufetu, qipandan, Yah us-
nemun þins tiguns silubreinaize, and-
wairþi þis wairpodins, þatei garahnidedun
fram sunum Īsraelis;

10 Yah atgebun ins und akra kasyins,
swaswe anabaup mis Frauþa.

11 Īþ Īesus stop faura kindina; yah
frah ina sa kindins, qipands, þu is þiud-
ans Īudaie? Īþ Īesus qaþ du imma, þu
qipis.

12 Yah miþþanei wroþis was fram
þaim gudyam, yah sinistam, ni waiht
andhof.

13 Þanuh qaþ du imma Peilatus, Niu
hauseis, whan filu ana þuk weitwod-
un?

14 Yah ni andhof imma wiþra ni
ainhun waurde, swaswe sildaleikida sa
kindins filu.

15 And dulþ þan wharyoh biuhts was
sa kindins fraletau ainana þizai managein
bandyan, þanei wildedun.

16 Habaidedunuh þan bandyan, ga
tarhidana Barabban.

17 Gaqumanaim þan im, qaþ im Pei-
latus, Whana wileip ei fraletau izwis?
Barabban, þau Īesu, saei haitada Christ-
us?

lingas to ðæra sacerda ealdrum,

4 And cwæþ, Ic syngode, ða ic sealde
ðæt rihtwise blóð. Ða cwædon hig,
Hwæt sprycst ðú ðæt to us?

5 And he áwearp ða scyllingas in on
ðæt templ, and fërde, and mid gryne
hyne sylfne áhéng.

6 Ða sóþlice ðara sacerda ealdras on-
féngon ðæs seolfres, and cwædon, Nis
hyt ná ályfed ðæt we ásendon hyt on
úre maðm-cyste, forðam ðe hyt is blódes
wurþ.

7 Hig worhton ða gemót, and smead-
don hū hig sceoldon ðæs Hælandes wurþ
áteon, ða gebohton hig ænne æcer mid
ðam feo tigel-wyrhtena, on to bebyrg-
enne elpeodisce men.

8 Forðam is se æcer geháten Achel-
demah, ðæt is on úre geþeode, blódes
æcer, and swá he is geháten oð ðisne dæg.

9 Ða wæs gefylled, ðæt gecweden is
purh Hieremiam ðone witegan, ðus cweð-
ende, And hi onféngon þrittig scyllinga,
ðæs gebohtan wurþ, ðone ðe wæs ær
gewurþod fram Israhela bearnum;

10 And hig sealdon ðæt on tigel-wyrht-
ena æcer, swá swá Drihten me gesette.

11 Ða stóð se Hælend befóran ðam
deman; and se dēma hyne áxode, ðus
cweðende, Eart ðú Iudea cyning? Ða
cwæþ se Hælend, Ðæt ðú segst.

12 And mid ðý ðe hyne wrégdon ðara
sacerda ealdras, and ða hláfordas, nán
þing he ne andswarode.

13 Ða cwæþ Pilatus to him, Ne ge-
hýrest ðú, hū fela sarena hig ongean
ðe secgeaþ?

14 And he ne andwyrde mid nánum
worde, swá ðæt se dēma wundrode swið-
lice.

15 Hig hæfdon heom to gewunan to
heora symbol-dæge ðæt se dēma sceolde
foryfan ðam folce ænne forworhtne
man, swylene hig habban woldon.

16 He hæfde ða sóþlice ænne strangne
peofman gehæftne, se wæs genemned
Barrabbas.

17 Ða ðæt folc gesamnod wæs, ða
cwæþ Pilatus, Hwæder wylle ge ðæt ic
eow ágyfe? ðe Barrabban, ðe ðone Hæl-
end, ðe is Crist geháten?

seluer to the princis of prestis, and to the eldre men of the peple,

4 Seyinge, I haue synned, bitrayinge iust blood. And thei seiden, What to vs? se thou.

5 And the platis of seluer cast away in the temple, he wente away, and goyinge away he hangide hym with a grane.[†]

6 Forsothe the princis of prestis, taken the platis of seluer, seiden, It is nat leueful to sende hem in to the tresorie, for it is the pris of blood.

7 Sothly counceil taken, thei bouzten with them the feeld of a potter, in to byryng of dead men.

8 For this thing the ilk feeld is clepid Acheldemak, that is, a feeld of blood, til in to this day.

9 Thanne it is fulfillid, that thing that is seid by the prophete Jeremye, seyng, And thei token thrity platis of syluer, the pris of a man preysid, whom thei preysiden of the sonys of Yrael;

10 And thei 3auen hem in to the feeld of a potter, as the Lord ordeyned to me.

11 Sothely Jhesus stood byfore the meyre; and the presedent axide hym, seyng, Art thou kyng of Jewis? Jhesus seith to hym, Thou seist.

12 And whenne he was acusid of the princes of prestis, and eldre men of the peple, he answeride no thing.

13 Than Pilat seith to hym, Herist thou nat, hou many witnessyngis thei seien azeinus thee?

14 And he answeride nat to hym to eny word, so that the presedent wondride gretely.

15 Forsothe by a solempne day the presedent was wont for to delyuere to the peple oon bounden, whom thei wolden.

16 Forsothe he hadde a noble man bounden, that was seid Barabas.

17 Therefore Pilat seid to hem gedrid to gidre, Whom wole 3ee, I leue[†] to 3ou? wher Barabas, or Jhesu, that is seid Crist?

the xxx. plattes off sylver to the chefe prestes, and senyours,

4 Saynge, I have synned, betraynge the innocent bloud. And they sayde, What is that to vs? se thou to that.

5 And he cast doune the sylver plates in the temple, and departed, and went and hounge hym sylfe.

6 The chefe prestes toke the sylver plattes, and sayd, It is not lawfull for to put them in to the treasury, because it is the pryce of bloud.

7 And they toke counsell, and bought with them a potters felde, to bury strangers in.

8 Wherefore that felde is called the felde of bloud, vntyll this daye.

9 Then was fullfylled, that which was spoken by Jeremi the prophet, sayinge, And they toke xxx. sylver plates, the value of him that was prysed, whom they bought of the chyldren of Israhel;

10 And they gave them for the potters felde, as the Lorde appoynted me.

11 Jesus stode before the debite; and the debite axed him, saynge, Arte thou the kyng of the Iewes? Jesus sayd vnto hym, Thou sayest.

12 When he was accused of the chefe preestes, and seniours, he answered nothings.

13 Then sayd Pilate vnto him, Hearest thou not, howe many thinges they laye ayenste the?

14 And he answered him to never a worde, in so moche that the debyte marveylled very sore.

15 Att that feest the debyte was wonte to deliver vnto the peple a presoner, whom they wolde chose.

16 He hade then a notable presoner, called Barrabas.

17 And when they were gaddered together Pilate sayde vnto them, Whether wyll ye, that Y geve losse vnto you? Barrabas, or Jesus, which is called Cryst?

18 Wissa auk, þatei in neipis atgebun ina.

19 Sitandin þan imma ana stauastola, insandida du imma gens is, qipandei, Ni waiht þus yah þamma garaihtin;

18 He wiste sôþlice, ðæt hig hyne for andan him sealdon.

19 He sæt ða Pilatus on his dôm-setle, ða sende his wif to hym, and cwæp, Ne beo ðe nân þing gemaene ongen ðisne rihtwisan; sôþlice fela ic hæbbe gepolod to dæg, þurh gesyhþe, for hym.

20 Ða lærdon ðæra sacerda ealdras and ða hláfordas ðæt fole, ðæt hig bædon Barrabban, and ðone Hælend fordydon.

21 Ða andwyrde se dēma and sæde heom, Hwæðerne wylle ge ðæt ic forgyfe eow of ðisum twām? Ða cwædon hig, Barrabban.

22 Ða cwæp Pilatus to heom, Witodlice hwæt dō ic be ðam Hælende, ðe is Crist genemned? Ða cwædon hig ealle, Sý he on rōde āhangen.

23 Ða cwæp se dēma to heom, Witodlice hwæt yfeles dyde ðes? Hī ða swiðor clypodon, ðus cweðende, Sý he āhangen.

24 Ða geseah Pilatus ðæt hyt nāht ne fremode, ac gewurde mære gehlȳd, ða genam he wæter, and þwóh hys handa befóran ðam folce, and cwæp, Unscyldig ic eom fram ðyses rihtwisan blóde; ge geseoþ.

25 Ða andswarode eall ðæt folc and cwæp, Sý hys blód ofer us, and ofer úre bearn.

26 Ða forgeaf he hym Barrabban, and ðone Hælend he lét swingan, and sealde heom to āhōnne.

27 Ða underfēngon ðæs dēman ceman ðone Hælend on ðam dóm-erne, and gegaderodon ealne ðone þreat to heom.

28 And unscrȳddon hyne hys ágenum reafe, and scrȳddon hyne mid weolcen-readum scyccelse;

29 And wúndon cyne-helm of þornum, and ásetton ofer hys heafod, and hreod on hys swiðran; and bigdon heora cneow befóran him, and bysmerodon hyne, ðus cweðende, Hál wæs ðú, Iudea cyning.

30 And spætton on hyne, and nāmon hreod, and beoton hys heafod.

31 And æfter ðam ðe hig hyne ðus bysmerodon, hig unscrȳddon hyne ðam scyccelse, and scrȳddon hyne mid hys ágenum reafe, and læddon hyne to āhōnne.

18 Sothely he wiste, that by enye thei betraiden hym.

19 Forsothe hym sittynge for iustise,[†] his wyf sente to hym, seyinge, No thing to thee and to that iust man; sothely I haue suffrid this day many thingis for hym, by a visioun.[†]

20 Forsothe the princis of prestis and the eldre men tisen[†] to the peplis, that thei shulden axe Barabas, but Jhesu thei shulden lese.

21 Forsothe the president answerynge seith to hem, Whom of the two wolen 3ee to be left[†] to 3ou? And thei seiden, Barabas.

22 Pilat seith to hem, What therefore shal I do of Jhesu, that is seid Crist? Alle seien, Be he crucified.

23 The presedent seith to hem, Sothely what of yuel hath he don? And thei crieden more, seyinge, Be he crucified.

24 Forsothe Pilat seyng that he profide no thing, but the more noyse was maad, water taken, washide the hondis byfore the peple, seyinge, I am innocent[†] fro the blood of this iust man; se 3ee.

25 And al the peple answerynge seide, His blood vpon vs, and on oure sonys.

26 Thanne he lefte to hem Barabas, but he toke to hem Jhesu scourgid, that he shulde be crucified.

27 Thanne kniztis of the president takynge Jhesu in the mote halle, gedriden to hym alle the cumpanye of kniztis.

28 And thei vnclothinge hym, diden aboute hym a rede mantel;

29 And thei foldynge a crowne of thornis, puttiden on his heued, and a reed in his ryzt hond; and the knee bowid[†] bfore hym, thei scorniden hym, seyinge, Hayle, kyng of Jewis.

30 And thei spittynge in to hym, token a reed, and smyten his heued.

31 And after that thei hadden scorned hym, thei vnclothiden hym of the mantel, and thei clothiden hym with his clothis, and ledden hym for to crucifie.

18 For he knewe well, that for envye they had delyvered hym.

19 When he was sett doune to geve iudgement, his wyfe sent to hym, sayinge, Have thou nothings to do with that iuste man; I have suffered many thinges this daye in my slepe, about hym.

20 The chefe preestes and the seniours had parswaded the people, that they shulde axe Barrabas, and shulde destroye Jesus.

21 The debite answered and sayde vnto them, Whether of the twayne will ye that I lett loose vnto you? And they sayde, Barrabas.

22 Pilate sayde vnto them, What shall I do then with Jesus, which is called Crist? They all sayde to hym, Lett hym be crucified.

23 Then sayde the debite, What evyll hath he done? And they cryed the more, saynge, Lett him be crucified.

24 When Pilate sawe that he prevayled nothings, butt that moare busenes was made, he toke water, and wasshed his hondes before the people, sayinge, I am innocent of the bloud of this iuste person; and that ye shall se.

25 Then answered all the people and sayde, His bloud fall on vs, and on oure children.

26 Then lett he Barrabas loose vnto them, and scourged Jesus, and delyvered him to be crucified.

27 Then the soudeours of the debite toke Jesus vnto the comen hall, and gaddered vnto him all the company.

28 And stripped hym, and put on hym a purpyll roobe;

29 And platted a crowne off thornes, and putt vppon hys heed, and a rede in his ryght honde; and bowed theire knees before him, saying, Hayle, kinge of the Lewes.

30 And spitted vppon hym, and toke the rede, and smoot hym on the heed.

31 And when they had mocked him, they toke the robe off hym ageyne, and put his awne reymment on him, and leed hym awaye to crucify hym.

42

ist, atsteigadau nu af þamma galgin, ei gasaiwhaima yah galanbyam imma ;

43 Trauida du Gufa, lausyadau nu ina, yabai wili ina ; qaþ auk, þatei Gups im sunus.

44 Þatuh samo yah þai waidedyans, þai miþushramidans imma, iðweitidedun imma.

45 Fram saihston þan wheilai warþ riqis ufar allai airþai, und wheila ni- undon.

46 Ip þan bi wheila niundon ufbropida Iesus stibnai mikilai, qibands, Helei, Helei, lima sibakþani, þatei ist, Gup

32 Sôþlice ða hig út-fêrdon, ða gemétton hig ænne Cyrenisene man, cumende heom togênes, ðæs nama wæs Symon ; ðone hig nýddon, ðæt he bære hys rôde.

33 Ða comon hig on ða stôwe ðe is genemned Golgotha. ðæt is, Heafodþan- nan stôw,

34 And hig sealdon hym win drincan wið geallan gemenged ; and ða he hys onbyrigde, ða nolde he hyt drincan.

35 Sôþlice æfter ðam ðe hig hyne on rôde áhêngon, hig todaêldon hys reaf, and wurpon hlot ðær ofer, ðæt wære gefylled, ðæt ðe gecweden wæs þurh ðone witegan, and ðus cwæþ, Hig todaêldon heom mine reaf, and ofer mine reaf hig wurpon hlot.

36 And hig beheoldon hyne sittende ;

37 And hig ásetton ofer hys heafod hys gylt, ðus áwritenne, ÐIS IS SE HÆL- END, IUDEA CYNING.

38 Ða wæron áhangen mid hym twegen sceapan, án on ða swiðran healfe, and óðer on ða wynstran.

39 Witodlice ða weg-férendan hyne bysmeredon, and cwehton heora heafod,

40 And cwædon, Wá, ðæt ðes towyrpþ Godes templ, and on þrim dagum hyt eft getimbrap ; gehæł nú ðe sylfne ; gyf ðú sý Godes sunu, gá nyðer of ðære rôde.

41 Eac ðæra sacerda ealdras hyne bysmeredon, mid ðam bócerum and mid ðam ealdrum, and cwædon,

42 O'ðere he gehæłde, and hyne sylfne gehæłan ne mæg ; gyf he Israhela cyn- ing sý, gá nú nyðer of ðære rôde, and we gelyfþ hym ;

43 He gelyfþ on God, álýse he hyne nú, gyf he wylle ; witodlice he sæde, Godes sunu ic eom.

44 Gelice ða sceapan, ðe mid him á- hangene wæron, hyne hyspdon.

45 Witodlice fram ðære sixtan tíde wæron geworden þýstru ofer ealle eorþ- an, oð ða nigopan tid.

46 And ymbe ða nygopan tid clypode se Hælend micelre stefne, and ðus cwæþ, Heli, Heli, lema zabdani, ðæt is

32 Sothely thei goynge out, founden a man of Syrynen, cummyng fro a toun, Symont by name; thei constreyneden hym, that he shulde take his crosse.

33 And thei camen in to a place that is clepid Golgotha, that is, the place of Caluarie.

34 And thei zauen hym for to drinke wyne meyngid with galle; and whenne he had tastid, he wolde nat drinke.

35 Sothely after that thei hadden crucified hym, thei departiden his clothis, sendynge lot, that it shulde be fulfillid, that is seid by the prophete, seyinge, Thei departiden to hem my clothis, and on my cloth thei senten lot.

36 And thei sittynge kepten hym;

37 And thei puttiden on his heued the cause of hym wryten, This is Jhesus of Nazareth, kyng of Jewis.

38 Thanne two theeues ben crucified with him, oon on the riȝt half, and oon on the left half.

39 Forsothe men passynge forth blasfemyden hym, moouynge her heuedis,

40 And seyinge, Vath,[†] that distroyist the temple of God, and in the thridde day bildist it agein; saue thou thi self; ȝif thou art the sone of God, come down of the crosse.

41 Also and pryncis of prestis scornynge, with scribis and eldre men, seiden,

42 He made other men saaf, he may nat make hym self saaf; ȝif he is kyng of Yrael, come he nowe down fro the crosse, and we bileuen to hym;

43 He trustith in God, delyuere he hym nowe, ȝif he wole; forsothe he seide, For I am Goddis sone.

44 Forsothe and the theeuis, that weren crucified with hym, puttiden to hym with repreue the same thing.

45 Sothely fro the sixte hour derenessis ben maad on al the erthe, til to the nynthe hour.

46 And about the nynthe houre Jhesus criede with grete voice, seyinge, Hely, Hely, lamazabatany, that is, My God,

32 And as they cam out, they founde a man of Cyren, named Simon; him they compelled, to beare his crosse.

33 And cam vnto the place which is called Golgotha, that is to saye, a place of deed mens sculles.

34 And they gave him veneger to drynke myxte with gall; and when he had tasted there of, he wolde not drinke.

35 When they had crucified hym, they parted his garmentes, and did cast lottes, to fulfyll that was spoken by the prophet, They have parted my garmentes amonge them, and apou my vesture have cast lottes.

36 And they sate and watched hym there;

37 And they set vppe over his heed the cause of his deeth wryten, This is Jesus, the kyng of the Iewes.

38 And there were two theues crucified with hym, won on the right honde, and another on the lyfte honde.

39 They that passed by revyled hym, waggynge ther heeddes,

40 And sayinge, Thou, that destroyest the temple off God, and byldest it in thre dayes; save thy sylfe; if thou be the sonne of God, come doune from the crosse.

41 Lykwyse also the prelates mockynge hym, with the scribes and seniours, sayde,

42 He saved other, hym sylfe he can not save; yff he be the kyng off Israhell, let hym nowe come doune from the crosse, and we woll beleve hym;

43 He trusted in God, lett God delyver hym nowe, yf he will have hym; for he sayde, I am the sonne off God.

44 That same also the theues, which were crucified with hym, cast in his tethe.

45 From the sixte houre was ther dercknes over all the londe, vnto the nynth houre.

46 And about the nynth houre Jesus cryed with a loude voyce, sayinge, Eli, Eli, lama sabathani, that is to saye, My

meins, Gup meins, duwhe mis bilaist?

47 Īp sumai þize yainar standandane, gahausyandans, qepun, Þatei Helian wopeiþ sa.

48 Yah suns þragida ains us ĭm, yah nam swamm fullyands aketis, yah lag-yands ana raus, draggkida ĭna.

49 Īp þai anþarai qepun, Let; ei sai-wham qimaiu Helias, nasyan ĭna

50 Īp Īesus aftra hropyands stibnai mikilai, afailot ahman.

51 Yah þan faurhah alhs diskritnoda † ĭn twa, ĭupaþro und dalap. Yah airþa ĭnreiraida, yah stainos disskritnodedun;

52 Yah hlaiwasnos usluknodedun, yah managa leika þize ligandane weihaize, urrisun.

53 Yah usgaggandans us hlaiwasnom, afar urrist is ĭnatgaggandans ĭn þo weihon baurg, yah ataugidedun sik man-agaim.

54 Īp hundafþs yah þai miþ ĭmma witandans Īesua, gasaiwhandans þo reir-on, yah þo waurþanona, ohtedun ab-raba, qipandans, Bi sunyai Gups sunus ĭst sa.

55 Wesunuh þan yainar qinons manag-os fairraþro saiwhandeins, þozei laistid-edun afar Īesua fram Galeilaia, and-bahtyandeins imma.

56 ĭn þaimai was Marya so Magdalene, yah Marya so Īakobis, yah Īosez aipei, yah aipei suniwe Zaibaidaiiaus.

57 Īp þan seiþu warþ, qam manna gabigs af Areimapaia, þizuh namo Īosef, saei yah silba siponida Īesua.

58 Sah atgaggands du Peilatau, baþ þis leikis Īesus. Þanuh Peilatus uslaubida giban þata leik.

59 Yah nimands þata leik, Īosef biwand ĭta sabana hrainyamma,

60 Yah galagida ĭta ĭn niuyamma seinamma hlaiwa, þatei ushuloda ana staina; yah faurwalwyands staina mikil-amma daurons þis hlaiwiþ, galaip.

on Englise, Mīn God, mīn God, to hwi forlēte dū me?

47 Sōþlice sume ða ðe ðær stōdon, and ðis gehyrdon, cwædon, Nū he clypaþ Heliam.

48 Ðā hrædlice arn ān heora, and ge-nam āne spongean and fylde hig mid ecede, and āsette ān hreod ðær on, and sealde hym drincan.

49 Witodlice ða cðre cwædon, Læt; utoŋ geseon hwæder Helias cume, and wylle hyne ālysān.

50 Ðā clypode se Hælend eft micelre stefne, and æsende hys gāst.

51 And ðær rihte ðæs temples wah-ryft wearþ tosliten on twegen dælas, fram ufewardon oð nyðeward. And seo eorpe bifode, and stānas toburston;

52 And byrgena wurdon ge-openode, and manige hālige lichaman ðe ær slēpon, āryson.

53 And ðā hig út-eodon of ðam byrg-enum, æfter hys ærýste hig comon on ða hāligan ceastre, and æteowdon hig manegum.

54 Witodlice ðæs hundredes ealdor and ða ðe mid him wæron healdende ðone Hælend, ðā hig gesāwon ða eorþ-bifunge, and ða þing ðe ðær gewurdon, hig ondrédon heom þearle, and cwædon, Sōþlice Godes sunu wæs ðes.

55 Witodlice ðær wæron manega wíf feorran, ða ðe fyligdon ðam Hælende fram Galilea, him þénigende.

56 Betwuh ðam wæs seo Magdalenisce Maria, and Maria Iacobes móder, and Iosephes móder, and Zebedeis sunena móder.

57 Sōþlice ðā hyt æfen wæs, com sum welig man of Arimathia, ðæs nama wæs Iosep, se sylfa wæs ðæs Hælyndes leorning-cniht.

58 He genealæhte to Pilate, and bæd ðæs Hælendes lichaman. Ðā hét Pi-latus āgyfan him ðone lichaman.

59 And Iosep genam ðone lichaman, and bewand hyne mid clænre scýtan.

60 And lēde hyne on hys niwan byrg-ene, ða he āheow on stāne; and he toāwylte mycelne stān to hlide ðære byrgene, and fērde syððan.

my God, wherto[†] hast thou forsaken mee?

47 Sothly summon stondynge there, and heerynge, seiden, This clepith Hely.

48 And anon oon of hem rennyng, fillide a spounge taken with ayel,[†] and puttide to a reed, and ȝaue to hym for to drinke.

49 But other seiden, Suffre thou; see we wher Hely cumme, delyuerynge hym.

50 Forsothe Jhesus eftsones cryyng with grete voice, sente out the spirit.

51 And loo! the veile of the temple is kitt[†] in to two parties, fro the heigest til down. And the erthe is moued, and stoonys ben cleft;

52 And biriels ben openyd, and many bodies of seintes that slepten,[†] rysen aȝein.

53 And thei goyng out of her biriels, after his resurreccioun camen in to the holy citee, and apeeriden to manye.

54 Treuly centurio and thei that weren with hym kepinge Jhesu, the moouyng of the erthe seen, and thoo thingis that weren done, dredden greteli, seyinge, Verrely this was Goddis sone.

55 Forsothe there weren there many wymmen afer, that sueden Jhesu fro Galilee, mynstryng to hym.

56 Amonge whiche was Marie Mawdeleyne, and Marie of Jamys, and the modir of Joseph, and the modir of Zebedees sones.

57 Forsothe when the euenyng was maad, there came a riche man fro Armathia, Joseph by name, the whiche and he was disciple of Jhesu.

58 He wente to Pilate, and axide the body of Jhesu. Thanne Pilate commaundide the body to be ȝolden.

59 And the body taken, Joseph wlapide it in a clene sendel,[†]

60 And puttide it in his newe briel, that he hadde hewen in a stoon; and he walowid to a grete stoon at the dore of the briel, and wente away.

God, my God, why hast thou forsaken me?

47 Some of them that stode there, when they herde that, sayde, This man calleth for Helias.

48 And streyght way won off them ranne, and toke a sponge and filled it full of veneger, and put it on a rede, and gave hym to drynke.

49 Other sayde, Let be; let vs se whyther Helias wyll come, and delyver hym.

50 Jesus cryed agayne with a lowde voyce, and yelded vppe the goost.

51 And beholde! the vayle of the temple was rent in two parties, from the toppe to the bottom. And the erth did quake, and the stones did rent;

52 And graves did open, and the bodies off many saynetes which slept, arose.

53 And cam out off their graves after his resurreccion, and cam in to the holy cite, and appered vnto many.

54 When the pety captayne and they that were with hym watchinge Jesus, sawe the erth quake, and those thynges which hapened, they feared greatly, sayinge, Off a surete this was the sonne off God.

55 And many women were there beholdinge hym a farre off, which folowed Jesus from Galile, ministringe vnto hym.

56 Amonge the which was Mary Magdalen, and Mary the mother off James, and the mother of Ioses, and the mother off Zebedes chyldren.

57 When the even was come, there cam a ryche man off Aramathia, named Joseph, which same also was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be delivered.

59 And Joseph toke the body, and wrapped it in a clene lynnyn clooth,

60 And put it in his newe tombe, which he had hewen out even in the roke; and rolled a grete stone to the dore of the sepulchre, and departed.

61 Wasuh þan yainar Marya Magdalene yah so anþara Marya, sitandeins and-wairþis þamma hlaiwa.

62 Iftumin þan daga, saei ist afar par-askaiwein, gagemun auhumistans gud-yans yah Fareisaicis du Peilatau,

63 Qipandans, Frauya, gamundedum, þatei yains airzyands qap nauh libands, Afar þrins dagans urreisa.

64 Hait nu witan þamma hlaiwa und þana þridyan dag; ibai ufto qimandans þai siponyos is, binimaina imma, yah qipaina du managein, Urrais us dauþaim; yah ist so speidizei airziþa wairsizei þizai frumein.

65 Qap im Peilatus, Habaip wardyans, gaggiþ, witaiduh swaswe kumnuþ.

66 Iþ eis gaggandans, galukun þata hlaiw, faursiglyandans þana

61 Ðær wæs sôþlice seo Magdalenisce Maria and seo ôðer Maria, sittende æt ðære byrgene.

62 Witodlice ôðrum dæge, ðe wæs gearcung-dæg, comon togædere ðæra sacerda ealdras and ða Sundor-hálgan to Pilate,

63 And cwædon, Hláford, we gemunon, ðæt se swica sæde ðá he on life wæs, Æfter þrým dagon ic árise.

64 Hát nú healdan ða byrgene oð ðone þryddan dæg; ðe-læs hys leorning-enihtas cumon, and forstelon hyne, and seegcon ðam folce, ðæt he áryse of deaþe; ðonne byþ ðæt æftere gedwyld wyrse ðonne ðæt ærre.

65 Ðá cwæþ Pilatus, Ge habbaþ heord-rædenne; faraþ, and healdað swá swá ge witon.

66 Sôþlice hig fêrdon, and ymbe-trym-cdon ða byrgene, and inseglodon ðone stán, mid ðam weardum.

CHAP. XXVIII.[†] 1 Sôþlice ðam reste-dæges æfene, se ðe onlihte on ðam forman reste-dæge, com seo Magdalenisce Maria, and seo ôðer Maria, ðæt hig woldon geseon ða byrgene.

2 And ðær wearþ geworden micel eorþ-bifung; witodlice Drihtenes engel ástáh of heofonan, and genealæhte and awylte ðone stán, and sæt ðær on uppan.

3 Hys ansýn wæs swylce ligyt, and hys reaf swá hwite swá snáw;

4 Witodlice ða weardas wæron áfyrhte, and wæron gewordene swylce hig deade wæron.

5 Ðá andswarode se engel and sæde ðam wifon, Ne ondræde ge eow, ic wát witodlice ðæt ge séceap ðone Hælend, ðone ðe on rôde áhangen wæs;

6 Nys he hér, he árás, sôþlice swá swá he sæde; cumað, and geseoþ ða stówe, ðe se Hælend wæs on-áléd.

7 And faraþ hrædlice, and secgeað hys leorning-enihtum, ðæt he árás. And sôþlice he cymþ befóran eow on Galí-

61 Forsothe Marye Mawdeleyne and an othere Marye weren there, sittynge azeins the sepulcre.

62 Sothely on the tother day, that is after paske euenynge, the princis of prestis and Pharisees camen to gidere to Pilate,

63 Seiyng, Sire, we han mynde, for the ilke traitour[†] sayde 3it lyuynge, Aftir thre dayes I shal ryse a3en.

64 Therfore comaunde thou the sepulcre to be kept til in to the thridde day; lest perauenture his disciplis comen, and stelen him, and seyen to the peple, He is risun fro deeth; and the laste errour schal be worse than the formere.

65 Pilat seith to hem, 3e han the kepinge; go 3e, kepe 3e as 3e kunnen.

66 Forsoth thei goynge forth, kepten[†] the sepulcre, marking[†] the stoon, with keperis.

CHAP. XXVIII. 1 Forsothe in the euenyng of the saboth,[†] that schyneth in the firste day of the woke, Marie Mawdeleyn cam, and another Marie, for to se the sepulcre.

2 And lo! ther was maad a greet erth mouyng; forsoth the aungel of the Lord cam down fro heuene, and comynge to turnide away the stoon, and sat thereon.

3 Sothli his lokyng was as leyt, and his clothis as snow;

4 Forsothe for drede of him the keperis ben afferid, and thei ben maad as deede men.

5 Forsothe the aungel answeringe seide to the wymmen, Nyle 3e drede, for I woot that 3e seken Jhesu, that is crucified;

6 He is not here, sothli he roos, as he seide; come 3e, and seeth the place, where the Lord was putt.

7 And 3e goynge sone, seie to his disciplis and to Petre, for he hath risun. And lo! he schal go bifore 3ou in to

61 There was Mary Magdalene and the other Mary, sittinge over ayenste the sepulcre.

62 The nexte daye, that foloweth good frydaye, the hye prestes and Pharises got them selves to Pilate,

63 And sayde, Syr, we remember, that this deceyver sayde whyll he was yet alyve, After thre dayes Y wyll aryse agayne.

64 Commaunde therfore that the sepulcre be made sure vntyll the thyrde daye; lest paraventure his disciples come, and steale hym awaye, and saye vnto the people, He ys rysen from deeth; and then the laste erreure shalbe worsse then the first was.

65 Pilate sayde vnto them, Take watche men; go, and make ytt as sure as ye can.

66 They went, and made the sepulcre sure with watche men, and sealed the stone.

CHAP. XXVIII. 1 The saboth daye att even, which dauneth the morowe after the saboth, Mary Magdalene, and the other Mary cam, to se the sepulcre.

2 And beholde! there was a greate erth quake; for the angell of the Lorde descended from heven, and cam and rowlled backe the stone ffrom the dore, and sate apon it.

3 His countenaunce was lyke lyghtnyng, and his rayment whyte as snowe;

4 For feare of hym the kepers were astunnyed, and were as deed men.

5 The angell answered and sayde to the wemen, Feare ye not, I knowe wele ye seke Jesus, which was crucified;

6 He is not here, he is rysen, as he sayde; come, and se the place, where the Lorde was putt.

7 And goo quickly, and tell his disciples, that he is rysen from deeth. And beholde! he wyll go before you

leam ; ðær ge hyne geseoþ. Nū! ic seege eow.[†]

8 Ðá fêrdon hig hrædlice fram ðære byrgene, mid ege and mid myelum gefean, and urnon and cýddon hyt hys leorning-cnihtum.

9 And efne! ðá com se Hælend ongear hig, and cwæþ, Hāle wese ge. Hig genealæhton, and genāmon hys fēt, and to him ge-eadméddon.

10 Ðá cwæþ se Hælend to heom, Ne ondræde ge eow ; faraþ, and cýðaþ minum gebróðrum, ðæt hig faron on Galileam ; ðær hig geseoþ me.

11 Ðá ða hig fêrdon, ðá comon sume ða weardas on ða ceastre, and cýddon ðæra sacerda ealdrum ealle ða þing ðe ðær gewordene wæron.

12 Ðá gesamnodon ða ealdras hig, and worhton gemót, and scaldon ðam þegnum micel feoh,

13 And cwædon, Secgeaþ, ðæt hys leorning-cnihtas comon nihtes, and forstælon hyne, ðá we slépon.

14 And gyf se dēma ðis ge-ācsaþ, we læraþ hyne, and gedōþ eow sorhlease.

15 Ðá onfēngon hig ðæs feos, and dydon, eallswā hig gelærede wæron. And ðis word wæs gewidmærsod mid Iudeum, oð ðisne andweardan dæg.[†]

16 Ðá fêrdon ða endlufen leorning-cnihtas on ðone munt, ðær se Hælend beom dihte.

17 And hyne ðær gesāwon, and hig to him ge-eadméddon ; wītodlice sume hig tweonedon.

18 Ðá genealæhte se Hælend, and spræc to hym ðās þing, and ðus cwæþ, Me is geseald ælc anweald, on heofonan and on eorþan.

19 Faraþ wītodlice and læraþ ealle peoda, and fulligeaþ hig on naman Fæder, and Suna, and ðæs Hālgan Gāstes ;

20 And læraþ ðæt hig healdon ealle ða þing, ðe ic eow beoed ; and ic beo mid eow ealle dagas, oð worulde ge- endunge. Amen.

Galilee; there 3e schulen se him. Lo!
I haue before seid to 3ou.

8 And Marie Mawdeleyn, and another Marie wenten out soone fro the buryel, with drede and greet ioye, rennyng for to telle his disciplis.

9 And lo! Jhesus ran azens hem, seyinge, Heil 3e. Forsothe thei camen to, and heelden his feet, and worschipiden him.

10 Thanne Jhesus seith to hem, Nyle 3e drede; go 3e, telle 3e to my britheren, that thei go in to Galilee; there thei schulen se me.

11 The whiche whanne thei hadden gon, loo! summe of the keperis camen in to the cytee, and tolden to the princes of prestis alle thingis that weren don.

12 And thei gedrid to gidre with the eldere men, a counceil takun, 3aue to the knyztis plenteuous money,

13 Seynge, Seie 3e, for his disciplis camen by nizte, and han stolen him, vs slepinge.

14 And if this be herd of the pre-sedent,[†] we schulen conceile him, and make 3ou sikir.

15 And the money takun, thei diden, as thei weren tauzt. And this word is pupplissid at the Jewis, til in to this daye.

16 Forsothe enleuene disciplis wenten in to Galilee, in to an hil, where Jhesus hadde ordeyned to hem.

17 And thei seyng him, worschipiden; sothli summe of hem doutiden.

18 And Jhesus comynge to, spak to hem, seyinge, Al power is 3ouun to me, in heuene and in erthe.

19 Therefore 3e goynge teche alle folkis, cristenynge hem in the name of the Fadir, and of the Sone, and of the Hooly Gost;

20 Teching hem for to kepe alle thingis, what euere thingis I haue comaundid to 3ou; and lo! I am with 3ou in alle dayes, til the endyng of the world.

into Galile; there ye shall se hym. Lo!
I have tolde you.

8 And they departed quickly from the sepulchre, with feare and great joye, and did runne to bringe his disciples werdo.

9 And as they went to tell his disciples, beholde! Jesus mett them, sayinge, God spede you. They cam, and held hym by the fete, and worshipped hym.

10 Then sayde Jesus vnto them, Be not afrayde; go, and tell my brethren, that they goo into Galile; and there shall they se me.

11 When they were gone, beholde! some of the kepers cam in to the cite, and shewed vnto the prelattes all thinges whych had hapened.

12 And they gaddered them togedder with the seniours, and toke counsell, and gave large money vnto the souders,

13 Saynge, Saye, that his disciples cam be nyght, and stoole hym awaye, whyll ye slept.

14 And yf this come to the rulers eares, we wyll pease him, and make you safe.

15 And they toke the money, and did, as they were taught. And this saynge is noysed amonge the Jewes, vnto this daye.

16 Then the xi. disciples went there waye into Galile, in to a mountayne, where Jesus had appoynted them.

17 And when they sawe hym, they worshipped hym; but some of them douten.

18 Jesus came, and spake vnto them, saynge, All power ys geuen vnto me, in heven and in erth.

19 Goo therefore and teache all nacions, baptisynge them in the name of the Father, and the Sonne, and the Holy Gooost;

20 Teaching them to observe all thynges, whatsoever I commaunded you; and lo! I am with you all waye, even vntyll the ende off the worlde.

HÉR ONGINNEP

AIWAGGELYO

PAIRH

MARKU ANASTODEIP.

ÐÆT GÓDSPELL

AFTER

MARCUS GERECEDESSE.

CHAP. I. 1 Anastodeins aiwaggelyons Iesus Christaus, sunaus Guþ.

2 Swe gameliþ ist in Esaïin, praufetau, Sai! ik insandya aggilu meinana faura þus, saei gamanweiþ wig þeinana faura þus.

3 Stibna wopyandins in aupidai, Manweiþ wig Frauyins, raihtos waurkeiþ staigos Guþs unsaris.

4 Was Iohannes daupyands in aupidai, yah meryands daupein idreigos, du aflageinai frawaurhte.

5 Yah usiddyedun du imma all Iudaialand, yah Iairusaulwmeis; yah daupidai wesun allai in Iaurdane awhai fram imma, andhaitandans frawaurhtim seinaim.

6 Wasuþ-þan Iohannes gawasips taglam ulbandaus, yah gairda filleina bi hup seinana; yah matida þramsteins, yah miliþ haþiwisk,

7 Yah merida, qiþands, Qimip swinþoza mis sa afar mis, þizei ik ni im wairþs anahneiwards andbindan skaudaraip skohe is.

8 Appan ik daupya izwis in watin; iþ is daupeip izwis in Ahmin Weihamma.

9 Yah warþ in yainaim dagam, qam Iesus fram Nazaraip Galeilias, yah dauþis was fram Iohanne in Iaurdane.

10 Yah suns usgaggands us þamma watin, gasawh usluknandans himinans, yah Ahman swe ahak, atgaggandan ana in.

CHAP. I. 1 Hér ys gódspeles angyn Hælandes Cristes, Godes suna.

2 Swá áwriten is on ðæs witegan béc Isaïam, Nú! ic ásende minne engel beforan ðínre ansýne, se gecgearwaþ ðínne weg beforan ðé.

3 Clypigende stefen on ðam wéstene, Gecgearwiaþ Drihtnes weg, dóp rihte his síðas.

4 Iohannes wæs on wéstene fulligende, and bodiende dæd-bóte fulwiht, on synna forgyfenesse.

5 And to him férde eall Iudeisc rice, and ealle Hierosolima-ware; and wæron fram him gefullode on Iordanes flóde, hyra synna anddetende.

6 And Iohannes wæs gescrýd mid oluendes hærum, and fellen gyrdel wæs ymbe his lendenu; and gærstapan, and wudu hunig he æt,

7 And he bodode, and cwæþ, Strengra cymþ æfter me, ðæs ne eom ic wyrðe ðæt ic his sceona þwanga búgende uncnytte.

8 Ic fullige eow on wætere; he eow fullaþ on Hálgum Gáste.

9 And on ðam dagum, com se Hælend fram Nazareth Galilee, and wæs gefullod on Iordane fram Iohanne.

10 And sóna of ðam wætere, he gesealh opene heofonas, and Háligne Gást swá culfran ástigende, and on him wunigende.

HERE BYGYNNETH

THE GOSPEL

OF

MARK.

CHAP. I. 1 The bigynnyng of the gospel of Jhesu Crist, the sone of God.

2 As it is writun in Ysaie, the prophete, Lo ! I sende myn angel bfore thi face, that schal make thi weye redy bfore thee.

3 The voice of *oon* cryinge in desert, Make 3e redy the weye of the Lord, make 3e his pathis ryzful.

4 Jhon was in desert baptisyng, and preching the baptym of penauce, in to remiszioun of synnes.

5 And alle men of Jerusalem wenten out to him, and al the cuntre of Judee ; and weren baptisid of him in the flood of Jordan, knowleching her synnes.

6 And John was clothid with heeris of camelis, and a girdil of skyn abowte his leendis ; and he eet locustus, and hony of the wode,

7 And prechide, seyinge, A strengere than I schal come affir me, of whom I knelinge am not worthi for to vndo^t the thwong of his schoon.

8 I haue baptisid 3ou in water ; forsothe he shal baptise 3ou in the Holy Goost.

9 And it is don in thoo dayes, Jhesus came fro Nazareth of Galilee, and was baptisid of Joon in Jordan.

10 And anoon he stynging vp of the water, say3 heuenes openyd, and the Holy Goost cummyng down as a culure, and dwellyng in hym.

THE GOSPELL

OFF

S. MARKE.

CHAP. I. 1 The begynnyng off the gospell of Jesu Christ, the sonne off God.

2 As yt ys written in the prophettes, Beholde ! I sende my messenger before thy face, whych shall prepare thy waye before thee.

3 The voyce of won that cryeth in the wildernes, Prepare ye the waye off the Lorde, make his pathes streight.

4 Jhon did baptise in the wyldernes, and preache the baptim of repentaunce, for the remission of synnes.

5 And all the londe off Iewry, and they of Jerusalem went out vnto hym ; and were all baptised of hym in the ryver Jordan, knowledgyng theire synnes.

6 Jhon was clothed with cammylles heer, and wyth a gerdyll off a beestes skyn about hys loynes ; and he ate locustes, and wylde hony,

7 And preached, sayng, A stronger then I commeth after me, whos shue latchett I am not worthy to stoupe doune and vnlose.

8 I have baptised you with water ; but he shall baptise you with the Holy Goost.

9 And yt cam to passe in those dayes, that Jesus cam from Nazareth a cite of Galile, and was baptised of Jhon in Jordan.

10 And immediatly he cam out of the water, and sawe the heuens open, and the Holy Goost descendinge vppon hym lyke a dove.

11 Yah stibna qam us himinam, þu is sunus meins sa liuba, in þuzei waila galeikaida.

12 Yah suns sai Ahma ina ustaub in aupida.

13 Yah was in þizai aupidai dage fidwor tiguns, fraisans fram Satanin, yah was miþ diuzam, yah aggileis anbahtidun imma.

14 Ip afar þatei atgibans warp Iohan-nes, qam Iesus in Galeilaia, meryands aiwaggelyon þiudangardyos Gups,

15 Qipands, þatei usfullnoda þata mel, yah atnewhida sik þiudangardi Gups; idreigop, yah galaubeiþ in aiwaggelyon.

16 Yah wharbonds faur marein Galeilaia, gasawh Seimonu, yah Andraian broþar is, þis Seimonis, wairpandans nati in marein; wesun auk fiskyans.

17 Yah qap im Iesus, Hiryats afar mis; yah gatauya igqis wairþan nutans manne.

18 Yah suns afletandans þo natya seinu, laistidedun afar imma.

19 Yah yainþro inngaggands framis leitolata, gasawh Iakobu þana Zaibaidaiaus, yah Iohanne, broþar is, yah þans in skipa manwyandans natya.

20 Yah suns hailhait ins; yah afletandans attan seinana, Zaibaidaiu, in þamma skipa miþ asnyam, galipun afar imma.

21 Yah galipun in Kafarnaum, yah suns sabbato daga galeipands in swnagogen, laisida ins.

22 Yah usfilmaus waurþun ana þizai laiseinai is; unte was laisyands ins, swe waldufni habands, yah ni swaswe þai bokaryos.

23 Yah was in þizai swnagogen ize manna in unhrainyamma ahmin, yah afþropida,

24 Qipands, Fralet, wha uns yah þus, Iesu Nazorenai? qamt fragistyan uns? zann þuk whas þu is, sa weiha Gups.

25 Yah andbait ina Iesus, qipands, þahai, yah usgagg ut us þamma, ahma unhrainya.

11 And ða wæs stefn of heofenum geworden, Ðu eart min gelufoda sunu, on ðe ic gelicode.

12 And sóna Gást hine on wésten genýdde.

13 And he on wéstene wæs feowertig daga and feowertig nihta, and he wæs fram Satane gecostnod, and he mid wilddeorum wæs, and him englas þenodon.

14 Syððan Iohannes geseald wæs, com se Hælend on Galileam, Godes rices gódsPELL bodigende,

15 And ðus cweðende, Witodlice tid is gefýlled, and heofena rice genealæcþ; dōp dæd-bōte, and gelyfap ðam gódsPELLE.

16 And ða he ferde wið ða Galileiscan sæ, he geseah Simonem, and Andream, his brōðor, hyra nett on ða sæ lætende; sōplice hī wæron fisceras.

17 And ða cwæp se Hælend, Cumap æfter me; and ic dō inc ðæt gyt beoþ sáwla onfōnde.

18 And hī ða hrædlice him fyligdon, and forléton heora nett.

19 And ðanon hwon ágán, he geseah Iacobum Zebedei, and Iohannes his brōðor, and hī on heora scype heora nett logodon.

20 And he hī sóna clypode; and hī heora fæder, Zebedeo, on scipe forlétan mid hýrlingum,

21 And ferdon to Cafarnaum, and sóna reste-daguin he lærde hī, on gesamnunge ingangende.

22 And hī wundredon be his lāre; sōplice he wæs hī lærende, swā se ðe anweald hæfþ, næs swā bōceras.

23 And on heora gesamnunge wæs sum man on unclænum gāste, and he hrymde,

24 And cwæp, Ealá Nazarenisca Hælend, hwæt is us and ðe? com ðu us to forspillanne? ic wāt ðu eart Godes hālgā.

25 Ða cīdde se Hælend him, and cwæp, Adumba, and gā of ðisum men.

11 And a voys is maad fro heuenes,
Thou art my sone loued, in thee I haue
plesid.

12 And anon the Spirit puttide hym
in to desert.

13 And he was in desert fourty dayes
and fourty nyghtis, and was temptid of
Sathanas, and was with beestis, and
angelis mynystriden to hym.

14 Forsothe after that Joon was taken,
Jhesus came in to Galilee, prechinge
the gospel of the kyngdam of God,

15 And seiynge, For tyme is fulfillid,
and the kyngdam of God shal come
niz; forthinke 3ee,[†] and bileue 3ee to
the gospel.

16 And he passynge bisidis the see of
Galilee, say Symont, and Andrew, his
brother, sendynge nettis in to the see;
sothely thei weren fishers.

17 And Jhesus seide to hem, Come
3ee after me; I shal make 3ou to be
maad fishers of men.

18 And anoon the nettis forsaken, thei
sueden hym.

19 And he gon forth thennes a lital,
say James of Zebede, and Joon, his bro-
ther, and hem in the boot makynge
nettis.

20 And anoon he clepide hem; and
Zebede, her fadir, left in the boot with
hirid seruauntis, thei sueden hym.

21 And thei wenten forth in to Cafar-
naum, and anoon in the sabotis he gon
yn into the synagoge, tauzte hem.

22 And thei wondreden on his tech-
ynge; sothely he was techynge hem, as
hauynge power, and not as scribis.

23 And in the synagoge of hem was a
man in an vnclene spirit, and he criede,

24 Seynge, What to vs and to thee,
thou Jhesu of Nazareth? haste thou
cummen before the tyme for to destroye
vs? Y woot that thou art the holy of
God.

25 And Jhesus thretenyde to hym,
seynge, Wexe dowmb, and go out of
the man.

11 And there cam a voyce from heven,
Thou arte my dere sonne. in whom I
delite.

12 And immediatly the Sprete drave
hym into a wildernes.

13 And he was there in the wildernes
xl. dayes, and was tempted off Satan,
and was with wylde beestes, and the
angels ministred vnto hym.

14 After that Jhon was taken, Jesus
cam in to Galile, preachynge the gospell
off the kyngdom of God,

15 And saynge, The tyme ys ful come,
and the kyngdom of God is even att
honde; repent, and beleve the gospell.

16 As he walked by the see of Galile,
he sawe Simon, and Andrewe, his bro-
ther, castinge nettes in to the see; for
they were fysshers.

17 And Jesus sayde vnto them, Folowe
me; and I wyll make you to be fysshers
of men.

18 And they strayght waye forsoke
their nettes, and folowed him.

19 And when he had gone a lytell
further thens, he sawe James the sonne
off Zebede, and Jhon, his brother, even
as they were in the shippe dressynge
their nettes.

20 And anoon he called them; and
they leest their father, Zebede, in the
shippe with his heyred seruautes, and
went their waye after hym.

21 And they entred in to Capernaum,
and streight waye on the sabot dayes he
entred in to the sinagoge, and taught.

22 And they marvelled att hys learn-
ynge; for he taught them, as won whych
had power with him, and not as the
serybes did.

23 And there was in the sinagoge a
man vexed with an vnclene spirite, and
he cryed,

24 Saynge, Lett me a lone, what have
we to do with the, Jesus of Nazareth?
arte thou come to destroye vs? I knowe
what thou arte, thou arte that holy man
promysed of God.

25 And Jesus rebuked him, saynge,
Hoolde thy pace, and come out of the
man.

26 Yah tahida ina ahma sa unhrainya, yah hropyands stibnai mikilai, usiddya us imma.

27 Yah afslauþnodedun allai, silda-leikyandans, swaei sokidedun miþ sis misso, qipandans, Wha siyai pata? who so laiseino so niuyo? ei miþ waldusfnya yah almam þaim unhrainyam anabiud-
iþ, yah ufhausyand imma.

28 Usiddya þan meriþa is suns and allans bisitands Galeilaias.

29 Yah suns us pizai swnagogen us-gaggandans qemun in garda Seimonis yah Andraiins, miþ Iakobau yah Io-hannen.

30 Iþ swaiþbro Seimonis lag in brinnon; yah suns qeþun imma bi iya.

31 Yah duatgaggands, urraisida þo, undgreipands handu izos, yah aflailot þo so brinno suns, yah andbahtida im.

32 Andanahtya þan waurþanamma, þan gasaggq sauil, berun du imma allans þans ubil habandans, yah unhulþons habandans.

33 Yah so baurgs alla garunnana was at daura.

34 Yah gahailida managans ubil habandans missaleikaim sauhtim, yah unhulþons managos uswarp, yah ni frailailot rodyan þos unhulþons, unte kunpedun ina.

35 Yah air uhtwon usstandands, usid-dya, yah galaip ana auþyana stap, yah yainar bap.

36 Yah galaistans waurþun imma Sei-mon, yah þai miþ imma.

37 Yah biþitandans ina, qeþun du im-ma, Patei allai þuk sokyand.

38 Yah qap du im, Gaggam du þaim bisunyane haimom yah baurgin, ei yah yainar meryau, unte duþe qam.

39 Yah was meryands in swnagogim ize, and alla Galeilaian, yah unhulþons uswairpands.

40 Yah qam at imma þrutsfill habands, bidyands ina, yah kniwam knussyands,

26 And se unclæna gást hine slitende, and mycelre stefne clypigende, him of eode.

27 Ðá wundredon hi ealle, swá ðæt hi betwux him cwædon, Hwæt ys ðis? hwæt is ðeos niwe lár? ðæt he on anwealde unclænum gástum bebyt, and hi hýrsumiaþ him.

28 And sóna fërde his hlisa to Galilea rice.

29 Hrædlice of hyra gesamnunge hi comon on Simonis and Andreas hús, mid Iacobe and Iohanne.

30 Sôþlice ðá sæt Simonis sweger hriþigende; and hi him be hyre sædon.

31 And genealæcende, he hi up-áhóf, hyre handa gegripenre, and hrædlice se fefer hi forlét, and heo þenode him.

32 Sôþlice ðá hit wæs æfen geworden, ðá sunne to setle eode, hi brohton to him ealle ða unhálan, and ða ðe wóde wæron.

33 And eall seo burh-waru wæs gegaderod to ðære duran.

34 And he manega gehælde ðe mis-senlicum ádlum gedrêhte wæron, and manega deofol-seocnyssa he út-ádráf, and hi sprecan ne lét, forðam hi wiston ðæt he Crist wæs.

35 And swiðe ær árisende, he fërde on wêste stówe, and hine ðar gebæd.

36 And him fyligde Simon, and ða ðe mid him wæron.

37 And ðá hi hine gemétton, hi sædon him, Eall ðis folc ðe sêp.

38 Ðá cwæþ he, Fare we on gehende-túnas and ceastra, ðæt ic ðar bodige, witoðlice to ðam ic com.

39 And he wæs bodigende on heora gesamnungum, and ealre Galilea, and deofol-seocnessa út-ádrífende.[†]

40 And to him com sum hreofla, hine biddende, and gebígedum encowum, him

26 And the vncleue goost debrekynge hym, and crynge with grete vois, wente away fro hym.

27 And alle men wondriden, so that thei souzten togidre amonge hem, seyinge, What is this thinge? what is this newe techyng? for in power he commaundith to vncleue spiritis, and thei obeyen to hym.

28 And the tale[†] of hym wente forth anon in to al the cuntree of Galilee.

29 And anon thei goynge out of the synagoge camen in to the hous of Symont and Andrew, with James and Joon.

30 Sothely and the modir of Symontis wif sik in feueris restide;[†] and anon thei seien to hym of hir.

31 And he cummynge to, reride hir vp, the hond of hir taken, and anon the feure left hire, and she mynystride to hem.

32 Forsothe the euenynge maad, whenne the sone wente down, thei brouzten to hym alle hauynge yuel, and hauynge deuelis.

33 And al the cite was gaderid at the zate.

34 And he helide many that weren traueilide with dyuers soris, and he castide out many deuelis, and he suffride hem nat for to speke, for thei knewen hym.

35 And in the morewynge ful erly he rysynge, gon out, wente in to desert place, and preiede there.

36 And Symont suede hym, and thei that weren with hym.

37 And whanne thei hadden founden hym, thei seiden to hym, For alle men seeken thee.

38 And he seith to hem, Go we in to the nexte townes and citees, that and there I preche, for to this thing I came.

39 And he was prechyng in the synagogis of hem, and in alle Galilee, and castynge out fendis.

40 And a leprous man cam to hym, bisechyng hym, and, the knee folden,

26 And the vncleue spirite tare him, cryed out with a lowde voyce, and cam out of him.

27 And they were all amased, in so moche that they demaunded won off another a monge them selves, saying, What thinge ys thys? what newe doctrine is thys? for he commaundeth the foule spiritis with power, and they obeye him.

28 Anon his name spreed abroade throughout all the region borderynge on Galile.

29 And immediatly as sonne as they were come out of the sinagoge they entred in to the housse of Symon and Andrew, with James and Jhon.

30 Symones motherelawe lay sicke of a fiver; and anon they told hym of her.

31 And he cam, and toke her by the honde, and lifte her vppe, and the fiver forsoke her by and by, and she ministred vnto them.

32 And at even, when the sun was doune, they brought vnto him all that were diseased, and them that were possessed with devyls.

33 And all the cite gaddred togedder at the dore.

34 And he healed many that were sycke of dyvers diseases, and he cast out many devyls, and suffered not the devyls to speake, because they knewe him.

35 And in the moorninge very erly Jesus arose, and went out in to a solitary place, and there prayed.

36 And Simon and they that were with hym folowed after hym.

37 And when they had founde him, they sayde vnto him, All men seke for the.

38 And he sayd vnto them, Let vs go in to the next townes, that Y maye preache there also, for truly I cam out for that purpose.

39 And he preached in their synagogges, throughout all Galile, and cast devyls out.

40 And there cam a leper to him, besechinge him, and kneled doune vnto

yah qipands du imma þatei, Yabai wileis, magt mik gahrainyan.

41 Ip Iesus, infeinands, ufrakyands handu seinā, attaitok imma, yah qap imma, Wilyau, wairþ hrains.

42 Yah biþe qap þata Iesus, suns þata þrutsfill affaiþ af imma, yah hrains warþ.

43 Yah gawhotyands imma, suns us-sandida ina,

44 Yah qap du imma, Saiwh, ei mann-hun ni qipais waiht; ak gagg, þuk silban ataugyan gudyin, yah atbair fram gahrainainai þeinai þatei anabaup Moses, du weitwodipai im.

45 Ip is, usgaggands, dugann meryan filu, yah usqipān þata waurd, swaswe is yupan ni mahta andaugyo in baurg galeipan, ak uta ana aupaaim stadim was; yah iddyedun du imma allapro.

CHAP. II. 1 Yah galaip aftra in Kafarnaum, afar dagans. Yah gafrehun, þatei in garda ist,

2 Yah suns gagemun managai, swaswe yupan ni gamostedun, nih at daura. Yah rodida im waurd.

3 Yah qemun at imma uslipān bair-andans, hafanana fram fidworim,

4 Yah ni magandans newha qiman imma faura manageim, andhulidedun brot, þarei was Iesus; yah usgrabandans, insailidedun þata badi, yah fra-lailotun, ana þammei lag sa uslipa.

5 Gasaiwhands þan Iesus galaubeinize, qap du þamma uslipin, Barnilo, affet-anda þus frawaurhteis þeinōs.

6 Wesunuh þan sumai þize bokarye yainar sitandans, yah þagkyandans sis in hairtam seinaim,

7 Wha sa swa rodeiþ naiteinins? Whas

to cwæþ, Drihten, gif ðú wylt, ðú miht geclænsian me.

41 Sôþlice se Hælend him miltsoðe, and his hand aþenode, and hine æt-hrīn-ende, and ðus cwæþ, Ic wylle, beo ðú geclænsod.

42 And ðā he ðus cwæþ, sōna seo hreofnes him fram gewāt, and he wæs geclænsod.

43 And sōna he beað him,

44 And cwæþ, Wærna, ðæt ðú hit nān-un men ne secge; ac gā, and ætýw ðe ðara sacerda ealdre, and bring for ðinre clænsunga ðæt Moyses bebeað, him on gewitnesse.

45 And he, ðū útgaugende, ongan bodian, and wiðmærsian ða spræce, swi ðæt he ne mihte openlice on ða ceastre gān, ac beon úte on wéstum stówum; and hī æghwanon to him comon.

CHAP. II. 1 And eft æfter dagum, he eode into Cafarnaum. And hit wæs gelyfred, ðæt he wæs on huse,

2 And manega togædere comon, And he to heom spræc.

3 And hī comon āne laman to him berende, ðone feower men bæron.

4 And ðā hī ne mihton hine in-bringan for ðære mænigeo, hī openodon ðone bróf, ðar se Hælend wæs; and hī ðā in-āsendon ðæt bed, ðe se lama on-læg.

5 Sôþlice ðā se Hælend geseah heora geleafan, he cwæþ to ðam laman, Sunu, ðe synt ðine synna forgifene.

6 Ðar wæron sume of ðam bócerum sittende, and on heora heortan þencende,

7 Hwī spycþ ðes ðus? He dysegap;

seide, ȝif thou wolt, thou maist clense me.

41 Forsothe Jhesus, hauynge mercy on hym, streizt out his hond, and, touchynge hym, seith to hym, I wole, be thou maad clene.

42 And whanne he hadde seide, anon the lepre partide away fro hym, and he is clensid.

43 And he thretenyde to hym, and anon he putte hym out,

44 And seith to hym, Se thou, seie to no man; but go, shewe thee to the pryncis of prestis, and offre for thi clensynge tho thingis that Moyses badde, in to witnessynge to hem.

45 And he, gon out, biganne to preche, and diffame^t the word, so that now he myzte nat opynly go in to the citee, but be with out forth in deserte placis; and thei camen to gidre to hym on alle sydis.



CHAP. II. 1 And eft he entride in to Capharnaum, after eizte days. And it is herd, that he was in an hous,

2 And many camen togidre, so that it tok nat, nether at the zate. And he spae to hem a word.

3 And there camen to hym men bryngynge a man sike in palsie, the whiche was borun of foure.

4 And whanne thei myzte nat offre hym to hym for the campaye of peple, thei maden the roof nakid, wher he was; and makynge opyn, thei senten down the bedd, in whiche the sike man in palasie lay.

5 Sothely whanne Jhesus say the feith of hem, he seith vnto the sike man in palasie, Sone, thi synnes ben forzouen to thee.

6 Forsothe there weren summe of the scribis sittynge, and thenkynge in her hertis,

7 What spekith he thus? He blas-

him, and sayde vnto him, Yf thou wylt, thou arte able to make me clene.

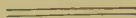
41 Jesus had compassion on him, and put forth his honde, touched him, and sayde vnto him, I will, be clene.

42 And as sone as he had spoken, immediatly the leprosy departed from him, and he was clensed.

43 And he charged hym, and sent him awaye forthwith,

44 And sayd vnto him, Se that thou tell no man; but gett the hence, and shewe thy sylfe to the preste, and offer for thy clensynge those thinges which Moses commaunded, for a testimoniall vnto them.

45 But he, as sone as he was departed, began to tell many thinges, and to publyshe the dede, in so moche that Jesus coulede no more openly entre in to the cite, but was out in desert places; and they cam to him from every quarter.



CHAP. II. 1 After a feawe dayes, he entred into Capernaum againe. And it was noysed, that he was in a housse,

2 And anon many gaddered togedder, in so moche that now there was no rounge to receave them, no nott in places about the dore. And he preached vnto them.

3 And there cam vnto hym, that brought wone sicke off the palsey, borne off fower men.

4 And be cause they coulede not com nye vnto hym for preace, they opened the rofe of the housse, where he was; and when they had broken yt open, they lett doune the beed, where in the sicke of the palsey ley.

5 When Jesus sawe their fayth, he sayde to the sicke of the palsey, Sonne, thy synnes are forgiven the.

6 There were certeyne of the scribes sittynge, and reasonynge in their hertes,

7 Howe doeth thys felowe blaspheme?

mag afletan frawaurhtins, niba ains Gup?

8 Yah suns ufkunnands Iesus almin seinamma, patei swa þai mitodedun sis, qap du im, Duwhe mitop þata in hairt-an izwaraim?

9 Whapar ist azetizo du qipan þamma uslipin, Afletanda þus frawaurhteis þeinos, þau qipan, Urreis, yah nim þata badi þeinata, yah gagg?

10 Appan ei witeip patei waldufni habaip sunus mans ana airpai afletan frawaurhtins, qap du þamma uslipin,

11 Þus qipa, urreis, nimuh þata badi þein, yah gagg du garda þeinamma.

12 Yah urrais suns, yah, ushafyands badi, usiddya faura andwairþya allaize, swaswe usgeisnodedun allai yah hauhidedun, mikilyandans Gup, qipandans, Patei aiw swa ni gasewhun.

13 Yah galaip aftra faur marein, yah all manageins iddyedun du imma; yah laisida ins.

14 Yah wharbonds, gasawh Laiwwi pana Alfaius sitandan at motai, yah qap du imma, Gagg afar mis. Yah usstandands iddya afar imma.

15 Yah warþ, biþe is anakumbida in garda is, yah managai motaryos yah frawaurhtai miþanakumbidedun Iesua yah siponyam is; wesun auk managai yah iddyedun afar imma.

16 Yah þai bokaryos yah Fareisaieis gasaiwhandans ina matyandan miþ þaim motaryam yah frawaurhtaim, qepun du þaim siponyam is, Wha ist patei miþ motaryam yah frawaurhtaim matyip yah drigkip?

17 Yah gahausyands Iesus, qap du im, Ni þaurhun swinþai lekeis, ak þai ubilaba habandans; ni qam lapon uswaurhtans, ak frawaurhtans.

18 Yah wesun siponyos Iohannis yah Fareisaieis fastandans; yah atiddyedun, yah qepun du imma, Duwhe siponyos Iohannes yah Fareisaieis fastand, ip þai þeinai siponyos ni fastand?

hwā mæg synna forgyfan, búton God āna?

8 Ðā se Hælend ðæt on his gāste oneneow, ðæt hi swā betwux him þoht-on, he cwæþ to him, Hwi þence ge ðas þing on eowrum heortum?

9 Hwæder is eðre to secgenne to ðam laman, Ðē synd ðine synna forgifene, hwæder ðe cwæðan, Áris, nim ðin bed, and gū?

10 Ðæt ge sôþlice witon ðæt mannes sunu hæfþ anweald on eorþan synna to forgyfanne, he cwæþ to ðam laman,

11 Ðē ic secge, áris, nim ðin bed, and gū to ðinum huse.

12 And he sôna árás, and, [underleat here,] befóran him eallum eode, swā ðæt ealle wundredon,
. and ðus cwædon, Næfre we ær ðyllic ne gesáwon.

13 Eft he út-eode to ðære sá, and eall seo mænigeo him to com; and he hi lærde.

14 And ðā he forþ-eode, he geseah Leuin Alphei sittende æt hys cêp-setle, and he cwæþ to him, Folga me. Ðā árás he and folgode him.

15 And hit gewearþ, ðā he sæt on his huse, ðæt manega mánfulle . . . sæton mid ðam Hælende and his leorning-cnihtum; sôþlice manega, ða ðe him fyligdon, wæron

16 Bóceras and Farisei, and cwædon, Witodlice he ytt mid mánfullum and synfullum, and hi cwædon to his leorning-cnihtum, Hwi ytt eower láreow and drineþ mid mánfullum and synfullum?

17 Ðā se Hælend ðis gehýrde, he sæde him, Ne beþurfon nā ða hālan læces, ac ða ðe untrume synt; ne com ic nā ðæt ic clypode rihtwise, ac synfulle.

18 And ðā wæron Iohannes leorning-cnihtas and Pharisei fæstende; and ðā comon hi, and sædon him, Hwi fæstap Iohannes leorning-cnihtas and Phariseorum, and ðine ne fæstap?

femeth; who may forȝeue synnes, no but God alone?

8 The whiche thing anon known by the Holy Goost, for thei thouȝten so with inne hem self, Jhesus seith to hem, What thenken ȝee these thingis in ȝoure hertis?

9 What is liȝtere for to seie to the sike man in palasie, Synnes ben forȝouen to thee, or for to seie, Ryse, take thi bed, and walke?

10 Sothely that ȝee wite that mannes sone hath powere in erthe to forȝeue synnes, he seith to the sike man in palasie,

11 I seie to thee, ryse vp, take thi bed, and go in to thin hous.

12 And anon he roos vp, and, the bed taken vp, he wente bifore alle men, so that alle men wondriden, and honouriden God, seyinge, For we sayen neuer so.

13 And he wente out eftsone to the see, and al the companye oi peple cam to hym; and he tauȝte hem.

14 And whenne he passide, he say Leui Alfey sittynge at the tolbothe, and he seith to hym, Sue *thou* me. And he rysynge suede hym.

15 And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete with Jhesu and his disciplis; sothely there weren manye that foleweden hym.

16 And scribis and Pharisees seeynge, for he eet with puplicanys and synful men, seiden to his disciplis, Whi ȝoure maister etith and drinkith with puplicanys and synners?

17 This thing herd, Jhesus seith to hem, Hoole men han no nede to a leche, but thei that han yuele; foraothe I cam not for to clepe iuste men, but synners.

18 And disciplis of Joon and the Pharisees weren fastynge; and thei camen, and seien to hym, Whi disciplis of Joon and of Pharisees fasten, but thi disciplis fasten nat?

Who can forȝeue synnes, but God only?

8 And immediatly when Jesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them, Why thynke ye soche thinges in youre hertes?

9 Whether ys it easier to saye to the sicke of the palsey, Thy synnes ar forȝeven the, or to saye, Aryse, take vppe thy beed, and walke?

10 That ye maye knowe that the sonne of man hath power in erth to forȝeue sinnes, he spake vnto the sicke of the palsey,

11 I saye vnto the, aryse, and take vp thy beed, and get the hens in to thyne awne housse.

12 And by and by he arose, toke vp hys beed, and went forth before them all, in so moche that they were all amased, and glorified God, sayinge, We never sawe it on thys fassion.

13 And he went out agayne vnto the see, and all the people resorted vnto hym; and he taught them.

14 And as Jesus passed by, he sawe Levy the sonne of Alphey sytt att the receypte of custome, and sayde vnto him, Folowe me. And he arose and folowed hym.

15 And yt cam to passe, as Jesus sate att meate in his housse, many publiquans and synners sate att meate also with Jesus and his disciples; for there were many that folowed him.

16 And when the scribis and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples, Howe is it that he eateth and drynketh with publicans and synners?

17 When Jesus had herde that, he sayd vnto them, The whole have no nede of the visicion, but the sicke; I cam to cal the sinners to repentaunce, and not the iuste.

18 And the disciples of Jhon and of the Pharises did faste; and they cam, and sayde vnto him, Why do the disciples of Jhon and off the Pharises faste, and thy disciples fast nott?

19 Yah qap ïm Æesus, Æbai magun sunyus brupfadi, und þatei miþ ïm ïst brupfaþs, fastan? Swa lagga wheila swe miþ s's haband brupfaþ, ni magun fastan.

20 Apþan atgaggand dagoþ, þan af-nimada af ïm sa brupfaþs, yah þan fast-and ïn yainamma daga.

21 Ni manna plat fanins niuyis siuiyþ ana snagan fairnyana, ibai afnimai fullon af þamma sa niuya þamma fairnyin, yah wairsiza gataura wairþiþ.

22 Ni manna giutip wein yuggata ïn balgins fairnyans, ibai aufto distairai wein þata niuyo þans balgins, yah wein usgutniþ, yah þai balgeis fraqistnand. Ak wein yuggata ïn balgins niuyans giutand.

23 Yah warþ, þairhgaggan ïmma sab-bato daga þairh atisk, yah dugunnun siponyos is skewyandans, raupyan ahsa.

24 Yah Farseiaeis qeþun du ïmma, Sai! wha tauyand siponyos þeinai sab-batim, þatei ni skuld ïst.

25 Yah is qap du ïm, Niu ussuggwup aiw wha gatawida Daweid, þan þaurfta, yah gredags was is, yah þai miþ ïmma?

26 Whaiwa galaip ïn gard Gups, uf Abiaþara, gudyin, yah hlaibans faur-lageinaiþ matida, þanzei ni skuld ïst matyan, niba ainaim gudyam, yah gaf yah þaim miþ sis wisandam.

27 Yah qap ïm, Sabbato ïn mans warþ gaskapans, ni manna ïn sabbato dagis;

28 Swaei frauja ïst sa sunus mans yah þamma sabbato.

19 Ða cwæþ se Hælend, Cwede ge sceolon ðæs brýdguman cnihtas fæstan, swá lange swá se brýdguma mid him is? Ne mágon hī fæstan, swá lange tīde swá hī ðone brýdguman mid him habbaþ.

20 Sôþlice ða dagas cumaþ, ðonne se brýdguma him biþ fram ácyrrred, and ðonne hī fæstaþ on ðam dagum.

21 Nán man ne siwaþ niwne scyp to ealdum reafe, elles he áfyrþ ðone niwan scyp of ðam ealdan reafe, and biþ máre slite.

22 And nán man ne dēþ niwe win on ealde bytta. elles ðæt win tobrycþ ða bytta, and ðæt win biþ ágoten, and ða bytta forwurdaþ. Ac niwe win sceal beon gedón on niwe bytta, ðonne beoþ butu gehealden.

23 Eft wæs geworden, ða he reste-dagum þurh æceras eode, his leorning-cnihtas ongunningon ða éar plucegean.

24 Ða cwædon Pharisei to him, Lóca nú! hwæt ðine leorning-cnihtas dōþ, ðæt him ályfed næs on reste-dagum.

25 Ða sæde he hym, Ne rædde ge næfre hwæt dyde Dauid,
. ða hine hingrode, and ða ðe mid him wæron?

26 Hú he in Godes huse eode, under Abiathar, ðara sacerda ealdre, and he æt ða offrung-hlāfas, ðe him ne ályfede næron to etanne, būton sacerdum ánum, and he sealde ðam ðe mid him wæron.

27 And he sæde him, Reste-dæg wæs geworht for ðam men, næs se man for ðam reste-dæge;

28 Witodlice drihten is mannes sunu eac swylce reste-dæges.

CHAP. III. 1 Yah galaip aftra ïn swuagogen, yah was yainar manna ga-þaursana habands handu.

2 Yah witaidedun ïmma, hailidediu sab-bato daga, ei wrohidedeina ïna.

CHAP. III. 1 And eft he eode on gesomnunge, and ðar wæs án man for-scruncene hand hæbbende.

2 And hī gýmdon, hwæder he on reste-dagum gehælde, ðæt hī hine gewrэгdon.

19 And Jhesus seith to hem, Whether the sonnys of weddyngis mown faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste.

20 Forsothe dayes shulen come, whenne the spouse shal be taken away from hem, and thanne thei shulen faste in thoo days.

21 No man seweth a pacche of rude^t clothe to an old clothe, ellis he takith away the newe supplement,^t and a more brekyngge is maad.

22 And no man sendith newe wyn in to oold botelis,^t ellis the wyn shal berste the wyn vesselis, and the wyn shal be held out, and the wyne vesselis shulen perishe. But newe wyn shal be sent in to newe wyn vesselis.

23 And it is don eftsoone, whanne the Lord walkide in the sabotis by the cornes, and his disciplis bigunnyn to passe forth, and plucke eris.

24 Sothly the Pharysees seiden, Loo! what don thi disciplis in sabotis, that is nat leueful.

25 And he seith to hem, Radde zee neuere what Dauyth dide, whanne he hadde neede, and he hungride, and thei that weren with hym?

26 Hou he wente in into the hous of God, vndir Abiathar, prince of prestis, and eete loouys of proposicioun, the whiche it was nat leeful to ete, no but to prestis alone, and he 3aue to hem that weren with hym.

27 And he seide to hem, The sabote is maad for man, and nat a man for the sabote;

28 And so mannys sone is lord also of the saboth.

19 And Jesus sayde vnto them, Can the chyl dren of a weddinge faste, whils the brydgrome is with them? As longe as they have the brydgrome with them, they cannot faste.

20 Butt the dayes wyll come, when the bryde grome shalbe taken from them, and then shall they faste in thoose dayes.

21 Also no man soweth a pece of newe cloth vnto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.

22 In lyke wyse no man poureth newe wyne in to olde vesselles, for yf he do the newe wyne breaketh the vesselles, and the wyne runneth out, and the vesselles are marde. Butt newe wyne must be poured in to newe vesselles.

23 And it chaused, that he went thorowe the corne feldes on the sabboth daye, and his disciples as they went on their waye, began to plucke the eares of corne.

24 And the Pharises sayde vnto him, Take hede! why do they on the sabboth daye, that which is vnlauffull.

25 And he sayde vnto them, Have ye never redde what David did, when he had nede, and was anhongred, bothe he and they that were with him?

26 Howe they went into the housse of God, in the dayes of Abiathar, the hye preste, and ate the halowed loves, which is not lauffull, but for the prestes only, to eate, and gave also to them which were with him.

27 And he sayde to them, The saboth daye was made for man, and nott man for the saboth daye;

28 Wherefore is the sonne of man lorde even of the saboth daye.

CHAP. III. 1 And he entride eftsoone in to the synagoge, and ther was a man hauynge a drye hond.

2 And thei aspiden hym, 3if he helide in sabotis, for to accuse hym.

CHAP. III. 1 And he entred agayne into the synagog, and there was a man which had a widdred honde.

2 And they watched him, to se yf he wolde heale him on the saboth daye, that they myght accuse hym.

3 Yah qap̃ du þamma mann þamma gapaursana habandin handu, Urreis in midumai.

4 Yah qap̃ du im, Skuīdu īst in sabatim piup̃ tauyan, aip̃pau unpiup̃ tauyan? saiwala nasyan, aip̃pau usqistyan? Īp̃ eis þabaidedun.

5 Yah ussaiwhands ins miþ moda, gaur̃s in dauþiþos hairtins īze, qap̃ du þamma mann, Ufrakei þo handu þeina. Yah ufrakida, yah gastop̃ aftra so handus is.

6 Yah gaggandans þan Fareisaieis sunsaiw, miþ þaim Herodianum, garuni gatawidedun bi ina, ei imma usgemeina.

7 Yah Īesus affaiþ miþ siponyam seinaim du marein; yah filu manageins us Galeilaia laistidedun afar imma yah us Īudaia,

8 Yah us Īairusaulwmim, yah us Īdumaia, yah hindana Īauridanaus, yah þai bi Twra yah Seidona, manageins filu, gahausyandans whan filu is tawida, qemun at imma.

9 Yah qap̃ þaim siponyam seinaim, ei skip habaiþ wesi at imma, in pizos manageins, ei ni þraiþeina ina;

10 Managans auk gahailida, swaswe drusun ana ina, ei imma attaitokeina. Yah swa managai sve habaidedun wundufnyos,

11 Yah almans unhrainyans, þaih þan ina gasewhun, drusun du imma, yah hropidedun, qipandans, Ðatei þu is suns Gups.

12 Yah filu andbait ins, ei ina ni gaswikunpidedeina.

13 Yah ustaig in fairguni, yah athaihait panzei wilda is; yah galipun du imma.

14 Yah gawaurhta, twalif du wisan miþ sis, yah ei insandidedi ins meryan.

15 Yah haban waldufni du hailyan sauhtins, yah uswairpan unbulþons.

16 Yah gasatida Seimona namo Pairus,

3 Ðá cwæþ he to ðam men ðe forseruncene hand hæfde, A'ris gemang him.

4 Ðá cwæþ he, A'lýfþ reste-dagum wel to dōnne, hwæder ðe yfele? sáwla gehælan, hwæder ðe forspillan? And hi sūwodon.

5 And hi besceawigende mid yrre, ofer hyra heortan blindnesse ge-unrēt, cwæþ to ðam men, Aþene ðīne hand. And he āpenede hi, ðā wearþ his hand gehæled sōna.

6 Ðá Pharisei mid Herodianiscum út-gangende, þeahtedon ongén hine, hū hi hine forðón miltan.

7 And ðá fērde se Hælend to ðære sǣ mid his leorning-cnihtum; and mycel menigeo him fyligde fram Galilea and Iudea,

8 And Hierusalem, and fram Idumea,† and begondan Iordane, and to him com mycel menegeo ymbe Tirum and Sidone, gehýrende ða þing ðe he worhte.

9 And he cwæþ to his cnihtum, ðæt hi him on scipe þenodon, for ðære menigum, ðæt hi hine ne ofþrungon;

10 Sóplice manega he gehælde, . . . swá ðæt hi æt-hrinon his. And swá fela swá untrumnessa,

11 And unclǣne gāstas hæfdon, ðá hi hine gesáwon, hi tofóran him ástrehton, and ðus cweðende, clypedon, Ðú eart Godes sunu.

12 And he him swýðe forbead, ðæt hi hine ne geswútelodon.

13 And on ānne munt he fērde, and to him geclypode ða ðe he wolde; and hi to him comon.

14 And he dyde, ðæt hi twelfe mid him wæron, and he hi ásende góðspell to bodigenne.

15 And he him anweald sealde untrumnessa to hælanne, and deofol-seocnessa út to ádrifanne.

16 And he nemde Simon Petrum,

3 And he seith to the man hauynge a drye hond, Ryse in to the mydil.

4 And he seith to hem, Is it leeuful to do wel in the sabothis, or yuele? for to make a soule saaf, whether to lese? And thei weren stille.

5 And he biholdynge hem aboute with wrathe, hauynge sorwe vpon the blyndnesse of her herte, seith to the man, Holde forth thin honde. And he helde forth, and the honde is restorid to hym.

6 Sothely Pharisees goynge out anoon, maden a counseil with Herodyans azeins hym, hou thei shulden lese hym.

7 Forsothe Jhesus with his disciplis wente to the see; and myche companye from Galilee and Judee suede hym,

8 And fro Jerusalem, and fro Ydume, and bizendis Jordan, and thei that aboute Tyre and Sydon, a grete multitude, heerynge the thingis that he dide, camen to hym.

9 And Jhesus seith to his disciplis, that the litil boot shulde serue hym, for the companye of peple, lest thei oppresiden hym;

10 Sothely he helide many, so that thei felden fast to hym, that thei shulden touche hym. Forsothe hou many euere hadden soris,[†]

11 And vnclene spiritis, whenne thei seien hym, felden down to hym, and crieden, seyinge, Thou art the sone of God.

12 And gretely he manasside hem, that thei shulden nat make hym opyn.[†]

13 And he styngie in to an hil, clepide to hym whom he wolde; and thei camen to hym.

14 And he made, that there weren twelue with hym, and that he shulde sende hem for to preche.

15 And he 3aue to hem power of heelynge sicknessis, and of castynge out fendis.

16 And to Symount he putte name Petre,

3 And he saide vnto the man whych had the widdred honde, Aryse and stonde in the middes.

4 And he sayd to them, Whether ys it lafull to do a good dede on the saboth daye, or an evyll? to save a mannes life, or to kyll? Butt they helde their peace.

5 And he loked rounde aboute on them angrely, mornynge on the blindnes of their herttes, and sayd to the man, Stretch forth thyne honde. And he stretched it forth, and the honde was restored even as whole as the other.

6 The Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym, that they myght destroye him.

7 And Jesus avoyded with his disciplis to the see; and a greate multitude folowed him from Galile and from Jewry,

8 And from Hierusalem, and from Idumea, and from beonde Jordane, and they that dwelled about Tyre and Sidon, a greate multitude, which when they hade herde what thynges he did, cam vnto him.

9 And he comaunded his disciplis, that a shippe shulde wayte on him, because off the people, leste they shulde throunge hym;

10 For he had healed many, in so moche that they preased apon him, for to touche him. As many as had plagis,

11 And when the vnclene sprites sawe him, they fell doune before him, and cryed, seyinge, Thou arte the sonne of God.

12 And he streyghtly charged them, that they shulde not vtter him.

13 And he went vppe into a mountayne, and called vnto him whom he wolde; and they cam vnto him.

14 And he ordeined the twelue, that they shulde be with him, and that he myght sende them to preche.

15 And that they might have power to heale syknesses, and to cast out devylles.

16 And he gave vnto Simon to name Peter,

17 Yah Īakobau þamma Zaibaidaias
yah Iohanne, broþr Īakobaus, yah gasat-
ida im namna Bauanairgais, þatei ist,
sunys þeiwhons ;

18 Yah Andraian yah Filippu, yah
Barþaulaumaiu yah Matþaiu, yah Þoman
yah Īakobu þana Alfaiaus, yah Þaddaiu
yah Seimona þana Kananeiten,

19 Yah Īudan Īskarioten, saei yah
galewida ina. Yah atiddyedun in gard,

20 Yah gaidþya sik managei, swaswe
ni mahtedun nih hlaif matyan.

21 Yah hausyandans fram imma bok-
aryos yah anþarai, usiddyedun gahaban
ina ; qepun auk, þatei usgaisips ist.

22 Yah bokaryos þai af Īairusaulwmai
qimandans, qepun, þatei Baiailzaibul
habaiþ, yah þatei in þamma reikistin
unhulþono uswairþiþ þaim unhulþom.

23 Yah athaitands ins in gayukom,
qap du im, Whaiwa mag Satanas Sat-
anan uswairþan ?

24 Yah yabai þiudangardi wipra sik
gadailyada, ni mag standan so þiudan-
gardi yaina.

25 Yah yabai gards wipra sik gadail-
yada, ni mag standan sa gards yains.

26 Yah yabai Satana usstop ana sik
silban, yah gadailþis warþ, ni mag gast-
andan, ak andi habaiþ.

27 Ni manna mag kasa swinþis, galeiþ-
ands in gard is, wilwan, niba faurþis
þana swinþan gabindiþ, yah þan þana
gard is diswilwai.

28 Amen qiþa izwis, þatei allata aflet-
ada þata frawaurhte sunum manne, yah
naiteinos, swa managos swaswe wayam-
eryand.

29 Apþan saei wayamereip Ahman
Weiþana, ni habaiþ fralet aiw, ak skula
ist aiweinaizos frawaurhtais.

30 Unte qepun, Ahman unhrainyana
habaiþ.

31 Yah gemun þan aipei is yah broþr-
yus is, yah uta standandona, insandi-
dedun du imma, haitandona ina.

32 Yah setun bi ina managei ; qepun

17 And Iacobum Zebedei and Iohan-
nem, his brōðor, and him naman onsette
Boanerges, ðæt is, þunres bearn ;

18 And Andrean and Philippum, and
Bartholomeum and Matheum, and Thom-
am and Iacobum Alphei, and Taddeum
and Simonem Chanaeum,

19 And Iudam Scarioth, se hine sealde.
.

20 And eft him to com swá micel men-
igu, ðæt hī næfdon hláf to etanne.

21 And ðá hī hine gehýrdon, hī ferdon
ðæt hī hyne nāmon ; and ðus cwædon,
Sōþlice he is on hāt-heortnesse gewend.

22 And ða bōceras ðe wendon fram
Hierusalem, cwædon, Sōþlice he hæfþ
Beelzebub, and on deofla ealdre he deofol-
seocnessa út-ádrifþ.

23 And he hī togædere geclypode, and
on bigspellum him to cwæþ, Hú mæg
Satanas Satanan út ádrifan ?

24 And gif his rice on him sylfum byþ
todæled, hú mæg hit standan ?

25 And gif ðæt hús ofer hit sylfe ys
todæled, hú mæg hit standan ?

26 And gif Satanas winþ ongén hine
sylfne, he biþ todæled, and he standan
ne mæg, ac hæfþ ende.

27 Ne mæg man ðone strangan his
æhta and his fatu bereafian, and on his
hús gán, búton man ðone strangan ærest
gebinde, and ðonne hys hús reafige.

28 Sōþlice ic eow secge, ðæt ealle sinna
synd manna bearnum forgyfene, and
bysmerunga, ðam ðe hī bysmeriaþ.

29 Sōþlice ic eow secge, se ðone Hál-
gan Gást bysmerað, se næfþ on écnysse
forgyfenesse, ac biþ éces gyltes scyldig.

30 Fordam ðe hī cwædon, He hæfþ
unclænne gást.

31 Ðá com to him his módor and his
gebrōðra, and ðar úte stódon, and to
him sendon, and to him clypedon.

32 And mycel menigu ymb hine sæt ;

17 And James of Zebede and Joon, the brother of James, and he putte to hem names Boonerges, that is, the sones of thondrynge;

18 And Andrew and Philip, and Bartholomewe and Mathew, and Thomas and James Alfey, and Thadee and Symount Cananee,

19 And Judas Scarioth, that bitraide hym. And thei comen to an hous,

20 And the cumpanye of peple came togidre eftsoone, so that thei miȝte not nether ete breed.

21 And whanne his *kynnesmen* hadden herdde, thei wenten out for to holde hym; sothely thei seiden, for he is turnyd in to wodenesse.

22 And the scribis that camen doun fro Jerusalem, seiden, For he hath Belsebub, and for in the prince of deuels he castith out fendis.

23 And, hem gadrid togidre, he seide to hem in parabis, Hou may Sathanas caste out Sathanas?

24 And if a rewme be departide in itself, the ilke rewme may not stonde.

25 And if an hous be disparpoilid on it self, tilke hous may not stonde.

26 And if Sathanas hath risen ageins hym self, he is disparpoilid, and he shal not mowe stonde, but hath an ende.

27 No man, gon in to a stronge mannes hous, may take away his vessels, no but he bynde firste the stronge man, and thanne he shal diuersly rauyshe his hous.

28 Trewly I seie to ȝou, for alle synnes and blasphemyes, by whiche thei han blasfemed, shulen be forȝouen to the sones of men.

29 Sothely he that shal blasfeme ageins the Holy Gost, shal not haue remissioun in to with outen eend, but he shal be gilti of euerlastynge trespas.

30 For thei seiden, He hath an unclene spirit.

31 And his modir and bretheren comen, and thei stondynge with oute forth, senten to hym, clepyng hym.

32 And a cumpany sat aboute hym;

17 And he called James the sonne of Zebede and Jhon, James brother, and gave them Bonarges to name, which is to saye, the sonnes of thounder;

18 And Andrewe and Philippe, and Bartlemewe and Mathewe, and Thomas and James the sonne of Alpey, and Taddeus and Symon of Cane,

19 And Judas Iscarioth, whiche same also betrayed hym. And they came vnto housse,

20 And the people assembled togedder agayne, so greatly that they had nott leesar somoche as to eate breed.

21 And when they that longed vnto hym herde off it, they went out to holde hym; for they sayde, he ys to fervent.

22 And the scribes which came from Jerusalem, sayde, He hath Beelzebub, and by the power off the chefe devyll casteth out devylles.

23 And he called them vnto hym, and in similitudes sayde vnto them, Howe can Satan drive out Satan?

24 And yf a realme be devided ageynste it silfe, that realme cannot endure.

25 And if a housse be devided agaynste it silfe, that housse cannot continue.

26 So yf Satan make insurreccion agaynste him silfe, and be devided, he can not continue, but hath an ende.

27 No man can entre into a stronge mans housse, and take awaye hys gooddes, excepte he fyrste bynde that stronge man, and then spoyle hys housse.

28 Verely I saye vnto you, that all synnes shalbe forgiven vnto mens chyl-dren, and blasphemie, where with they blaspheme.

29 But he that blasphemeth the Holy Goost, shall never have forgevenes, but is in daunger of eternall dampnacion.

30 For they sayde, He had an vnclene sprete,

31 And there cam his mother and his brithren, and stode with oute, and sent vnto him, and called hym.

32 And the people sate aboute hym;

þan du ïmma, Sai! aipei þeina, yah broþrys þeinai yah swistryus þeinos uta sokyand þuk.

33 Yah andhof ïm qipands, Who ïst so aipei meina aipþau þai broþrys meinai?

34 Yah bisaiwhands bisunyane, þans bi sik sitandans, qap, Sai! aipei meina yah þai broþrys meinai.

35 Saei allis waurkeip wilyan Guþs, sa yah broþar ðeins, yah swistar, yah aipei ïst.

CHAP. IV. 1 Yah aftra ïesus dugann ïaisyan at marein; yah galesun sik du ïmma manageins filu, swaswe ïna galeipandan in skip, gasitan in marein, yah alla so managei wipra marein, ana stapa was.

2 Yah laisida ïns in gayukom manag. Yah qap ïm in laiseinai seinai,

3 Hauseip. Sai! urrann sa saians du saian fraiwa seinamma.

4 Yah warþ miþþanei saiso, sum raihtis gadraus faur wig, yah qemun fuglos, yah fretun þata.

5 Anþarup-þan gadraus ana stainahamma, þarei ni habaida airþa managa; yah suns urrann, in pizei ni habaida diupaizos airþos.

6 At sunnin þan urrinnandin, ufbrann, yah unte ni habaida waurtins, gaþaursnoda.

7 Yah sum gadraus in þaurnuns, yah ufurstigun þai þaurnyus, yah afwhapidedun þata, yah akran ni gaf.

8 Yah sum gadraus in airþa goda, yah gaf akran, urrinnando, yah wahsyando; yah bar ain .I. yah ain .y. yah ain .r.

9 Yah qap, Saei habai ausona hausyandona, gahausyai.

10 Ìþ biþe warþ sundro, frehun ïna þai bi ïna miþ þaim twalibim pizos gayukons.

and to him cwædon, Hér is ðin mōdor, and ðine gebrōðra ute and sēcaþ ðē.

33 He ðā him andswarode and cwæþ, Hwylc is min mōdor and mine gebrōðru?

34 And he cwæþ, ða behealdende, ðe him ābūton sæton, Hér is min mōdor and mine gebrōðru.

35 Sōþlice se ðe dēp Godes willan, se is min mōdor, and min brōðor, and swustor.

CHAP. IV. 1 And eft he ongan hī æt ðære sǣ lǣran; and him wæs mycel menegu to gegaderod, swā ðæt he on scip eode, and on ðære sǣ wæs, and eall seo menegu ymbe ða sǣ wæs, on lande.

2 And he hī fela on bigspellum lārde. And him to cwæþ on hys lāre,

3 Gehýraþ.† U't eode se sǣdere his sǣd to sǣwenne.

4 And ðā he sēw, sum feoll wið ðone weg, and fugelas comon, and hit fræton.

5 Sum feoll ofer stán-scyligeas, ðar hit næfde mycele eorþan; and sōna up-eode, forðam ðe hit næfde eorþan picnesse.

6 Ðā hit up-eode, seo sunne hit forswælde, and hit forscranc, forðam hit wyrtruman næfde.

7 And sum feoll on þornas, ðā stigon ða þornas, and forþrysmodon ðæt, and hit wæstm ne bær.

8 And sum feoll on gód land, and hit sealde, uppstigende, and wexende, wæstm; and ān brohte þritig-fealdne, sum syxtig-fealdne, sum hund-fealdne.

9 And he cwæþ, Gehýre, se ðe earan hæbbe to gehýranne.

10 And ðā he āna wæs, hine āxodon ðæt bigspell ða twelfe ðe mid him wæron.

and thei seien to hym, Lo! thi modir,
and thei bretheren with outen forth
seken thee.

33 And he answeyng to hem seith,
Who is my modir and my bretheren?

34 And biholdynge hem aboute, that
saten in the cumpas of hym, he seith,
Lo! my modir and my bretheren.

35 Forsoth who that doth the will of
God, he is my brother, and my sister,
and modir.

CHAP. IV. 1 And eft Jhesus bigan
for to teche at the see; and myche
cumpany of peple is gedrid to hym, so
that he styng in to a boot, sat in the
see, and al the cumpany of peple was
aboute the see, on the lond.

2 And he tauzte hem in parablis many
thingis. And he seide to hem in his
techyng,

3 Heere see. Loo! a man sowynge
goth out for to sowe.

4 And the while he sowith, an other
seed felde aboute the wey, and briddis
of heuene^t camen, and eeten it.

5 Forsothe an other felde doun on
stony placis, wher it had nat myche
erthe; and anoon it sprong vp, for it
hadde nat depnesse of erthe.

6 And whenne the sunne rose vp, it
welwide for heete, and it dried vp, for
it hadde not roote.

7 And an other felde doun into thornes,
and thornes stieden vp, and strangliden
it, and it 3aue not fruyt.

8 And an other felde doun in to good
lond, and 3aue fruyt, styng vp, and
wexinge; and oon brouzte thritty fold,
and oon sixtyfold, and oon an hundrid-
fold.

9 And he seide, He that hath eris of
heeryng, heere.

10 And whenne he was singuler,^t the
twelue that weren with hym axiden hym
for to expowne the parable.

and sayde vnto hym, Beholde! thy
mother, and thy brethren seke for the
with out.

33 And he answered them saynge,
Who ys my mother and my brethren?

34 And he loked rounde about on his
disciples, which sate in compasse about
hym, and sayde, Beholde! my mother
and my brethren.

35 For who soever doeth the will off
God, he is my brother, my syster, and
mother.

CHAP. IV. 1 And he began agayne
to teache then by the see syde; and
there gadered to gedder vnto hym moche
people, so greatly that he entred in to
a shippe, and sate in the see, and all
the people was by the see syde, on the
shoore.

2 And he taught them many thynges
in similitudes. And sayde vnto them
in his doctrine,

3 Herken to. Beholde! the sower
went forth to sowe.

4 And it fortun-ed as he sowed, that
some fell by the waye syde, and the
fowles off the ayre cam, and devoured
it vppe.

5 Some fell on a stouy grounde, where
it had not moche erth; and by and by
sprange vppe, because it had not deepth
of erth.

6 And as sone as the sun was vppe, it
caught heet, and because it had nott
rotyng, it wyddred awaye.

7 And some fell amonge the thornes,
and the thornes grewe vppe, and choked
it, so that it gave no frute.

8 And some fell apon good grounde,
and did yelde frute, that spronge, and
grewe; and brought furthe some thirty
folde, some fourty folde, and some an
hundred folde.

9 And he sayde vnto them, He that
hath eares to heare, lett hym heare.

10 When he was alone, they that were
about hym with the twelve axed hym
of the similitude.

11 Yah qap ïm, Īzwis atgiban ĭst kun-
nan runa þiudangardyos Gups. Īþ yain-
aim þaim uta, ĩn gayukon allata wairþip,

12 Ei saiwhandans saiwhaina, yah ni
gaumyaina, yah hausyandans hausyaina,
yah ni fraþyaina; nibai whan gawand-
yaina sik, yah afletaĩndau ĩm frawaurlit-
eis.

13 Yah qap du ĩm, Ni witup þo ga-
yukon? yah whaiwa allos þos gayukons
kunneip?

14 Sa saiyands, waurd saiyip.

15 Appan þai wipra wig sind, þarei
saiaða pata waurd; yah þan gahausyand
unkaryans, suns qimip Satanas, yah us-
nimip waurd pata ĩnsaiano ĩn hairtam
ize.

16 Yah sind samaleiko þai ana stain-
ahamma saianans, þaiei þan hausyand
þata waurd, suns mip fahedai nimand
ĭta;

17 Yah ni haband waurtins ĩn sis, ak
wheilawhairbai sind; þaþroh biþe qimip
aglo, aipþau wrakya ĩn þis waurdis, suns
gamarzyanda.

18 Yah þai sind þai ĩn þaurnuns saian-
ans; þai waurd hausyandans,

19 Yah saurgos pizos libainais, yah
afmarzeins gabeins, yah þai bi pata anþar
lustyus ĩnnatgaggandans, afwhapyand
þata waurd, yah akranalaus wairþip.

20 Yah þai sind þai ana airpai þizai
godon saianans, þaiei hausyand pata
waurd, yah andnimand, yah akran bair-
and, ain .l. yah ain .y. yah ain .r.

21 Yah qap du ĩm, Ībai lukarn qimip,
duþe ei uf melan satyaidau, aipþau un-
dar ligr? niu ei ana lukarnastapan sat-
yaidau?

22 Nih allis ĭst wha fulginis, þatei ni
gabairhtyaidau; nih warþ analaugn, ak
ei swikunþ wairþai.

11 And he sæde him, Eow is geseald
to witanne Godes rices gerinu. Ðam ðe
ūte synd, ealle þing on bigspellum ge-
wurdap.

12 Ðæt hī geseonde geseon, and nā ne
geseon, and gehýrende gehýron, and ne
ongyton; ðe-læs hī hwænne sýn ge-
cyrede, and him siu hyra synna for-
gyfene.

13 Ðā sāde he him, Ge nyton ðis
bigspell? and hū māge ge ealle bigspell
witan?

14 Se ðe sǣwþ, word he sǣwþ.

15 Sōþlice ða synd wið ðone weg, ðar
ðæt word is gesāwen; and ðonne hī hit
gehýraþ, sōna cymþ Satanas, and āfyrþ
ðæt word ðe on heora heortan āsāwen
ys.

16 And ða synd gelice ðe synd ofer ða
stān-scylian gesāwen, sōna ðænne hī
ðæt word gehýraþ, and ðæt mid blisse
onfōþ;

17 And hī nabbaþ wyrtruman on him,
ac beoþ unstaðolfaeste; and syððan
upecymþ deofles costnung, and his ehtnys
for ðam worde,

18 Hī synd on þornum gesāwen ðæt
synd; ða ðe ðæt word gehýraþ,

19 And of yrmþe, and swīcðome
worold-welena, and óðra gewilnunga,
ðæt word of-þrysmiaþ, and synd būton
wæstmne gewordene.

20 And ða ðe gesāwene synd ofer ðæt
gode land, ða synd ðe ðæt word ge-
hýraþ, and onfōþ, and wæstum bringaþ,
sum þritig-fealdne, sum syxtig-fealdne,
and sum hund-fealdne.

21 He sæde him, Cwyst ðū cymþ ðæt
leoht-fæt, ðæt hit beo under bydene
āset, oððe under bedde? wite geare, ðæt
hit sý ofer candel-stæf āset?

22 Sōþlice nis nān þing behýdd, ðe ne
sý geswutelod; ne nis digle geworden,
ac ðæt hit openlice cume.

11 And he seide to hem, To ȝou it is ȝouen for to knowe the myserie^t of the kyngdam of God. Sothely to hem that ben with oute forth, alle thingis ben maad in parabis,

12 That thei seynge se, and se nat, and thei heerynge heere, and vnderstonde not; that sum tyme thei be conuertid, and synnes be forȝouen to hem.

13 And he seith to hem, Witen not ȝee this parable? and howe ȝee shulden knowe alle parabis?

14 He that sowith, sowith a word.

15 These sothly ben that aboute the weye, where the word is sowun; and whenne thei han herd, anon cometh Sathanas, and takith away the word that is sowun in her hertis.

16 And also these ben that ben sowun on a stoon, the whiche whanne thei han herd the word, anon taken it with ioie;

17 And thei han nat roote in hem silf, but thei ben temporal;^t afterward tribulacioun sprongen vp, and persecucioun for the word, anon thei ben selaundrid.

18 And there ben other that ben sowun in thornis; these it ben, that heeren the word,

19 And myseiste of the world, and disseit of richessis, and other charge of coueitise entrynge yune, strangulen the word, and it is maad with outen fruyt.

20 And these it ben that ben sowun on good lond, the whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon sixti fold, and oon an hundred.

21 And he seide to hem, Wher a lanterne come, that it be put vnder a bushel? wher not, that it be put vpon a candil stike?

22 Forsothe ther is no thing hid, that shal not be maad opyn; nether any thing is prey, the whiche shal not come in to apert.

11 And he saide vnto them, To you it is geuen to knowe the mistery of the kyngdom of God. But vnto them that are with out, shall all thinges be done in similitudes,

12 That when they se they shall se, and not discernen, and when they heere they shall heere, and not vnderstonde; leste at any tyme they shulde tourne, and their synnes shulde be forȝeven them.

13 And he sayde vnto them, Perceave ye not this similitude? and howe ye shall knowe all similitudes?

14 The sower soweth the worde.

15 These be they whiche are by the wayes syde, where the worde is sowen; to whom as sone as they have herde itt, commeth the devyll, and takith awaye the worde that was sowen in their hertes.

16 And these also are they that are sowen on the stony ground, which when they have herde the worde, att once they receave it with ioie;

17 Yett have no rote in themselves, and so endure but for a season; afterwarde as sone as eny trouble or persecucion ariseth, for the wordes sake, anon they fall.

18 And these are they that are sowen amonge the thornes; which heere the worde of God,

19 And the care of this worlde, and the disseytfulnes of ryches, and the lustes of other thynges entre in, and choocke the worde, and it is made vnfrutfull.

20 And these are they that are sowen in good ground, which heere the worde, and receave it, and brynge forth frute, some thirty folde, some sixty folde, some an hundred folde.

21 And he sayde vnto them, Is the candle lighted, to be put vnder a busshell, or vnder the borde? ys it not therfore lighted, that it shulde be put on a candelsticke?

22 For there is no thinge so prey, that shall nott be opened; nether so secret, butt that it shall come abroad.

23 Yabai whas habai ausona hausyand-
ona, gahausyai.

24 Yah qap̃ du im̃, Saiwhip̃ wha haus-
eip̃. Iñ pizaiei mitap̃ mitip̃, mitada
izwis, yah biaukada izwis þaim galaub-
yandam.

25 Unte piswhammeh saei habaip̃, gib-
ada imma, yah saei ni habaip̃, yah þatei
habaip̃, afnimada imma.

26 Yah qap̃, Swa ist þiudangardi Guþs,
swaswe yabai manna wairip̃ fraiwa ana
airþa,

27 Yah slepiþ, yah urreisip̃ naht yah
daga, yah þata fraiw̃ keinip̃, yah liudiþ,
swe ni wait is.

28 Silbo auk airþa akran bairip̃, frum-
ist gras, þaproh ahs, þaproh fulleip̃ kaur-
is in þamma ahsa.

29 Ðanuh bipe atgibada akran, suns
insandeip̃ gilþa, unte atist asans.

30 Yah qap̃, Whe galeikom þiudan-
gardya Guþs? aip̃þau iñ whileikai ga-
yukon gabairam þo?

31 Swe kaurno sinapis, þatei þan saiada
ana airþa, minnist allaize fraiwe ist þize
ana airþai;

32 Yah þan saiada, urrinnip̃, yah wairip̃-
ip̃ allaize grase maist; yah gatauyip̃
astans mikilans, swaswe magun uf skad-
au is fuglos himinis gabauan.

33 Yah swaleikaim managaim ga-
yukom rodida du im̃ þata waurd, swa-
swe mahtedun hausyon;

34 Ip̃ inuh gayukon ni rodida im̃. Ip̃
sundro siponyam seinaim andband al-
lata.

35 Yah qap̃ du im̃, iñ yainamma daga,
at andanahtya þan waurþanamma, Us-
leipam yainis stadis.

36 Yah afletandans þo managein, and-
nemun ina, swe was iñ skipa; yah þan
anþara skipa wesun miþ imma.

37 Yah warp̃ skura windis mikila, yah
wegos waltidedun iñ skip, swaswe ita
yupan gafullnoda.

23 Gehýre, gif hwá earan hæbbe to
gehýranne.

24 And he cwæp̃ to him, Warniaþ
hwæt ge gehýron. And on ðam gemete
ðe ge metap̃, eow biþ gemeten, and eow
biþ ge-iet.

25 Ðam biþ geseald ðe hæfþ, and ðam
ðe næfþ, eac ðæt he hæfþ, him biþ
æt-broden.

26 And he cwæp̃, Godes rice ys, swylce
man wurpe gód sæd on his land, and
sawe,

27 And árise dages and nihtes, and
ðæt sæd grówe, and wexe, ðonne he nát.

28 Sóplice sylf-willes seo eorpe wæstm
beraþ, ærest gærs, syððan ear, syððan
fulne hwæte on ðam eare.

29 And ðonne se wæstm hine forþ-
bringþ, sćna he sent his sicol, forðam
ðæt rip̃ æt is.

30 And eft he cwæp̃, For hwam ge-
anlicie we heofena rice? oððe hwylcum
bigspelle wiðmete we hit?

31 Swá swá senepes sæd, ðonne hit
biþ on eorþan gesáwen, hit is ealra sǣda
læst ðe on eorþan synd;

32 And ðonne hyt ásáwen biþ, hit
ástihþ, and biþ ealra wyrta mæst; and
hæfþ swá mycele bogas, ðæt heofenes
fugelas eardian mágon under his sceade.

33 And manegum swylcum bigspellum
he spræc to him, ðæt hī miltan ge-
hýran;

34 Ne spæc he nā bútan bigspelle.
Eall he his leorning-cnihtum ásundron
rehte.

35 And sǣde him, ðonne æfen biþ,
Uton faran ágén.

36 And ða meniga forlætende, hī on-
fengon hine, swá he on scipe wæs; and
óðre scipu wæron mid him.

37 And ðā wæs mycel ýst windes
geworden, and ýþa he áwearp on ðæt
scyp, ðæt hit gefýlled wæs.

23 If ony man haue eeris of heryng, heere he.

24 And he seide to hem, Se 3ee what 3ee heeren. In what mesure 3ee meten, it shal be meten to 3ou, and be kast to 3ou.

25 Sothely it shal be 3ouen to hym that hath, and it shal be taken away from hym that hath not, also that that he hath.

26 And he seide, So the kyngdom of God is, as if a man caste seed in to the erthe,

27 And it slepe, and ryse vp in ni3t and day, and brynge forth seed, and wexe faste, the while he wote not.

28 Forsothe the erthe by his owne worchyng makith fruyt, first an erbe,[†] afterward an eere, afterward ful fruyt in the ere.

29 And whanne of it silf it hath brouzt forth fruyt, anon he sendith a sikil,[†] for rype corn cometh.

30 And he seide, To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisoun it?

31 As a corn of seneueye, the which whann it is sowun in the erthe, is lesse than alle seedis that ben in erthe;

32 And whanne it is bredd,[†] it sty3eth vp in to a tree, and is maad more than alle wortis;[†] and it shal make grete braunchis, so that briddis of heuene mowe dwelle vndir the shadewe ther of.

33 And in many siche parablis he spac to hem a word, as thei mi3ten heer;

34 Sothely he spak not to hem with outen parable. Forsothe he expounyde to his discipulis alle thingis on sidis hond.[†]

35 And he seith to hem, in that day, whenne eueyng was maad, Passe we a3einward.

36 And thei leeyunge the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym.

37 And a greet storme of wynd is maad, and sente wawis in to the boot, so that the boot was ful.

23 Yf eny man have eares to heare, lett him heare.

24 And he sayd vnto them, Take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne.

25 And vnto you that have shall more be geuen, for vnto hym that hath shall it be geuen, and from hym that hath nott, shall be taken awaye, even that he hath.

26 And he sayd, So is the kyngdom of God, even as yf a man shulde sowe seede in the grounde,

27 And shuld slepe, and rise vp night and daye, and the seede shulde springe, and growe vppe, whyll he is not ware.

28 For the erth bryngeth forth the frute off her silfe, first the blad, then the eares, after that full corne in the eares.

29 As sone as the frute is brought forth, anon he throusteth in the sykell, be cause that heruest is come.

30 And he sayde, Where vnto shall we lyken the kyngdom off God? or with what compareson shall we compare it?

31 It is lyke a grayne off mustardseed, which when it is sowen in the erth, is the leest of all seedes that be in the erth;

32 And after that it is sowen, it groweth vppe, and is greatest of all yerbes; and bereth grete braunches, so that the fowles off the ayre maye dwell vnder the shadowe of it.

33 And with many soche similitudes he preached the worde vnto them, after as they myght heare it;

34 And with out similitude spake he nothinge vnto them. But when they were a parte he expounded all thinges to his disciples.

35 And the same daye, when even was come, he sayde vnto them, Lett vs passe over into the other syde.

36 And they late the people departe, and toke him, even as he was in the shippe; there were also with him other shippes.

37 And there arose a great storme of wynde, and dashed the waves into the shippe, so that it was full.

38 Yah was is ana notin, ana wagg-arya slepands. Yah urraisidedun ina, yah qeþun du imma, Laisari, niu kara þuk, þizei fraqistnam?

39 Yah urreisands, gasok winda, yah qap du marein, Gaslawai, afdumbn. Yah anasilaida sa winds, yah warþ wis mikil.

40 Yah qap du im, Duwhe faurhtai siyup swa? Whaiwa ni nauh habaiþ galaubein?

41 Yah ohtedun sis agis mikil, yah qeþun du sis misso, Whas þannu sa siyai? unte yah winds yah marei uf-hausyand imma.

CHAP. V. 1 Yah qemun hindar mar-ein in landa Gaddarene.

2 Yah usgaggandin imma us skipa, suns gamotida imma manna us aurah-yom in ahmin unhrainyamma.

3 Saei bauain habaida in aurahyom, yah ni naudibandyom eisarneinain man-na mahta ina gabindan.

4 Unte is ufta eisarnam bi fotuns gabuganaim yah naudibandyom eisarn-einain gabundans was, yah galausida af sis þos naudibandyos, yah þo ana fotum eisarna gabrak, yah manna ni mahta ina gatamyen.

5 Yah sinteino, nahtam yah dagam, in aurahyom yah in fairgunyam, was hrop-yands, yah bliggwands sik stainam.

6 Gasaiwhands þan Iesu fairraþro, rann, yah inwait ina.

7 Yah hropyands stibnai mikilai, qap, Wha mis yah þus, Iesu, sunau Guþs þis haubistins? Biswara þuk bi Guþa, ni balwyais mis.

8 Unte qap imma, Usgagg, ahma un-hrainya, us þamma mann.

9 Yah frah ina, Wha namo þein? Yah qap du imma, Namu mein laigaion; unte managai siyum.

38 And he wæs on scipe, ofer bolster slāpende. And hī āweliton hine, and cwædon, Ne belimpp to dē, dæt we forweorðap?

39 And he ārās, and ðam winde be-bead, and cwæp to ðære sǣ, Sūwa, and gestil. And se wind geswāc ðā, and wearþ mycel smyltnes.

40 And he sǣde him, Hwī synd ge forhte? Gyt ge nabbaþ geleafa?

41 And hī micelum ege him ordrēdon, and cwædon ǣlc to óðrum, Hwæt wénst ðú, hwæt is ðes? dæt him windas and sǣ hýrsumiaþ.

CHAP. V.† 1 Ðá comon hī ofer ðære sǣs mūpan on dæt rice Hierasenorum.

2 And hym of scipe gangendum, him sōna ágēn arn ān man of ðam byrgenum on unclǣnum gāste.

3 Se hæfde on byrgenum scræf, and hine nān man mid racenteagum ne mihte gebindan.

4 Fordam he oft mid fót-copsum and racenteagum gebūnden, toslāt ða racet-eaga, and ða fót-copsas tobræc, and hine nān man gewyldan ne mihte.

5 And symle, dæges and nihtes, he wæs on byrgenum and on múnsum, hrýmende, and hine sylfne mid stānum ceorfende.

6 Sōþlice ðá he ðone Hǣlend feorran geseah, he arn, and hine gebæd.

7 And mycelre stemne hrýmende, and ðus cwæp, Ealá mæra Hǣlend, Godes sunu, hwæt is me and ðe? Ic hālsige ðe þurh God, dæt ðú me ne þreage.

8 Ðá cwæp se Hǣlend, Ealá unclǣna gást, gá of dysum men.

9 Ðá áhsode he hyne, Hwæt is ðin nama? Ðá cwæp he, Mīn nama is legio; forðam we manega synd.

38 And he was in the hyndir part of the boot, slepyng on a pilewe. And thei reysen hym, and seien to hym, Maistre, perteneth it nat to thee, that we perishen?

39 And he rysynge vp, manasside to the wynd, and seide to the see, Be stille, waxe doubt. And the wynd ceeside, and greet pesiblenesse is maad.

40 And he seith to hem, What dreden 3ee? Nat 3it han 3ee feith?

41 And thei dredden with greete dreed, and seiden to eche other, Who, gessist thou, is this? for the wynd and the see obeyshen to hym.

CHAP. V. 1 And thei camen ouer the wawe of the see into the cuntree of Genazareth.

2 And anon a man in vnelene spirit ran out of a biryel, to hym goynge out of the boot.

3 The whiche man hadde an hous in graues,[†] and nether with chaynis now miȝte eny man bynde hym.

4 For oft tymes he bounden in stockis and chaynes, hadde broken the chaynes, and hadde brokun the stockis to smale gobetis, and no man miȝte daunte[†] hym.

5 And euer more, niȝt and day, in biriels and hillis, he was crynge, and betynge hym silf with stoones.

6 Sothely he seyng Jhesus afer, ran, and worshipide hym.

7 And he cryng with greet voice, seide, What to me and to thee, thou Jhesu, the sone of God hieste? I con-ioure thee bi God, that thou tourmente not me.

8 Forsothe Jhesus seide to hym, Thou vnelene spirit, go out fro the man.

9 And Jhesus axide hym, What name is to thee? And he seith to hym, A legioun is name to me; for we ben manye.

38 And he was in the sterne, a slepe on a pelowe. And they awoke hym, and sayde vnto hym, Master, carest thou nott, that we perisshe?

39 And he rose vppe, and rebuked the wynde, and sayde vnto the see, Peace, and be still. And the wynde alayed, and there folowed a greate calme.

40 And he sayde vnto them, Why are ye fearfull? Howe is it that ye have no fayth?

41 And they feared exceedingly, and sayde won to an other, What felowe is this? for booth wynde and see obey hym.

CHAP. V. 1 And they cam over to the other syde off the see in to the countree of the Gaderens.

2 And when he was come out of the shippe, anon mett hym out of the graves a man possessyd of an vnelene sprete.

3 Which had his abydinge amonge the graves, and no man coulede bynde hym with cheynes.

4 Be cause that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peces, nether coulede eny man tame him.

5 And alwayes, boothe nyght and daye, he cryed, in the mountaynes and in the graves, and bet hym silfe with stones.

6 When he had spied Jhesus afarre of, he ranne, and worshipped him.

7 And cryed with a lowde voyce, and sayde, What have I to do with the, Jhesu, the sonne of the moost hyest God? I requyre the in the name of God, that thou torment me nott.

8 For he had sayd vnto hym, Come forthe of the man, thou fowle sprete.

9 And he axed hym, What is thy name? And he answered hym, My name is legion; for we are many.

10 Yah baþ ina filu, ei ni usdrebi im us landa.

11 Wasuh þan yainar hairda sweine haldana at þamma fairgunya.

12 Yah bedun ina allos þos unhulpons, qipandeins, Īsandeis unsis in þo sweina, ei in þo galeipaima.

13 Yah uslaubida im Īesus suns. Yah usgaggandans ahmans þai unhrainyans galipun in þo sweina, yah rann so hairda and driuson in marein, wesunup-þan swe twos þusundyos, yah afwhapnodedun in marein.

14 Yah þai haldandans þo sweina, gaplauhun, yah gataihun in baurg, yah in haimom; yah gemun, saiwhan wha wesi þata waurþano.

15 Yah atiddyedun du Īesua, yah gasaiwhand þana wodan, sitandan yah gawasidana, yah fraþyandan, þana saei habaida laigaion; yah ohtedun.

16 Yah spillodedun im, þaiei gase-whun, whaiwa warþ bi þana wodan, yah bi þo sweina.

17 Yah dugunnun bidyan ina, galeipan hindar markos seinos.

18 Yah inngaggandan ina in skip, baþ ina saei was wods, ei miþ imma wesi.

19 Yah ni jailot ina, ak qap du imma, Gagg du garda þeinamma du þeinaim, yah gateih im, whan filu þus Frauya gatawida, yah gaarmaida þuk.

20 Yah galaip, yah dugann meryan in Daikapaulein, whan filu gatawida imma Īesus; yah allai sildaleikidedun.

21 Yah usleipandin Īesua in skipa aftra hindar marein, gagemun sik man-ageins filu du imma, yah was faura marein.

22 Yah sai, qimiþ ains þize swnagogafade, namin Yaeirus, yah saiwhands ina, gadraus du fotum Īesus,

10 And he hine swýðe bæd, ðæt he hine of ðam rice ne nýdde.

11 Ðar wæs embe ðone munt mycel swýna heord læswigende.

12 And ða unclænan gástas hyne bædon, and cwædon, Send us on ðas swýn, ðæt we on hi gegán.

13 And ða lýfde se Hælend sóna. And ða eodon ða unclænan gástas on ða swýn, and on myclum hryre seo heord wearþ on sæ bescofen, twá þúsendo, and wurdon ádruncene on ðære sæ.

14 Sôþlice ða ðe hi heoldon, flugon, and cýddon on ðære ceastre, and on lande; and hi út-eodon, ðæt hi gesáwon hwæt ðar gedón wære.

15 And hi comon to ðam Hælande, and hi gesáwon ðone ðe mid deofle gedreht wæs, gescreýðne sittan, and háles módes; and hi him ondrédon.

16 And hi rehton him, ða ðe hit gesáwon, hú hit gedón wæs be ðam ðe deofol-seocnesse hæfde, and be ðam swýnum.

17 And hi bædon, ðæt he of hyra gemærum fóre.

18 Ðá he on scip eode, hine ongan biddan, se ðe ær mid deofle gedreht wæs, ðæt he mid him wære.

19 Him ðá se Hælend ne getiðode, ac he saðe him, Gá to ðinum huse to ðinum hîwum, and cýþ him, hú mycel Drihten gedyde, and he gemiltode ðé.

20 And he ðá fërde, and ongan bodigean on Decapolim, hú fela se Hælend him dyde; and hig ealle ðæs wundredon.

21 And ðá se Hælend eft on scype fërde ofer ðone mûþan, him com to mycel menigu, and wæs ymbe ða sæ.

22 And ðá com sum of heah-gesamnungum, Iáirus hátte, and ðá he hyne geseah, he ástrehte hine to his fótum,

10 And he preide hym myche, that he shulde nat put hym out of the cuntreie.

11 Forsothe there was there aboute the hill a flock of hoggis lesewyng in feeldis.

12 And the spiritis preieden Jhesu, seyinge, Sende vs into hoggis, that we entre into hem.

13 And anon Jhesus grauntide to hem. And the vnclene spiritis entriden in to the hoggis, and with greet bire^t the floc was cast down in to the see, to tweyne thousynde, and thei ben strangelid in the see.

14 Sothely thei that fedden hem, fleden, and tolden in to the citee, and in to the feeldis; and thei wenten out, for to see what was don.

15 And thei camen to Jhesu, and thei seen hym that was traueilid of the fend, sittynge clothid, and of hoole mynde; and thei dreden.

16 And thei tolden to hem, that sayen, hou it was don to hym that hadde a fend, and of the hoggis.

17 And thei bygunnen for to preie hym, that he shulde go away fro her coostis.

18 And when he stiede in to a boot, he that was traueilid of the deuyl, bygan to preye hym, that he shulde be with hym.

19 Sothly Jhesus resceyued hym nat, but seith to hym, Go thou in to thin hous to thine, and telle to hem, hou many thingis the Lord hath don to thee, and hadde mercy of thee.

20 And he wente forth, and bigan for to preche in Decapoly,^t hou manye thingis Jhesus hadde don to hym; and alle men wondriden.

21 And whanne Jhesus hadde stiede in to the boot eftsoone ouer the see, myche cumpanye of peple cam togidre to hym, and was aboute the see.

22 And oon of the princis of synagogis, by name Jayrus, cam, and seyinge hym, fel down at his feet,

10 And he prayd hym instantly, that he wolde nott sende them awaye out of that region.

11 There was there nye vnto the mountayns a greate herd of swyne fedynge.

12 And all the devyls besought hym, saynge, Sende vs in to the heerde off swyne, that we maye enter in to them.

13 And anon Jesus gave them leave. And the vnclene spretes went out and entred in to the swyne, and the herd starteled and ran hedlyng into the see, they were a bout ij M. swyne, and they were drowned in the see.

14 And the swyne heerdes fled, and tolde it in the cite, and in the countre; and they cam out, for to see what had hapened.

15 And they cam out to Jesus, and they sawe hym that was vexed with the fende and had the legion, sytt both clothed, and in his right mynde; and were a frayed.

16 And they that sawe it, tolde them, howe it had hapened vnto hym that was possessed off the devyll, and also of the swyne.

17 And they began to praye hym, that he wolde departe from their coostes.

18 And when he was come in to the shippe, he that had the devyll, prayed hym, that he myght be with hym.

19 Jesus wolde not soffre him, but sayde vnto him, Goo home in to thyne awne housse and to thy frendes, and shewe them, what thinges the Lorde hath done vnto the, and howe he had compassion on the.

20 And he departed, and began to publisse in the ten cites, what thinges Jesus had done vnto hym; and all men did merveyle.

21 And when Jesus was come over agayne in the shippe vnto the other syde, moche people gaddered vnto hym, and he was nye vnto the see.

22 And beholde, there cam vnto hym won of the rulers of the synagoge, whose name was Jairus, and when he sawe hym, he fell doune att his fete,

23 Yah baþ ina filu, qipands, Patei dauhtar meina aftumist habaiþ; ei qimands, lagyais ana þo handuns, ei ganisai, yah libai.

24 Yah galaip miþ imma, yah iddyedun afar imma manageins filu, yah praihun ina.

25 Yah qinono suma wisandei in runa blopis yera twalif,

26 Yah manag gaþulandei fram manag-aim lekyam, yah fraqimandei allamma seinamma, yah ni wailtai botida, ak mais wairs habaida,

27 Gabausyandei bi Iesu, atgaggandei in managein aftana, attaitok wastyai is.

28 Unte qaþ, Patei yabai wastyom is atteka, ganisa.

29 Yah sunsaiw gaþaursnoda sa brunna blopis izos, yah ufkunþa ana leika patei gahailnoda af þamma slaha.

30 Yah sunsaiw Iesus ufkunþa in is silbin þo us sis maht usgaggandei, gawandyands sik in managein, qaþ, Whas mis taitok wastyom?

31 Yah qeþun du imma siponyos is, Saiwhis þo managein preihandei þuk, yah qipis, Whas mis taitok?

32 Yah wlaītoda, saiwhan þo pata tauyandei.

33 Ip so qino ogandei yah reirandei, witandei þatei warþ bi iya, qam, yah draus du imma, yah qaþ imma alla þo sunya.

34 Ip is qaþ du izai, Dauhtar, galaubeins þeina ganasida þuk; gagg in gawairþi, yah siyais haila af þamma slaha þeinamma.

35 Nauhpanuh imma rodyandin, qemun fram þamma swanagogafada, qipandans, Patei dauhtar þeina gaswalt; wha þanama is draibeis þana laisari?

36 Ip Iesus, sunsaiw gahausyands pata waurd rodip, qaþ du þamma swanagogafada, Ni faurhte, þatainei galaubei.

23 And hine swýðe bæd, and he cwæþ, Min dōhtor is on ytemestum sðe; cum, and sete ðine hand ofer hī, ðæt heo hāl sý, and lybbe.

24 Ðá fērde he mid him, and him fyligde mycel menigeo, and þrunгон hine.

25 And ðá ðæt wif ðe on blódes ryne twelf winter wæs,

26 And fram manegum læcum fela þinga polode, and dælde eall ðæt heo áhte, and hit náht ne fremode, ac wæs ðe wyrse.

27 Ðá heo be ðam Hælande gehýrde, heo com wið-æftan ða menigu, and his reaf æt-hrán.

28 Sôþlice heo cwæþ, Gif ic furðon his reafes æt-hrine, ic beo hāl.

29 And ðú sôna wearþ hyre blódes ryne ádrúwod, and heo on hire gefrêdde ðæt heo of ðam wite gehæled wæs.

30 And ðá se Hælend oncneow on him silfum ðæt him mægen of eode, he cwæþ, bewend to ðære menigu, Hwá æt-hrán mines reafes?

31 Ðá cwædon his leorning-enihtas, Ðú gesyhst ðas menigu ðe þringende, and ðú cwyst, Hwá æt-hrán me?

32 And ðá beseah hine, ðæt he gesáwe ðæne ðe ðæt dyde.

33 Ðæt wif ðá ondrædende and forhtigende,

. com, and ástrehte hī befóran him, and sæde him eall ðæt riht.

34 Ðá cwæþ se Hælend, Dóhtor, ðin gelcafa ðe hále gedyde; gá ðe on sibbe, and beo of ðisum hál.

35 Him ðá gyt sprecendum, hī comon fram ðam heah-gesamnungum, and cwædon, Ðin dōhtor is dead; hwi drēost ðú leng ðone láreow?

36 Ðá he gehýrde ðæt word, ðá cwæþ se Hælend, Ne ondræd ðú ðe, gelyf for án.

23 And preiede hym myche, seyinge,
For whi my douzter is in the laste
thingis ; come thou, putte thín hond on
hire, that she be saaf, and lyue.

24 And he wente forth with hym, and
myche cumpanye of peple suede hym,
and oppresside hym.

25 And a womman that was in the
flux of blood twelue ȝere,

26 And hadde suffride many thingis
of ful many lechis, and spendid alle hir
thingis, and no thing prophitide, but
more hadde worse,

27 Whanne she hadde herd of Jhesu,
she cam in the cumpanye byhynde, and
touchide his cloth.

28 Sothly she seide, For if I shal
touche or his cloth, I shal be saaf.

29 And anon the welle of blood is
dried vp, and she felide in body that
she was helid of the wound.*

30 And anon Jhesus knowynge in
hym silf the vertu that was gon out of
hym, he, turned to the cumpenye, seith,
Who touchede my clothis ?

31 And his disciplis seiden to hym,
Thou seest the cumpenye pressinge thee,
and seist thou, Who touchide me ?

32 And Jhesus lokide aboute, for to
see hir that hadde don this thing.

33 Forsothe the womman dredinge
and quakyng, wityng that it was don
in hir, cam, and fel down bifore him,
and seide to hym al treuthe.

34 Forsothe Jhesus seide to hir, Douz-
tir, thi feith hath maad thee saf ; go in
pees, and be saf fro thi sykenes.

35 ȝit him spekyng, messengeris camen
to the prince of a synagoge, seyinge,
For thi douztir is deed ; what traueilist
thou the maistir ferthere ?

36 Forsothe the word herd that was
seide, Jhesus seith to the prince of the
synagoge, Nyle thou drede, oonly byleue
thou.

23 And besought hym greatly, saynge,
My doughter lyith att poynt of deeth ;
I wolde thou woldest come, and ley thy
honde on her, that she myght be safe,
and live.

24 And he went with hym, and moche
people folowed hym, and througe hym.

25 And there was a woman whiche was
diseased off an yssue off bloude twelve
yeres,

26 And had suffered many thinges of
many fisicions, and had spent all that
she had, and felte none amendment at
all, but wexed worsse and worsse,

27 When she had herde off Jesus, she
cam into the preace belynde hym, and
tewched hys garment.

28 For she sayde, Yf I maye butt
tewche his clothinge, I shall be whole.

29 And streyght waye her fountayne
of bloude was dreyed vppe, and she felt
in her body that she was healed off the
plage.

30 And Jesus immediatly felt in him
silfe the vertue that went out off hym,
and tourned hym rounde aboute in the
preace, and sayde, Who tewched my
clothes ?

31 And his disciples sayde vnto hym,
Thou seist the people thrustinge the on
every syde, and yet sayest, Who did
tewche me ?

32 And he loked round about, ffor to
se her thatt had done that thinge.

33 The woman feared and trembled, for
she knewe what was done with in her,
and she cam, and fell doune before hym,
and tolde hym the trueth of every thinge.

34 And he sayde vnto her, Doughter,
thy fayth hath saved the ; goo in peace,
and be whole off thy plage.

35 Whyll he yet spake, there cam from
the ruler of the synagogis housse cer-
tayne, which sayde, Thy doughter is
deed ; why deseasest thou the master
eny further ?

36 As sone as Jesus herde thatt worde
spoken, he sayde vnto the ruler of the
synagoge, Be not afraied, only beleve.

37 Yah ni fralailot ainohun ize miþ sis afargaggan, nibai Þaitru, yah Iakobu, yah Iohannen, broþar Iakobis.

38 Yah galaip in gard þis swinagoga-fadis. Yah gasawh auhyodu, yah gret-andans yah wairfairwhyandans filu.

39 Yah innatgaggands, qap du im, Wha auhyop, yah gretip? Þata barn ni gadaupnoda, ak slepip.

40 Yah bihlohun ina. Ip is, uswairpands allaim, ganimip attau þis barnis yah aiþein, yah þans miþ sis, yah galaip inn, þarei was þata barn ligando.

41 Yah fairgraip bi handau þata barn, qapuh du izai, Taleipa, kumei, þatei ist gaskeirip, Mawilo, du þus qiþa, urreis.

42 Yah suns urrais so mawi, yah id-dya; was auk yere twalibe. Yah usgeis-nodedun faurhtein mikilai.

43 Yah anabaup im filu, ei manna ni funþi þata. Yah haihait izai giban matyan.

CHAP. VI. 1 Yah usstop yainpro, yah qam in landa seinamma; yah laistidedun afar imma siponyos is.

2 Yah bipe warþ sabbato, dugann in swinagoge laisyan. Yah managai hausyandans sildaleikidedun, qiþandans, Whapro þamma þata? yah who so handugeino so gibano imma, ei mahteis swaleikos þairh handuns is wairþand?

3 Niu þata ist sa timrya, sa sunus Maryins, ip broþar Iakoba yah Iuse yah Iudins yah Seimonis? yah niu sind swistryus is her at unsis. Yah gamarz-idai waurþun in þamma.

4 Qap þan im Iesus, þatei nist praufetus unswers, niba in gabaurþai seinai, yah in ganipyam, yah in garda seinamma.

5 Yah ni mahta yainar ainohun mahte

37 And he ne lét him ænig ne fyligean, búton Petrum, and Iacobum, and Iohannem, Iacobes bróðor.

38 And hi comon on ðæs heah-ealdres hús. And he geseah mycel gehlýd, wépende and geomriende.

39 And ðá he in-eode, he cwæþ, Hwí synd ge gedrífede, and wépaþ? Nis ðis mæden ná dead, ac heo slæpp.

40 Ðá tældon hi hine. He ðá, eallum út-ádrifenum, nam ðæs mædenes [fæder and] móder, and ða ðe mid him wæron, and inn-eodon súwiende, ðar ðæt mæden wæs.

41 And hire hand nam, and cwæþ, Thalimtha, cumi, ðæt is on úre geþeode gereht, Mæden, ðe ic secge, áris.

42 And heo sóna árás, and eode; sóþlice heo wæs twelf wintre. And ealle hi wundredon mycelre wundrunge.

43 And he him pearle bebead, ðæt hi hyt nánum men ne sædon. And he hét hire etan syllan.

CHAP. VI. 1 And ðá he ðanun eode, he férde on his édel; and him folgodon his leorning-cnihtas.

2 And gewordenum reste-dæge, he on-gan on gesamnunge læran. And man-ege gehýrdon and wundredon on his láre, and cwædon, Hwanon synd ðys-sum ealle ðas þing? and hwæt is se wisdóm ðe him geseald is, and swylce mihta ðe þurh his handa geworden synd?

3 Hú nys [ðys] se smiþ, Marian sunu, Iacobes bróðor and Iosepes and Iude and Simonis? hú ne synd his swustra hér mid us? And ðá wurdon hi gedrífede.

4 Ðá cwæþ se Hælend, Sóþlice nis nán witega búton wurþscipe, búton on his édele, and on his mægþe, and on his húse.

5 And he ne mihte ðar ænig mægen

37 And he rescueyede not ony man to sue him, no but Petre, and James, and John, the brother of James.

38 And thei camen in to the hous of the prince of the synagoge. And he siz noyse, and men wepinge and weilinge moche.

39 And he gon yn, seith to hem, What ben 3ee troublid, and wepyn? The wenche is not deed, but slepith.

40 And thei scorneden him. Forsothe alle kast out, he takith the fadir and modir of the wenche, and hem that weren with him, and thei entren yn, where the wenche lay.

41 And he holdinge the hond of the wenche, seith to hir, Tabita, cumy, that is interpretid,[†] Wenche, to thee I seie, rise thou.

42 And anon the wenche roos, and walkide; sothly she was of twelue 3eer. And thei weren abaischt with greet stoneyinge.

43 And he comaundide to hem greetly, that no man schulde wite it. And he comaundide to 3iue to hir for to ete.

CHAP. VI. 1 And Jhesus gon out thennis, wente in to his owne cuntree; and his disciplis folwiden him.

2 And the saboth maad, Jhesus bigan for to teche in a synagoge. And manye heeringe wondriden in his techinge, seyinge, Of whennis to this alle these thingis? and what is the wysdom that is 3oun to him, and suche vertues the whiche ben maad by his hond?

3 Wher this is not a smyth,[†] the sone of Marie, the brother of James and Joseph and Judas and Symound? wher and his sistris ben nat here with vs? And thei weren sclaudrid in him.

4 And Jhesus seide to hem, For a prophete is not with outen honour, no but in his owne cuntree, and in his hows, and in his kyn.

5 And he my3te not make there ony

37 And he suffred no man to folowe hym, moo then Peter, and James, and Jhon, James brother.

38 And he cam vnto the housse of the ruler off the synagoge. And sawe the wondrynge, and them that wepte and wayled greatly.

39 And he went in, and sayde vnto them, Why make ye this adoo, and wepe? The mayden is not deed,*but slepith.

40 And they lawght hym to scorne. Then he put them all out, and toke the father and the mother off the mayden, and them that were with hym, and entred in, where the mayden laye.

41 And toke the mayden by the honde, and sayde vnto her, Tabitha, cumi, which is by interpretacion, Mayden, I saye vnto the, aryse.

42 And streight the mayden arose, and went on her fete; for she was of the age of twelve yeres. And they were astonied at it out of measure.

43 And he charged them straytely, that no man shulde knowe off it. And commaunded to geve her meate.

CHAP. VI. 1 And he departed thens, and cam in to his awne countre; and his disciples folowed hym.

2 And when the saboth daye was come, he began to teache in the synagoge. And many thatt herde hym were astonyed, and sayde, From whens hath he these thinges? and what wysdom is this that is geven vnto him, and suche vertues that are wrought by his hondes?

3 Ys not this that carpenter, Marys sonne, the brother off James and Joses and Juda and Simon? and are not his sisters here with vs? And they were hurt by the reason of him.

4 And Jesus sayde vnto them, A prophet is not despysed but in his awne countre, and amonge his awne kynne, and amonge them that are of the same houssholde.

5 And he coulde there shewe no myra-

gatauyan, niba fawaim siukaim handuns galagyands, gahailida.

6 Yah sildaleikida in ungalaubeinaiſ iſe. Yah bitauh weihsa biſunyane, laiſyands.

7 Yah athaihait þans twaliſ, yah dugann ius inſandyan twans whanzuh; yah gaſ im walduſni ahmane unbrainyaize,

8 Yah faurbaup im, ei waiht ni nem-eina* in wig, niba hrugga aina, nih matibalg, nih hlaif, nih in gairdos aiz,

9 Ak gaskohai ſulyom, yah ni waſyaip twaim paidom.

10 Yah qap du im, Þiſwhaduh þei gaggaip in gard, þar ſalyaip, unte uſgaggaip yainþro.

11 Yah ſwa managai ſwe ni andnim-aina iſwis, ni hauſyaina iſwis, uſgaggandans yainþro uſhriſyaip mulda þo undaro fotum iſwarzaim, du weitwodipai im. Amen qiþa iſwis, ſutizo iſt Sau-daumyam aipþau Gaumauryam in daga ſtauos, þau þizai baurg yainai.

12 Yah uſgaggandans, meridedun, ei iðreigodedeina.

13 Yah unhulþons managos uſdribun, yah gaſalbodedun alewa managans ſiukans, yah gahailidedun.

14 Yah gahausida piudans Herodes, ſwikunþ allis warþ namo iſ, yah qap, Þatei Iohannis ſa Daupyands uſ dauþaim urrais, duþþe waurkyand þoſ mahteis in imma.

15 Anþarai þan qeþun, Þatei Heliaſ iſt; anþarai þan qeþun, Þatei praufetes iſt, ſwe ains þize praufete.

16 Gahausyands þan, Herodes qap, Þatei þammei ik haubiþ afmaimait, Iohanne, ſa iſt ſah urrais uſ dauþaim.

17 Sa auk raihtis Herodes inſandyan, gaḡabaida Iohannen, yah gaḡand ina in karkarai, in Hairodiadins, qenaiſ Filip-pauſ, broþrs ſeinis; unte þo galiugaida.

18 Qap auk Iohannes du Heroda, Þatei ni ſkuld iſt þuſ, haban qen broþrs þeinis.

19 Iþ ſo Herodia naiw imma, yah wilda imma uſqiman, yah ni mahta.

wyrean, buþon feawa untrume, on-aſet-tum hiſ handum, he geḡælde.

6 And he wundrode for heora unge-leaſan. He ḡa lārende ḡa caſtel befeḡde.

7 And him twelfe to geelypode, and āgan hi ſendan twām and twām; and him anweald ſcalde unclānra gāſta,

8 And him behead, ḡæt hi nāht on wege ne nāmon, buþon gyrde āne, ne codd, ne blāf, ne feoh on heora gyrðlum,

9 Ac geſceode mid calcum, and ḡæt hi mid twām tunecum geſcḡyðde nāron.

10 And he cwæþ to him, Swā hwylc hūs swā ge in-gāþ, wunigaþ ḡar, oð ḡæt ge út-gān.

11 And swā hwylce swā eow ne ge-lyraþ, ḡonne ge ḡanon út-gāþ āſceacaþ ḡæt duſt of eowrum fōtum, him on ge-witneſſe. . . .

12 And út-gangende, lī bodedon, ḡæt hi ḡæḡ-bōte dydon.

13 And hī manega deofoł-ſeoconneſſa út-ādrifon, and manega untrume mid ele ſmýredon, and geḡeldon.

14 And ḡa geḡyrde Herodes ſe cyng, ḡæt ſōþlice hiſ nama wæs swūtoł ge-worden, and he cwæþ, Witodlice Iohannes ſe Fulluhtere of deaþe ārās, and on him ſynd forḡam mægenu geworht.

15 Sume cwædon, He iſ Elias; ſume cwædon, He iſ witega, ſwylce ān of ḡam witegum.

16 ḡa Herodes ḡæt geḡyrde, he cwæþ, Se Iohannes, ḡe ic beheaḡdode, ſe ārās of deaþe.†

17 Sōþlice Herodes ſende, and hēt Iohannem, geḡindan on cwerterne, for ḡære Herodiadiſcan, hiſ broðor lāfe, Philippuſ; forḡam ḡe he nam hī.

18 ḡa ſæde Iohannes Herode, Nýs ḡe ālyḡed, to hæb benne ḡineſ broðer wif.

19 ḡa ſyrwde Herodias ymbe hine, and wolde hyne ofſlean, and heo ne mihte.

vertu, no but heelide a fewe sike men, the hondis put to.

6 And he wondride for the vnbileue of hem. And he wente aboute castelis in enuyrown, techinge.

7 And he clepide twelue, and bigan for to sende hem bi tweyne; and 3af to hem power of vnclene spiritis,

8 And comaundide hem, that thei schulde not take ony thing in the weye, no but a 3erd oonly, not a scrippe, not bred, neither money in the girdil,

9 But schoon with sandalies,[†] and that thei weren not clothid with tweie cootis.

10 And he seide to hem, Whidir euere 3ee schulen entre in to an hous, dwelle 3e there, till 3e gon out thennis.

11 And who euere schulen not resseyue, ne heere 3ou, 3e goyng out fro thennes shake away the powdre fro 3oure feet, in to witnessinge to hem.

12 And thei goyng out, prechiden, that men schulden do penaunce.

13 And thei castiden out many fendis, and anoyntiden with oyle manye syke men, and thei weren heelid.

14 And kyng Eroude herde, forsothe his name was maad opyn, and he seide, For Jhone Baptist hath risun agen fro deed men, and therefore vertues worchen in hym.

15 Sothely othere seiden, For it is Ely; but othere seiden, For it is a prophete, as oon of prophetis.

16 The whiche thing herd, Eroude seith, Whom I haue bihedid, John, this hath risun fro deed men.

17 Forsothe the ilke Eroude serte, and held Joon, and bond him in to prisoun, for Erodias, the wyf of Philip, his brother; for he hadde weddid hir.

18 Sothly Johne seide to Eroude, It is not leefful to thee, for to haue the wyf of thi brother.

19 Erodias forsothe leide aspies to him, and wolde sle him, and mizte not.

cles, butt leyd his hondes apon a fewe sicke foolke, and healed them.

6 And he merveyled at their vnbelefe. And he went aboute by the tounes that lye in circuite, teachynge.

7 And he called the twelve, and began to sende them two and two; and gave them power over vnclene spretes,

8 And commaunded them, that they schulde take nothynge vnto their iorney, save a rodde only, nether scrippe, nether breed, nether mony in their purses,

9 Butt shoulde be shood with sandals, and that they schulde not put on two coottes.

10 And sayd vnto them, Whersoever ye entre into an housse, there abyde, tyll ye departe thens.

11 And whosoever shall nott receave you, nor heare you, when ye departe thens shake of the duste that is vnder youre fete, for a remembraunce vnto them. I saye verely vnto you, itt shalbe easier for Zodom and Gomor att the daye off iudgement, then for that cite.

12 And they went out, and preached, that they schulde repent.

13 And they caste out many devylles, and they annoynted many that were sicke with oyle, and healed them.

14 And kyng Herode herde of him, for his name was spread abroad, and he said, Jhon Baptiste is risen agayne from deeth, and ther fore myracles worke in hym.

15 Wother sayd, It is Helyas; and some sayde, It is a prophet, or as won of the prophettes.

16 But when Herode herde of him, he sayd, It is Jhon, whom I beheded, he ys risen from deeth agayne.

17 For Herode him silfe had sent forth, and had taken Jhon, and bounde him and cast him into preson, for Herodyas sake, which was hys brother Philippes wyfe; for he had married her.

18 Jhon said vnto Herode, It is not lauffull for the, to have thy brothers wyfe.

19 Herodias layd waite for him, and wolde have killed him, butt she coulde not.

20 Unte Herodis ohta sis Iohannen, kunnands ina wair garaihtana yah weih-ana, yah witaida imma. Yah haus-yands imma, manag gatawida, yah ga-bauryaba imma andhausida.

21 Yah waurþans dags gatils, þan Herod-is mela gabaurpais seinazos nahtamat waurhta þaim maistam seinaze, yah þusundifadim, yah þaim frumistam Gal-eilais.

22 Yah atgaggandein inn dauhtar Herodiadins, yah plinsyandein, yah galeikandein Heroda, yah þaim miþana-kumbyandam, qap þiudans du þizai mau-yai, Bidei mik þiswhizuh þei wileis, yah giba þus.

23 Yah swor izai, þatei þiswhah þei bidyais mik, giba þus, und halba þiud-angardya meina.

24 Ip si, usgaggandei, qap du aþein seinai, Whis bidyau? Ip si qap, Haub-idis Iohannis þis Daupyandins.

25 Yah atgaggandei sunsaiw sniumun-do du þamma þiudana, bap, qibandei, Wilyau ei mis gibais ana mesa haubip Iohannis þis Daupyandins.

26 Yah gaurs waurþans sa þiudans in þize aþe, yah in þize miþanakumbyand-ane ni wilda izai ufbrikan ;

27 Yah suns insandyands sa þiudans spaikulatur, anabaup briggan haubip is. Ip is galeipands afmaimait imma haubip in karkarai,

28 Yah atbar þata haubip is ana mesa, yah atgaf ita þizai mauyai, yah so mawi atgaf ita aþein seinai.

29 Yah gahausyandans siponyos is, qemun, yah usumun leik is, yah ga-lagidedun ita in hlaiwa.

30 Yah gaiddyedun apaustauleis du Iesua, yah gataihun imma allata, yah swa tilu swe gatawide[dun,]

20 Sôþlice Herodes ondréd Iohannem, and wiste ðæt he wæs rihtwis and hâlig, and he heold hine on cwerterne. And he gehýrde ðæt he fela wundra worhte, and he lufelice him hýrde.

21 Ðá se dæg com Herodes gebyrd-tíde, he gegearwode mycele feorme his ealdormannum, and ðam fyrmestum on Galilea.

22 And ðá ða ðære Herodiadiscan dóhtor inn-eode, and tumbode, hit licode Herode, and eallum ðam ðe him mid sæton, se cing cwæp ðá to ðam mædene, Bide me swá hwæt swá ðú wylle, and ic ðé sylle.

23 And he swór hire, Sôþes ic ðé sylle, swá hwæt swá ðú me bitst, ðeah ðú wylle healf mín rice.

24 Ðá heo út-eode, heo cwæp to hyre meder, Hwæs bidde ic ? Ðá cwæp heo, Iohannes heafod ðæs Fulluhteres.

25 Sóna ðá heo mid ófeste in to ðam cyinge eode, heo bæd, and ðus cwæp, Ic wylle ðæt ðú me hrædlice on ánum disce sylle Iohannes heafod.

26 Ðá wearp se cying ge-unrét for-ðam aþe, and forðam ðe him mid sæton nolde ðeah hí ge-unrétan ;

27 Ac sende ænne cwellere, and behead ðæt man his heafod on ánum disce brohte. And he hine ðá on cwerterne beheafdode,

28 And his heafod on disce brohte, and hit sealde ðam mædene, and ðæt mæden hit sealde hire méder.

29 Ðá his cnihtas ðæt gehýrdon, hí comon, and his lic námon, and hine on byrgene lédon.

30 Sôþlice ðá ða apostolas togædere comon, hí cýddon ðam Hælende eall, ðæt hí dydon, and hí lærdon.

31 And he sæde him, Cumap and uton gán on-sundron on wêste stówe ; and us hwon restan. Sôþlice manega wæron ðe comon, and ágén-hwyrfdon, and fyrst næfdon ðæt hí sæton.

32 And on scyp stigende, hí fóron on-sundron on wêste stówe.

20 Sothly Eroude drede John, witinge him a iust man and hooly, and kepte him. And him herd, he dide many thingis, and gladly herde hym.

21 And whanne a couenable day hadde fallun, Eroude in his birthe day made a soupere to the princis, and tribunys, and to the firste^t of Galilee.

22 And whanne the douzter of thilke Erodias hadde entrid yn, and lepte, and pleside to Eroude, and also to men restinge, the kyng seide to the wenche, Axe thou of me what thou wolt, and I schal 3yue to thee.

23 And he swoor to hir, For what euer thou schalt axe, I schal 3yue to thee, thou3 the half of my kyngdom.

24 The whiche, whanne sche hadde gon out, seide to hir modir, What schal I axe? And she seide, The heed of John Baptist.

25 And whanne she hadde entrid anon with haste to the kyng, she axide, sayinge, I wole that anon thou 3yue to me in a dische the heed of John Baptist.

26 And the kyng was sory for the ooth, and for men sittinge to gidere at mete he wolde not hir be maad sory;

27 But a manuellere sent, he commaundide the heed of John Baptist for to be brouzt. And he bihedide him in the prison,

28 And brouzte his heed in a dische, and 3af it to the wenche, and the wench 3af to hir modir.

29 The which thing herd, his disciplis camen, and token his body, and puttiden it in a buriel.

30 And apostlis comynge to gidere to Jhesu, tolden to hym alle thingis, that thei hadden don, and tauzt.

31 And he seith to hem, Come 3e by 3ou selue in to a desert place; reste 3e a litel. Forsoth there weren manye that camen, and wenten a3en, and thei hadden not space for to ete.

32 And thei stizynge in to boot, wenten in to a desert place by hem selue.

20 For Herode feared Jhon, knowynge that he was iuste and holy, and gave him reverence. And when he herde him, he did many thinges, and herde him gladly.

21 And when a conveyent daye was come, Herode on his birth daye made a supper to the lordes, captayns, and chefe estates of Galile.

22 And the doughter of the same Herodias cam in, and daunsed, and pleased Herode, and them that sate att bourde also, then the kinge sayd vnto the mayden, Axe of me what thou wilt, and I will geve it the.

23 And he sware vnto her, What soever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdom.

24 And she went forth, and sayde to her mother, What shall I axe? And she sayde, Jhon Baptistes heed.

25 And she cam in streigth waye with haste vnto the kinge, and axed, sayinge, I wyll that thou geve me by and by in a charger the heed of Jhon Baptist.

26 And the kinge was sorye, yet for his othes sake, and for their sakes which sate att supper also he wolde not put her besyde her purpost;

27 And immediatly the kynge sent the hangman, and commaunded his heed to be brought in. And he went and beheaded him in the preson,

28 And brought his heedde in a charger, and gave hit to the mayden, and the mayden gave it to her mother.

29 When his disciples herde of it, they cam, and toke vppe his body, and put it in a tounge.

30 And the apostles gaddered them selves to geddre to Jesus, and tolde him, all thynges, booth what they had done, and what they had taught.

31 And he sayd vnto them, Come ye aparte in to the wyldernes; and rest a while. For there were many commers, and goers, and they had no leasur wons for to eate.

32 And he went by shippe, asyde out off the waye into a desertt place.

33 And gesáwon hi farende, and hi geceowon manega, and gangende of ðam burgum, ðyder urnon, and him befóran comon.

34 And ðá se Hælend ðanon eode he geseah mycele menegu, and he gemiltsode him, fórdam ðe hi wæron swá swá scép ðe nánne hyrde nabbap. And he ongan hi fela læran.

35 And ðá hit mycel ylding wæs, his leorning-cnihtas him to comon, and cwædon, ðeos stów is wéste, and tíma is forþ-ágán ;

36 Forlæt ðás manegu, ðæt hi faron on gehende tūnas, and him mete biegan ðæt hi eton.

37 Ðá cwæp he, Sylle ge him etan. Ðá cwædon hi, Uton gán and mid twám hundred penegum hláfas biegan, and we him etan syllap.

38 Ðá cwæp he, Hú fela hláfa hæbbe ge? Gáp, and lóciap. And ðá hi wiston, hi cwædon, Fíf hláfas, and twegen fixas.

39 And ðá bebead se Hælend, ðæt ðæt fole sáete ofer ðæt gréne híg.

40 And hi ðá sæton, hundredum, and fiftigum.

41 And fíf hláfum, and twám fixum onfangenum, he on heofon lócode, and hi bletsode, and ða hláfas bræc, and ealde his leorning-cnihtum, ðæt hi tofóran him ásetton. And twegen fixas him eallon dælde ;

42 And hi æton ða ealle, and gefyllede wurdon.

43 And hi námon ðara hláfa, and fixa hláfa, twelf wilian fulle.

44 Sôþlice fíf þúsend manna, ðara etendra wæron.[†]

45 Ðá sóna he nýdde his leorning-cnihtas on seyp stigan, ðæt hig him befóran fóron ofer ðæne mûpan to Betirsaida, oð he ðæt fole forlête.

46 And ðá he hi forlét, he férde

33 And thei syzen hem goynge away, and manye knewen, and goynge on feet fro alle citees, thei runnen to gidere thidir, and came bfore hem.

34 And Jhesus goynge out sy3 moche cumpanye, and hadde mercy on hem, for thei weren as scheepe not hauynge a shepherde. And he bigan for to teche hem manye thingis.

35 And whanne moche our was maad now, his disciplis camen ny3, seyinge, This place is desert, and now the our hath passid ;

36 Leeue hem, that thei goynge in to the nexte townes or vilagis, bye to hem metis whiche thei schulen etc.

37 And he answerynge seith to hem, 3yue 3e to hem for to ete. And thei seiden to hym, Goyng by we loues with two hundrid pens, and we schulen 3yue to hem for to ete.

38 And he seith to hem, Hou many loves han 3e? Go 3e, and se. And whanne thei hadden knowun, thei seien, Fyue, and two fyschis.

39 And he comaundide to hem, that thei schulden make alle men sitte to mete aftir cumpenyys, vpon greene hey.

40 And thei saten down by parties, by hundridis, and fyfties.

41 And the fyue looues taken, and two fyschis, he biholdynge in to heuene, blesside, and brak loouis, and 3af to his disciplis, that thei schulden putte bfore hem. And he departide two fyschis to alle ;

42 And alle eeten, and weren fillid.

43 And thei token the relyues of broken mete, twelue coffyns full, and of the fyschis.

44 Sothli thei that eeten, were fyue thousynd of men.

45 And anon he constreynede his disciplis for to stize vp in to a boot, that thei schulden passe bfore him ouer the see to Bethsayda, the while he left the peple.

46 And whanne he hadde left hem, he

33 And the people spyed them when they departed, and many knewe him, and they hasted afote thether out of every cite, and cam thither before them, and cam togedder vnto hym.

34 And Jesus went out and sawe moche people, and had compassion on them, be cause they were lyke shepe whych had no sheppherde. And he began to teache them many thinges.

35 And when the daye was nowe farre spent, his disciples cam vnto him, sayinge, Thys ys a desert place, and nowe the daye ys farre passed ;

36 Lett them departe, that they maye goo in to the countrey rounde about and in to the townes, and bye them breed, for they have nothinge to eate.

37 He answered and sayde vnto them, Geve ye them to eate. And they sayde vnto hym, Shall we goo and bye ij. C. penyworth of breed, and geve them to eate?

38 He sayde vnto them, Howe many loves have ye? Goo, and loke. And when they had serched, they sayde, v. and .ij. fysshes.

39 And he commaunded them, to make them all sytt doune by companies, apon the grene grasse.

40 And they sate doune here a rowe and there arowe, by hundredes, and by fyfties.

41 And he toke the v. loves, and the .ij. fysshes, and loked vppe to heven, and blest, and brake the loves, and gave them to hys disciples, to put before them. And the ij. fysshes he devyded a monge them all ;

42 And they all ate, and were satisfied.

43 And they toke vppe twelve basketes full, off the gobbettes, and of the fysshes.

44 And they that ate, were about fyve thousand men.

45 And streyght waye he caused hys disciples to goo into a shippe, and to goo over the water before vnto Bethsaida, whill he sent awaye the people.

46 And as sone as he had sent them

on ðone mûnt, and hine āna ðar gebæd.

47 And ðā æfen wæs, ðæt scyp wæs on middre sæ, and he āna wæs on iandē;

48 And he geseah hī on rēwette swincende; him wæs wīðer-weard wind. And on niht embe ða feorþan wæccan, he com to him ofer ða sæ gangende, and wolde hī forbūgan.

49 Ðā hī hine gesāwon ofer ða sæ gangende, hī wēndon ðæt hit unfæle gāst wære, and hī clypedon;

50 Hī ealle hine gesāwon, and wurdon gedrēfede. And sōna he spræc to him, and cwæp, Gelyfaþ, ic hit eom; ne þurfon ge eow ondrædan.

51 And he on scyp to him eode, and se wind geswac. And hī ðæs ðe mā betwux him wundredon;

52 Ne ongēton hī be ðam blāfum; sōþlice heora heorte wæs āblend.

53 And ðā hī ofer-segledon, hī comon to Genesaret, and ðar wicedon.

54 And ðā hī of scipe eodon, sōna hī hine geneowon.

55 And eall ðæt rīce befarende, hī on sæccingum bæron ða untruman, ðar hī hine gehýrdon.

56 And swā hwar swā he on wíc oððe on tūnas eode, on stræton hī ða untruman lēdon, and hine bædon, ðæt hī huru his rēfes fīæd æt-hrīnon; and swā fela swā hine æt-hrīnon, hī wurdon hāle.

CHAP. VII. 1[†] Ðā comon to him, Pharisei and sune bōceras cumende fram Hierusalem.

2 And ðā hī gesāwon sume of his leorning-cnihtum besmitenum handum, ðæt is, unþwogenum handum, etan, hī tældon hī and cwædon,

3 Pharisei and ealle Iudeas ne etap,

53

. . . . yah duatsniwun.

54 Yah usgaggandam im us skipa, sunsa iw ufkunnandans ina.

55 Birinnandans all þata gawi, dugun-nun ana badyam þans ubil habandans bairan, þadei hausidedun ei is wesi.

56 Yah þiswhaduh þadei iddya in haimos aipþau baurgs, aipþau in weihsa, ana gagga lagidedun siukans, yah bedun ina, ei þau skauta wastyos is attaitok-eina; yah swa managai swe attaitokun imma, ganesun.

CHAP. VII. 1 Yah gagerun sik du imma, Fareisaieis yah sumai pize bok-arye qimandans us lairusaulwmin.

2 Yah gasaiwhandans sumans pize sip-onye is gamainyaim handum, þat-ist unþwahanaim, matyandans hlaibans.

3 Ip Fareisaieis yah allai iudaieis,

wente in to an hil, for to preie.

47 And whanne euenyng was. the boot was in the myddil see, and he aloone in the lond ;

48 And he syȝ hem trauelinge in rowyng; sothli the wynd was contrarie to hem. And aboute the fourthe waking of the nyȝt, he wandrynge on the see cam to hem, and wolde passe hem.

49 And thei, as thei syȝen him wandrynge on the see, gessiden for to be a fantum, and crieden ;

50 Forsoth alle syȝen hym, and thei weren disturblid. And anon he spak with hem, and seide to hem, Triste ȝe, I am ; nyle ȝe drede.

51 And he cam vp to hem in to the boot, and the wynd ceesside. And thei more wondriden with ynne hem ;

52 For thei vndirstoden not of the looues ; sothli her herte was blyndid.

53 And whanne thei hadden passid ouer the see, thei camen in to the lond of Genazareth, and setten to londe.

54 And whanne thei hadden gon out of the boot, anon thei knewen him.

55 And thei rennyng thurȝ al that cuntree, bigunnen to bere aboute in beddis hem that hadden hem yuele, where thei herden him be.

56 And whidur euere he entride yn to vilagis and townes, or in to citees, thei puttiden syke men in stretis, and preiden him, that thei schulden touche either the hem of his cloth ; and how manye euere touchiden him, weren maad saf.

CHAP. VII. 1 And Pharisees and summe of scribis comynge fro Jerusalem, camen to gidere to him.

2 And whanne thei hadden seyn summe of his disciplis ete breed with comune hondis,[†] thei blamyden.

3 Forsoth Pharisees and alle Jewis

away, he departed into a mountaine to praye.

47 And when even was come, the shippe was in the myddes of the see, and he alone on the londe ;

48 And he sawe them troubled in rowyng ; for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he cam vnto them walkyng upon the see, and wolde have passed by them.

49 When they sawe him walkyng upon the see, they supposed yt had bene a sprete, and cryed oute ;

50 For they all sawe hym, and they were a frayed. And anon he talked with them, and sayde vnto them, Be of good chere, it is I ; be not afrayed.

51 And he went vnto them into the shippe, and the wynde ceased. And they were sore amased in them selves beyonde measure and marveyled ;

52 For they remembred nott off the loves ; be cause their hertes were blynded.

53 And they cam over, and went into the londe off Genazareth, and drue vp into the haven.

54 And as sone as they were come out off the shippe, streyght they knewe hym.

55 And ran forth through out all the region rounde about, and began to cary aboute in beeddes all that were sicke, when they herde tell that he was there.

56 And whither soever he entred into the tounes or cites, or vyllages, they leyde their sicke in the stretes, and prayed hym, thatt they myght touche and hit wer but the edge off hys vesture ; and as many as touched hym were safe.

CHAP. VII. 1 And the Pharises cam togedder vnto hym, and dyvers off the scribes which cam from Jerusalem.

2 And when they sawe certayne of hys disciples eate breed with commen handes, that is to saye, with vnwesshen hondes, they complayned.

3 For the Pharises and all the Jewes,

niba ufta þwahand handuns, ni matyand, habandans anafilh þize sinistane.

4 Yah af maþla, niba daupyand, ni matyand; yah anþar iſt manag, þatei andnemun du haban, daupeinins stikle, yah aurkye, yah katile, yah ligre.

5 Þaþroh þan frehun ina þai Fareisaieis yah þai bokaryos, Duwhe þai siponyos þeinai ni gaggand bi þammei anafulhun þai sinistans, ak unþwahanaim handum matyand hlaiþ?

6 Iþ iſ andhafyands qaþ du im, þatei waila praufetida Eſaiās bi izwis, þans liutans, swe gameliþ iſt, So managei wairilom mik sweraþ, iþ hairto ize fairra habaiþ ſik miſ;

7 Iþ sware mik blotand, laisyandans laiſeinins anabusnins manne.

8 Afletandans raihtis anabusn Guþs, habaiþ þatei anafulhun mannans, daupeinins aurkye, yah stikle; yah anþar galeik swaleikata manag tauyiþ.

9 Yah qaþ du im, Waila inwidip anabusn Guþs, ei þata anafulhano izwar faſtaip.

10 Moſes auk raihtis qaþ, Swerai attan þeinana yah aiþein þaina; yah ſaei ubil qipai attin ſeinamma aiþþau aiþein ſeinai, dauþau afdauþyaidau.

11 Iþ yus qipip, Yabai qipai manna attin ſeinamma aiþþau aiþein, Kaurban, þatei iſt, Maiþms, piſwhah þatei uſ miſ gabatniſ;

12 Yah ni fraletip ina ni waiht tauyan attin ſeinamma aiþþau aiþein ſeinai,

13 Blauþyandans waurd Guþs pizai anabusnai izwarai, þoei anafulhuþ; yah galeik swaleikata manag tauyiþ.

14 Yah athaitands alla þo managein, qaþ im, Hauſeiþ miſ allai, yah fraþyaiþ.

15 Ni waihts iſt utapro mans innaggando in ina, þatei magi ina gamainyan;

búton hi hyra handa gelómlíce þwean, healdende hira yldrena geſetneſſa.

4 And on stræte, hi ne etap, búton hi geþwegene beon; and manega óðre synd, ðe him geſette synd, ðæt is calicea fyrmþa, and ceaca, and ár-fata, and mæstlinga.

5 And ðá ácsodon hine Pharisei and ða bóceras, Hwi ne gáp ðine leorningcnihtas æfter úre yldrena geſetnysse, ac besmítenum handum hyra hláf picgaf?

6 Ðá andswarode he him, Wel witegode Isaias be eow, licceterum, swá hit áwriten is, Ðis folc me mid welerum weorþaþ, sóþlice hyra heorte is feor fram me;

7 On ídel hí me weorþiaþ, and manna lára and bebodu láraþ.

8 Sóþlice ge forlætaþ Godes bebod, and healdaþ manna laga, þweala ceaca, and calica; and manega óðre ðyllice þing ge dóp.

9 Ðá sæde he him, Wel ge on ídel dydon Godes bebod, ðæt ge eower laga healdon.

10 Moyses cwæp, Wurþa ðinne fæder and ðine módor; and se ðe wyrigþ his fæder and his módor, swelte se deaþe.

11 Sóþlice ge cweðaþ, Gif hwá segh his fæder and méder, Corban, ðæt is on úre geþeode, Gyfu gif hwylc is of me, ðe fremap;

12 And ofer ðæt ge ne lætaþ hine ænig þing dón his fæder oððe méder,

13 Toslitende Godes bebod for eower stuntan lage, ðe ge geſetton; and manega óðre þing ðyſsum gelice ge dóp.

14 And eft ða manegu he him to clypode, and cwæp, Gehýraþ me ealle, and ongytaþ.

15 Nys nán þing of ðam men on hine gangende, ðæt hine besmítan mæge; ac

eten not, no but thei waisschen ofte her hondis, holdinge the tradiciouns^t of eldere men.

4 And thei turnynge azen fro chepynge, eten not, no but thei ben waischun; and manye othere thingis ben, that ben takun to hem for to kepe, waischingis of cuppis, and cruetis, and of vessels of bras, and of beddis.

5 And Pharisees and scribis axiden him, synginge, Whi gon not thi disciplis aftir the tradicioun of eldere men, but with comyne hondis thei eten bred?

6 And he answeringe seide to hem, Ysaie propheciede wel of 3ou, ypocritis, as it is writun, This peple worschipith me with lippis, forsothe her herte is fer fro me;

7 In veyn trewli thei worschipen me, techinge doctryns and preceptis of men.

8 Forsoth 3e forsakinge the maundement of God, holden the tradiciouns of men, waischingis of cruetis, and cuppis; and manye othere thingis lyke to thes 3e don.

9 And he seide to hem, Wel 3e han maad the maundement of God voyde, that 3e kepe 3oure tradicioun.

10 Forsoth Moyses seide, Worschepe thi fadir and thi modir; and he that schal curse fadir or modir, by deeth deie he.

11 Sothli 3e seyen, If a man schal seye to fadir or to modir, Corban, that is, What euere 3ifte of me, schal profite to thee;

12 And ouer 3e suffren not him do any thing to fadir or modir,

13 Brekyng the word of God by 3oure tradicioun, that 3e han 3ouun; and 3e don manye othere suche thingis.

14 And he eftsoone clepyng to the cumpanye of peple, seide to hem, 3e alle heere me, and vnderstonden.

15 No thing with outen man is entryng in to him, that may defoule him;

excepte they washe their handes ofte, cate not, observinge the tradicions of the seniours.

4 And when they come from the market, except they washe them selves, they ate not; and many other thinges there be, which they have taken upon them to observe, as the wasshinge of cuppes, and cruses, and of brasen vessels, and of tables.

5 Then axed hym the Pharises and scribes, Why walke not thy disciples accordinge to the tradicions of the seniours, butt eate breede with vnwesshen hondes?

6 He answered and sayde vnto them, Well prophesied hath Esayas of you, ypocrytes, as it is written, This people honoreth me with their lyppes, but their hert is farre from me;

7 In vayne they worshippe me, teachinge doctryns which are nothinge but the commandementes off men.

8 For ye laye the commandement of God aparte, and ye observe the tradicions of men, as the wessinge off cruses, and off cuppes; and many other suche lyke thinges ye do.

9 And he sayde vnto them, Well ye putt awaye the commandement of God, to mayntayne youre owne tradicions.

10 For Moses sayde, Honoure thy father and thy mother; and whosoever sayeth evyll to his father or mother, let hym dey for it.

11 But ye saye, A man shall saye to his father or mother, Corban, that is, Whatsoever thyng I offer, that same doeth profit the;

12 And ye soffre no more that a man do eny thyng for his father or mother,

13 And thus have ye made the maundement off God off none effecte through youre awne tradicions, which ye have ordeyned; and many soche thynges ye do.

14 And he called all the people vnto hym, and sayde vnto them, Herken vnto me every one off you, and vnderstonde.

15 There is no thyng with outt a man, that can diffyle hym, when hitt

ak þata utgaggando us mann, þata ist þata gamainyando mannan.

16 Yabai whas habai ausona hausyand-ona, gahausyai.

17 Yah þan galaip in gard, us þizai managein, fircun ina siponyos is bi þo gayukon.

18 Yah qap du im, Swa yah yus unwitans siyup? Ni frapyip, þammei all þata utapro inngaggando in mannan, ni mag ina gamainyan?

19 Unte ni galeipip imma in hairto, ak in wamba, yah in urrunsa usgaggip, gahraineip allans matins.

20 Qapup-þan, Patei þata us mann usgaggando, þata gamaineip mannan.

21 Innapro auk, us hairtin manne mitoneis ubilos usgaggand, kalkinassyus, horinassyus, maurpra,

22 Þiubya, failufrikeins, unseleins, liutei, aglaitei, augo unsel, wayamereins, hauhhairtei, unwiti.

23 Þo alla ubilona innapro usgaggand, yah gagamainyand mannan.

24 Yah yainpro usstandands, galaip in markos Twre yah Seidone. Yah galeipands in gard, ni wilda witan mannan; yah ni mahta galaugnyan.

25 Gahausyandei raihtis qinobi ina, þizozei habaida dauhtar ahman unhrainyana, qimandei, draus du fotum is.

26 Wasup-þan so qino haipno, Saurini fwnikiska gabaupai. Yah þap ina, ei þo unhulpon uswaurpi us dauhtr izos.

27 Ip Iesus qap du izai, Let faurþis sada wairþan barna; unte ni goþ ist niman hlaib barne, yah wairþan hundam.

28 Ip si andhof imma, yah qap du imma, Yai, Frauya; yah auk hundos undaro biuda matyand, af drauhsnom barne.

29 Yah qap du izai, In þis waurdis gagg, usiddya unhulpo us dauhtr þeinai.

ða ping ðe of ðam men forþ-gáp, ða hine besmitap.

16 Gif hwá earan hæbbe, gehlyste me.

17 And ðá se Hælend fram ðære menegu eode, his leorning-cnihtas hine an bigspel ácsodon.

18 Ða cwæp he, And synd ge ðus ungleawe? Ne ongyte ge, ðæt eall ðæt utan cymþ on ðone man gangende, ne mæg hine besmitan?

19 Forðam hit ne gæp on his heortan, ac on his innop, and on forþ-gang gewitep, ealle mettas clænsigende.

20 Ðá sæde he him, Ðæt ða ping ðe of ðam men gáp, ða hine besmitap.

21 Innan, of manna heortan yfele gepancas cumap, unriht-hæmedu, and forligeru, manslihtas,

22 [Stala,] gitsung, mán, fācnu, sceam-least, yfel gesihþ, dysinessa, ofer-módignessa, stuntsceipe.

23 And ealle ðás yfelu of ðam innoðe cumap, and ðone man besmītap.

24 Ðá fērde he ðanon on ða endas Tyri and Sidonis. And he in-ágán on ðæt hús, he nolde ðæt hit ænig wiste; and he ne mihte hit bemīpan.

25 Sóna ðá án wif, be him gehýrde, ðære dóhtor hæfde unclænne gást, heo in-eode, and to his fótum hí ástrehte.

26 Sóplice ðæt wif wæs hæðen, Sirofeniscas cynnes. And bæd hine, ðæt he ðone deofol of hyre dēhter ádrife.

27 Ðá sæde he hire, Læt ærest ða bearn beon gefylled; nis nā gód ðæt man nime ðara bearna hláf, and húndum werpe.

28 Ðá andswarode heo, and cwæp, Drihten, ðæt is sóp; witodlice ða hwelpas etap under ðære mýsan, of ðara cilda cruman.

29 Ðá sæde he hyre, For ðære spræce gā, nū se deofol of ðīnre dēhter gewit.

but tho thingis that comen forth of man,
tho it ben that defoulen a man.

16 Forsoth if ony man haue ecris of
heeringe, heere he.

17 And whanne he hadde entrid in to
an hous, fro the company of peple, his
disciplis axiden him the parable.

18 And he seith to hem, So and 3e ben
vnprudent.[†] Vndirstonden 3e not, for
al thing withoute forth entringe in to
a man, may not defoule him?

19 For it hath not entrid into his
herte, but in to the wombe, and bynethe
it goth out, purgynge alle metis.

20 Sothli he seide, For the thingis
that gon out of a man, tho defoulen a
man.

21 Forsoth fro withynne, of the herte
of men comen forth yuele thouztis, auou-
tries, fornicaciouns, mansleyngis,

22 Theftis, couetises,[†] wickidnesses,
gyle, vnchastite, yuel y3e, blasphemyes,
pride, folye.

23 Alle thes yuelis fro withynne comen
forth, and defoulen a man.

24 And Jhesus risynge thennis, wente
in to the endes of Tyre and Sidon. And
he gon in to an hows, wolde no man
wite; and he mi3te not dare.[†]

25 Sothli a womman, anon as sche
herde of him, which wommanis douztir
hadde an vnclene spirit, entride, and fel
doun at his feet.

26 Sothli the womman was hethene,
of the generacioun of Sirefen. And she
preide him, that he wolde caste out a
deuel fro hir douztir.

27 The which seide to hir, Suffre thou
the sones be fulfilled first; it is not good
to take the bred of sones, and sende to
houndis.

28 And she answeride, and seide to him,
Forsothe, Lord; for whi and litle welpis
eten vndir the bord, of the crummes of
children.

29 And Jhesus seith to hir, For this
word go, the fend is went out of thi
douztir.

entreth in to hym; but thoo thynges
which procede out of a man are those
which defyle a man.

16 Yf eny man have eares to heare, let
hym heare.

17 And when he cam into a housse,
awaye from the people, his disciples axed
him of the similitude.

18 And he sayd vnto them, Do ye then
lacke vnderstandinge? Do ye not yet
perceave, that whatsoever thinge from
with out entreth into a man, hit can
not defyle hym?

19 Be cause hit entrieth not into his
hert, but into the belly, and goeth out
into the draught, that porgeth oute all
meates.

20 And he sayde, That defileth a man,
whiche cometh oute of a man.

21 For from within, even oute off the
herte off men proceade evyll thoughtes,
advoutry, fornicacion, murder,

22 Theeft, coveteousnes, wickednes,
diceyte, vnclennes, and a wicked eye,
blasphemy, pryde, foliishnes.

23 All these evyll thynges com from
with in, and defile a man.

24 And from thence he rose, and went
into the borders off Tire and Sidon.
And entred into an housse, and wolde
that no man shulde have knowen off
hym; butt he culde nott be hid.

25 For a certayne woman, whose
doughter had a foule sprete, when she
herde off hym, cam, and fell doune att
hys fete.

26 The woman was a greke, out off
Sirophenicia. And she besought hym,
that he wolde caste out the devyll out
off her doughter.

27 Jesus sayde vnto her, Lett the
chyl dren fyrst be feed; it ys nott mete
to take the chyl drengs breed, and to
caste itt vnto whelppes.

28 She answered, and sayde vnto hym,
Even soo, Master; neverthelesse the
whelppes also eate vnder the table, off
the chyl drengs cromes.

29 And he sayde vnto her, For thys
sayinge goo thy waye, the devyll ys gon
out off thy doughter.

30 Yah galeipandei du garda seinamma, bigat unhulþon usgaggana, yah þo claulitar ligandein ana ligra.

31 Yah aftra galeipands af markom Twre yah Seidone, qam at marein Galeilaie, miþ tweiþnaim markom Daikapaulaios.

32 Yah berun du imma baudana stammana, yah bedun ina, ei lagidedi imma handau.

33 Yah afnimands ina af managein sundro, lagida figgrans seinans in ausona imma; yah spewands attaitok tuggon is.

34 Yah ussaiwhands du himina, gaswogida, yah qap du imma, Aiffapa, patei ist, Uslukn,

35 Yah sunsaiw usluknodedun imma hlumans, yah andbundnoda bandi tuggons is, yah rodida railhtaba.

36 Yah anabaup im, ei mann ni qeþeina; whan filu is im anabaup, mais þamma eis meridedun,

37 Yah ufarassau sildaleikidedun, qiþandans, Waila allata gatawida, yah baudans gatauyiþ gahausyan, yah unrodyandans rodyan.

CHAP. VIII. 1 In yainaim þan dagam, aftra at filu managai managein wisandein, yah ni habandam wha matidedeina, athaitands siponyans, qapuh du im,

2 Infeinoda du þizai managein, unte yu dagans þrins miþ mis wesun, yah ni haband wha matyaina;

3 Yah yabai fraleta ins lausqiþrans du garda ize, ufligand ana wiga; sumai railhtis ize fairraþro qemun.

4 Yah andhofun imma siponyos is, Whaþro þans mag whas gasoþyan hlaibam ana aupidai?

5 Yah frah ins, Whan managans habaiþ hlaibans? Iþ eis qeþun, Sibun.

30 And ða heo on hyre hús eode, heo gemette ðæt mæden on hire bedde ligende, and ðone deofol út-gán.[†]

31 And eft he eode of Tyra gemærum, and com purh Sidonem to ðære Galileiscan sæ, betwux midde endas Decapoleos.

32 And hi læddon him ænne deafne and dumbne, and hine bædon, ðæt he his hand him on ásette.

33 Ða nam he hine onsundran of ðære menigu, and his fingras on his earan dyde; and spætende his tungan onhrán.

34 And on ðone heofon behealdende, geómrode, and cwæþ, Effeta, ðæt is on ure geþeode, Sý ðú ontýned,

35 And sóna wurdon his earan geopenode, and his tungan bend wearþ unslyþed, and he rihte spræc.

36 And he beað him, ðæt hi hit nánum men ne sædon; sóþlice swá he him swiðor bebað, swá hi swiðor bodedon,

37 And ðæs ðe má wundredon, and cwædon, Ealle ping he wel dyde, and he dyde ðæt deafe gehýrdon, and dumbe spræcon.

CHAP. VIII. 1[†] Eft on ðam dagum, him wæs mid micel menigu, and næfdon hwæt hi æton, ða cwæþ he, to somne geclypedum his leorning-cnihtum,

2 Ic gemiltsige ðysse menegu, forðam hi þry dagas me ge-anbiðiaþ, and nabbap hwæt hi eton;

3 Gif ic hi fæstende to hyra húsum læte, be wege hi geteorigeap; sume hi comon feorran.

4 And ða andswarodon him his leorning-cnihtas, Hwanon mæg ænig man ðas mid hláfum on ðisum wéstene gefyllan?

5 Ða áxode he hi, Hú fela hláfa hæbbe ge? Hi cwædon, Seofon.

30 And whanne she hadde gon hom,
she fond the wenche sittinge on the
bedd, and the deuel gon out fro hir.

31 And eftsoone Jhesus goynge out
fro the endis^t of Tیره, cam thurȝ Sidon
to the see of Galilee, that is bitwixe the
myddil endis of Decapoleos.

32 And thei leeden to him a deaf man
and dounb, and preieden him, that he
putte to him the hond.

33 And he takynge him asydis fro the
cumpanye, sente his fyngris in to his
litle eeris; and spetinge towchide his
tunge.

34 And he biholdynge in to heuene,
sorwide withynne, and seith, Effeta, that
is, Be thou openyd,

35 And anon his eeris weren openyd,
and the bond of his tounge is unbounden,
and he spak rȝtly.

36 And he comaundide to hem, that
thei schulden seye to no man; forsoth
how moche he comaundide to hem, so
moche more thei prechiden more,

37 And by that the more thei won-
driden, seyinge, He dide wel alle thingis,
and deaf men he made to heere, and
dounbe for to speke.

30 And when she was come home to
her housse, she founde the devyll de-
parted, and her doughter lyng on the
bedd.

31 And he departed agayne from the
coostes off Tyre and Sydon, and cam
vnto the see off Galilee, throwe the myddes
off the coostes off the .x. cites.

32 And they brought vnto him won
that was deffe and stambred in hys
speche, and prayde hym, to laye hys
honde apon hym.

33 And he toke hym a syde from the
people, and putt hys fyngrs in hys
eares; and did spet and touched his
tounge.

34 And loked vp to heven, and syghed,
and sayde vnto hym, Ephatha, that ys
to saye, Be openned,

35 And streyght waye hys eares were
openned, and the stringe off hys tounge
was loosed, and he spake playne.

36 And he commaunded them, that
they schulde tell no man; butt the more
he forbad them, soo moche the more a
greate deale they pubblesed it,

37 And were beyonde measure astonyed,
sayinge, He hath done all thinges well,
and hath made booth the deffe to heare,
and the dom to speake.

CHAP. VIII. 1 In tho dayes, whanne
moche cumpenye of peple was with Jhe-
su, and hadde not what thei schulden
ete, his disciplis gaderid to gidere, he
seith to hem,

2 I haue rewthe on the cumpanye of
peple, for loo! now the thridde day
thei susteynen^t me, and han not what
thei schulen ete;

3 And if I leue hem fastinge in to
her hous, thei schulen faile in the weye;
forsothe summe of hem camen fro fer.

4 And disciplis answeriden to him,
Wherof a man schal mowe fille hem
with looues here in wildirnesse?

5 And he axide hem, Howe manye looues
han ȝe? The whiche seiden, Seuene.

CHAP. VIII. 1 In those dayes, when
there was a very greate companye, and
had nothinge to eate, Jesus called hys
disciples to hym, and sayd vnto them,

2 My herte melteth on this people, be
cause they have nowe bene wyth me iij.
dayes, and have nothinge to eate;

3 And yf I shulde sende them awaye
fastinge to their awne houses, they shulde
faynt by the waye; for dyvers of them
cam from farre.

4 And hys disciples answered hym,
From whence myght a man suffyse them
with breed here in the wyldernes?

5 And he axed them, Howe many loves
have ye? They sayde, Seven.

6 Yah anabaup þizai managein ana-kumbyan ana airpai. Yah nimands þans sibun hlaibans, yah awiliudonds, gabrak, yah atgaf siponyam seinaim, ei atlagidedeina faur. Yah atlagidedun faur þo managein.

7 Yah habaiededun fiskans fawans; yah þans gaþiupþyands, qap ei atlagidedeina yah þans.

8 Gamatidedun þan, yah sadai waurþun; yah usnemun laibos gabruko, sibun spwreidans.

9 Wesunup-þan þai matyandans, swe fidwor þusundyos; yah fralailot ins.

10 Yah galaip sunsaiw in skip, miþ siponyam seinaim, yah qam ana fera Magdalan.

11 Yah urrunnun Fareisaicis, yah du-gunnun miþsokyan imma, sokyandans du imma taikn us himina, fraisandans ina.

12 Yah ufwogyands ahmin seinamma, qap, Wha pata kuni taikn sokeip? Amen qipa izwis, yabai gibaidau kunya þamma taikne.

13 Yah afletands ins, galeipands aftra in skip, uslaip hindar marein.

14 Yah ufarmunnodedun niman hlaibans, yah niba ainana hlaif ni habaiededun miþ sis in skipa.

15 Yah anabaup im, qipands, Saiwhip, ei atsaiwhip izwis þis beistis Fareisaie, yah beistis Herodis.

16 Yah þahtedun miþ sis misso, qip-andans, Unte hlaibans ni habam.

17 Yah fraþyands Iesus, qap du im, Wha þaggkeip, unte hlaibans ni habaip? Ni nauh fraþyip, nih witup; unte daub-ata habaip hairto izwar.

18 Augona habandans, ni gasaiwhip, yah ausona habandans, ni gahauseip; yah ni gamunup,

19 Þan þans fimf hlaibans gabrak fimf þusundyom, whan managos tainyons fullos gabruko usnemup? Qeþun du imma, Twalif.

20 Appan þan þans sibun hlaibans

6 Ða hét he sittan ða menegu ofer ða eorþan. And nam ða seofon hláfas, and Gode þancode, and hi bræc, and sealde his leorning-enihtum, ðæt hi tofóran him ásetton. And hi swá dydon.

7 And hi næfdon búton feawa fixa; and he ða bletsode, and hét befóran him settan.

8 And hi æton, and wurdon gefyllde; and hi námon ðæt of ðam brytsenum beláf, seofon wilian fulle.

9 Sôþlice ða ðe ðar æton, wæron fif þúsend; and he hi ðá forlét.

10 And sóna he on scyp, mid his leorning-enihtum, ástáh, and com on ða dælas Dalmanuþa.

11 And ðá férdon ða Pharisei, and ongunnon mid him smeagean, and tácen of heofone sóhton, and his fandedon.

12 Ða cwæp he, geomriende on his gáste, Hwi sêcþ ðeos cneoris tácen? Sôþlice ic eow secge, ne biþ ðisse cneorisse tácen geseald.

13 And hi ðá forlétende, eft on scyp ástáh, and férde ofer ðone mûpan.

14 And hi ofergéton ðæt hi hláfas ne námon, and hi næfdon on scype mid him búton ænne hláf.

15 And he him bead, and cwæp, Lóciap, and warniap fram Pharisea, and Herodes hæfe.

16 Ða pohton hi betwux him, and cwædon, Næbbe we náne hláfas.

17 Ðá se Hælend ðæt wiste, he cwæp, Hwæt þence ge, forðam ge hláfas nabbaþ? Gyt ge ne oncnáwaþ, ne ne ongytaþ; gyt ge habbaþ eowre heortan geblende.

18 Eagan ge habbaþ, and ne geseoþ, and earan, and ne gehýraþ; ne ge ne þencaþ,

19 Hwænne ic bræc fif hláfas and twegen fixas, and hú fela wyligena ge námon fulle? Hi cwædon ðá, Twelfe.

20 And hwænne seofon hláfas feower

6 And he comaundide the cumpanye to sitt downe on the erthe. And he takynge seuene looues, and doynge thankynge, brak, and gaf to his discipulis, that thei schulden putte forth. And thei setten forth to the cumpany.

7 And thei hadden a fewe smale fischis; and he blesside hem, and comaundide for to be put forth.

8 And thei eeten, and ben fulfid; and thei token vp that lefte of relyf,[†] seuene leepis.

9 Forsoth thei that eeten, weren as foure thousand of men; and he lefte hem.

10 And anon he wente vp in to a boot, with his discipulis, and cam in to the partis of Dalmanytha.

11 And Pharisees wenten out, and bigunnen to seke[†] with him, axynge a tokene of hym fro heuene, temptinge hym.

12 And he sorwyng withynne in spirit, seith, What sekith this generacioun a tokene? Treuly I seie to 3ou, if a tokene schal be 3ouun to this generacioun.

13 And he leeuynge hem, wente vp eftsoone in to a boot, and wente ouer the see.

14 And thei for3aten to take breed, and thei hadden not with hem no but o loof in the boot.

15 And he comaundide to hem, seyinge, Se 3e, and be 3e war of the sourdow3 of Pharisees, and sourdow3 of Eroude.

16 And thei thou3ten oon to another, seyinge, For we han not breed.

17 The which thing knowun, Jhesus seith to hem, What thenke 3e, for 3e han not breed? 3it 3e knowen not, ne vnderstonden; 3it 3e han 3oure herte blyndid.

18 3e hauninge y3en, seen not, and 3e hauninge eeris, heeren not; nether 3e han mynde,

19 Whanne I brak fyue looues in to fyue thousande, and hou manye coffyns ful of brokene mete 3e token vp? Thei seyn to him, Twelue.

20 Whanne and seuene looues in to

6 And he commaunded the people to sitt doune on the grounde. And he toke the .vii. loves, gave thankes, brake, and gave to hys disciples, to set before them. And they sett them before the people.

7 And they had a fewe smale fysshes; and he blessed them, and commaunded them also to be sett before them.

8 They ate, and were suffysed; and they toke vp off the broken meate that was lefte, vij. basketes full.

9 They that ate, were in nomber aboute foure thousandt; and he sent them awaye.

10 And anon he toke shippe, with his disciples, and cam in to the parties of Dalmanutha.

11 And the Pharises cam forth, and began to dispute with hym, and sought of hym a signe from heven, temptinge him.

12 And he syghed in his sprete, and sayde, Why doth thys generacion seke a signe? Verely I saye vnto you, there shall no signe be geuen vnto thys generacion.

13 And he lefte them, and went into the shippe agayne, and departed over the water.

14 And they had forgotten to take breed with them, nether had they in the shippe with them more then one loofe.

15 And he charged them, sayinge, Take hede, be ware of the leuen of the Pharises, and the leuen of Herode.

16 And they reasoned amonge themselves, saynge, We have no breed.

17 And when Jesus knewe that, he sayde vnto them, Why take ye thought, be cause ye have no bread? Perceave ye not yet, nether vnderstonde; have ye youre herttes yett blynded?

18 Have ye eyes, and se nott, and have ye eares, and heare not; do ye nott remember?

19 When I brake v. loves a monge .v. M. men, howe many baskettes full of broken meate toke ye vpp? They sayde vnto him .xij.

20 When I brake vij a monge iiij M.

fidwor þusundyom, whan managans spwreidans fullans gabruko usnemup? *Īþ eis qeþun, Sibun.*

21 *Yah qap du im, Whaiwa ni naulh fraþyþ?*

22 *Yah qemun in Beþaniin, yah berun du imma blindan, yah bedun ina, ei imma attaitoki.*

23 *Yah fairgreipands handu þis blindans, ustauh ina utana weihsis, yah speiwands in augona is, atlagyands ana handuns seinos, frah ina, gau wha sewhi.*

24 *Yah ussaiwhands, qap, Gasaiwha mans þatei swe bagmans gasaiwha gaggandans.*

25 *Paproh aftra galagida handuns ana þo augona is, yah gatawida ina ussaiwhan, yah aftragasatips warþ, yah gasawh bairhtaba allans.*

26 *Yah insandida ina du garda is, qipands, Ni in þata weihs gaggais; ni mannhun qipais, in þamma wehsa.*

27 *Yah usiddya Iesus yah siponyos is in wehsa Kaisarias pizos Filippaus. Yah ana wiga frah siponyans seinans, qipands du im, Whana mik qipand mans wisan?*

28 *Īþ eis andhofun, Iohannen þana Daupyand; yah anþarai, Helian; sumaih þan, ainana praufete.*

29 *Yah is qap du im, Appan yus whana mik qipip wisan? Andþafyands þan Paitrus, qap du imma, Ðu is Christus.*

30 *Yah faurbaup im, ei mannhun ni qeþeina bi ina.*

31 *Yah dugann laisyan ins, þatei skal sunus mans filu winnan, yah uskiusan skulds ist fram þaim sinistam, yah þaim aulumistam gudyam, yah bokaryam, yah usqiman, yah afar þrins dagans usstandan.*

32 *Yah swikunþaba þata waurd rodida. Yah aftiuhands ina Paitrus, dugann andbeitan ina.*

33 *Īþ is gawandyands sik, yah gasaiwhands þans siponyans seinans, andbait*

þusendum, and hū fela wyligena brytsena ge nāmon fulle? Hi sædon, Seofon.

21 *Ðá sæde he him, Hwi ne ongyte ge gyt?*

22 *And hi comon ðá to Bethzaida, and hi brohton him ðá ænne blindne, and hine bædon, ðæt he hine æt-hrine.*

23 *And ðá æt-hrān he ðæs blindan hand, and lædde hine būtan ða wic, and spætte on his eagan, and his hand on-āsette, and hine āxode, hwæðer he āht gesāwe.*

24 *Ðá cwæþ he ðá, ðá he hyne beseah, Ic geseo men swylce treow gangende.*

25 *Eft he āsette his handa ofer his eagan, and he geseah ðá, and wearþ geedniwod, swá ðæt he beorhtlice eall geseah.*

26 *Ðá sende he hyne to his hūse, and cwæþ, Gā to ðinum hūse; and ðeah ðū on tūn gā, nānægum ðū hit ne sege.[†]*

27 *Ðá code he and his leorning-enihtas on ðæt castel Cēsareæ Philippi. And he on wege his leorning-enihtas āhsode, Hwæt secgaþ men ðæt ic sý?*

28 *Ðá andswarodon hī, Sume, Iohan-nem ðone Fulluhtere; sume, Heliam; sume, sumne of ðam witegum.*

29 *Ðá cwæþ he, Hwæt secge ge ðæt ic sý? Ðá andswarode Petrus him, and cwæþ, Ðū eart Crist.*

30 *And ðá bead he him, ðæt hī nānægum be him ne sædon.*

31 *Ðá ongan he hī lēran, ðæt mannes sunu gebyrep fela þinga þolian, and beon āworpen fram ealdormannum, and heal-sacerdum, and bōcerum, and beon of-slegen, and æfter þrim dagum ārisan.*

32 *And spræc ðá openlice. And ða nam Petrus hine, and ongan hine preagean.*

33 *Ðá bewende he hine, and cīdde Petre, and cwæþ, Gā onbæc, Satanas;*

four thousande of men, how many ieepis of brokene mete 3e token vp? And thei seyen, Seuene.

21 And he seide to hem, How vnderstonden 3e not 3it?

22 And thei comen to Bethsayda, and thei bryngen to him a blynd man, and preieden hym, that he schulde touche him.

23 And the hond of the blynd man takun, he ledde him out of the streete, and spetynge in to his y3en, his hondis put to, he axide him, ii he sy3 ony thing.

24 And he biholdinge, seith, I se men as trees walkyng.

25 Aftirward eftsoones he puttide hondis on his y3en, and he bigan for to se, and he is restorid, so that he sy3 clerely alle thingis.

26 And he sente him in to his hous, seyinge, Go in to thi hous; and if thou schalt go in to the streete, seye to no man.

27 And Jhesus entride yn and his disciplis in to the castels of Sezarie of Philip. And in the weye he axide his disciplis, seyinge to hem, Whom seyn men me for to be?

28 The whiche answeriden to hym, seyinge, Summe, John Baptist; othere *seyn*, Helye; but othere *seyn*, as oon of the prophetis.

29 Thanne he seith to hem, But whom seye 3e me for to be? Petre answeringe, seith to him, Thou ert Crist.

30 And he thretenyde hem, that thei schulden nat seie to ony man of him.

31 And he bigan for to teche hem, for it bihoueth mannys sone suffre manye thingis, and to be reprovod of the hi3este prestis, and of eldere men, and scribis, and to be slayn, and aftir thre dayes, for to rise agen.

32 And he spak playnli the word. And Petre takyng him, bygan for to blame him.

33 The which turnyd, seynge his disciplis, manaside Petre, seyinge, Go aftir

howe many baskettes of the levinges of broken meate toke ye vp? They sayde, vij.

21 And he sayde vnto them, Howe is it that ye vnderstonde not?

22 And he cam to Bethsayda, and they brought a blynde man vnto him, and desyred hym, to touche him.

23 And he caught the blinde by the honde, and ledd hym out off the toune, and spat in hys eyes, and put hys hondes apon hym, and axed him, yf he sawe eny thinge.

24 And he lokod vp, and sayde, I se men, for I se them walke as they were trees.

25 After that he put his hondes agayne apon his eyes, and made hym see, and he was restored to his sight, and sawe every man clerly.

26 And he sent hym home to his awne housse, sayinge, Nether go into the toune, nor tell it to eny in the toune.

27 And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples, sayinge, Whom do men saye that Y am?

28 They answered, Some saye, that thou arte Jhon Baptiste; some saye, Helyas; and some, one off the prophetes.

29 And he sayde vnto them, But whom saye ye that I am? Peter answered, and sayd vnto hym, Thou arte very Christe.

30 And he charged them, that they schulde tell no man off it.

31 And he began to declare vnto them, howe that the sonne of man muste suffre many thynges, and shulde be reprovod off the seniours, and off the hye prestes, and scribes, and shulde be kylled, and after thre dayes, aryse agayne.

32 And he spake that sayinge openly. And Peter toke hym a syde, and began to chyd hym.

33 He tourned aboute, and lokod on his disciples, and rebuked Peter, sayinge,

Paitru, qipands, Gagg hindar mik, Satana; unte ni fraþyis þaim Guþs, ak þaim manne.

34 Yah athaitands þo managein, miþ siponyam seinaim, qaþ du im, Saei wili afar mis laistyan, inwidai sik silban, yah nimai galgan seinana, yah laistyai mik.

35 Saei allis wili saiwala seinu ganyan, fraqisteiþ izai; iþ saei fraqisteiþ saiwalai seinai in meina yah in þizos aiwaggelyons, ganyaiþ þo.

36 Wha auk boteiþ mannan, yabai gageigaþ þana fairwhu allana, yah galsleiþeþ sik saiwalai seinai?

37 Aipþau wha gibip manna inmaidein saiwalos seinaiþos?

38 Unte saei skamaþ sik meina, yah waurde meinaize in gabaupai þizai horinondein yah frawaurhton, yah sunus mans skamaþ sik is, þan qimip in wulþau attins seinis, miþ aggilum þaim weiham.

CHAP. IX. 1 Yah qaþ du im, Amen qipa izwis, þatei sind sumai þize her standandane, þai ize ni kausyand dauþaus, unte gasaiwhand þiudinassu Guþs qumanana in mahtai.

2 Yah afar dagans saihþ ganam Iesus Paitru, yah Iakobu, yah Iohannen, yah ustaui ins ana fairguni hauh sundro ainans; yah inmaidida sik in andwaiþþu ize.

3 Yah wastyos is waurþun glitmunyandeins wheitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gawheftyan.

4 Yah ataugiþs warþ im Helias miþ Mose, yah wesun rodyandans miþ Iesua.

5 Yah andhafyands Paitrus qaþ du Iesua, Rabbei, goþ ist unsis her wisan; yah gawaurkyam hliþans þrins, þus ainana, yah Mose ainana, yah ainana Heiliin.

6 Ni auk wissa wha rodidedi; wesun auk usagidai.

7 Yah warþ milhma ufarskadwyands im; yah qam stibna us þamma milhmin,

fordam ðu nást ða þing ðe synd Godes, ac ða þing ðe synd manna.

34 Ða cwæþ he, togædere geclypedre menegu, mid his leorning-enihtum, Gif hwā wyle me fyligean, wiðsace hine sylfne, and nime his cwymlinge, and folgige me.

35 Se ðe wyle his sǽwle hāle gedón, se hī forspilþ; se ðe forspilþ his sǽwle for me and for ðam góðspelle se hig gehælp.

36 Hwæt fremað men, ðeah he eallne middan-eard gestryne, and dō his sǽwle forwyrd?

37 Oððe hwylc gewryxl sylþ se man for his sǽwle?

38 Sôþlice se ðe me forsyhþ, and mine word on ðisre unriht-hæmedan and synfulran cneorisse, ðone mannes sunu forsyhþ, ðonne he cymþ on his fæder wuldre, mid hālgum englum.

CHAP. IX. 1 Ða sǽde he him, Sôþlice ic seege eow, ðæt sume synd hēr wun-iende, ðe deaþ ne onbyrigeað, ær hī geseon Godes rice on mægne cuman.[†]

2 Ða æfter syx dagum nam se Hælend Petrum, and Iacobum, and Iohannem, and lædde hī sylfe on sundron on sumne healne munt; and wearþ befóran him ofer-hiwod.

3 And his reaf wurdon glitiniende swá hwíte swá snáw, swá nán fullere ofer eorþan ne mæg swá hwíte gedón.

4 Ða ætýwde him Helias mid Moyse, and to him spræcon.

5 Ða andswarode Petrus him and cwæþ. Læreow, góð is ðæt we hēr beon; and uton wyrcan hēr þreo eardung-stówa, ðe áne, and Moyse áne, and Helie áne.

6 Sôþlice he nyste hwæt he cwæþ; he wæs áfæred mid ege.

7 And seo lyft hī ofersceadewode; and stefn com of ðære lyfte, and cwæþ, Ðes

me, Sathanas; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

34 And the companye of peple gederid, with his disciplis, he seide to hem, If ony man wole sue me, denye he him self, and take he his cros, and sue he me.

35 Sothly who so wole make his soule† saf, he schal leese it; forsothe he that schal leese his soule† for me and the gospel, schal make it saf.

36 Sothli what profiteth it a man, if he wyne al the world, and do peyringe to his soule?

37 Or what chaungyng schal a man ȝyue for his soule?

38 Forsoth who that schal knoleche me, and my wordis in this generacioun auoutresse, and mannis sone schal knowleche him, whanne he schal come in the glory of his fadir, with his aungels.

CHAP. IX. 1 And he seide to hem, Treuly I seie to ȝou, for ther ben summe of men stondinge here, the whiche schulen not taste deeth, til thei sen the rewme of God comynge in vertu.

2 And aftir sixe dayes Jhesus took Petre, and James, and John, and ledith hem by hem selue aloone in to an hiȝ hil; and he is transfigurid byfore hem.

3 And his clothis ben maad schynynge and white ful moche as snow, and which maner clothis a fullere† may not make white on ertle.

4 And Helye with Moyses apperide to hem, and thei weren spekyng with Jhesu.

5 And Petre answeringe seith to Jhesu, Maistir, it is good vs for to be here; make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helye.

6 Sothli he wiste not what he schulde seie; forsothe thei weren agast by drede.

7 And ther is maad a cloude schadewynge hem; and a voyce cam of the cloude,

Goo after me, Satan; for thou sauerest not the thynges off God, but the thynges off men.

34 And he called the people vnto hym, with his disciples also, and sayd vnto them, Whosoever wyll folowe me, lett hym forsake hym silfe, and take vp his crosse, and folowe me.

35 For whosoever wyll save his lyfe, shall lose it; but whosoever shall lose his lyfe for my sake and the gospels, the same shall save it.

36 What shal it profet a man yf he shulde wyn all the worlde, and loose his awne soule?

37 Or els what shall a man geve to redeme his soule agayne?

38 Whosoever therfore shall be ashamed off me, and off my wordes amonge this advoutrous and sinfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father, with the holy angels.

CHAP. IX. 1 And he sayde vnto them, Verely I saye vnto you, there be some off them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdom off God come with power.

2 And after .vi. dayes Jhesus toke Peter, James, and Jhon, and leede them vp in to an hye mountayne out of the waye alone; and he was transfigured before them.

3 And his rayment did shyne and was made very whyte even as snowe, so whyte as noo fuller can make upon the erth.

4 And there apered vnto them Helyas with Moses, and they talked with Jesu.

5 And Peter answered and sayde to Jhesu, Master, here is good beinge for vs; let vs make .iiij. tabernacles, one for the, one for Moses, and one for Helyas.

6 And wist not what he sayde; for they were afraide.

7 And there was a cloude that shadowed them; and a voyce cam out of

Sa ist sunus meins sa liuba. þamma hausyaip.

8 Yah anaks insaiwhandans, ni þanaseips ainohun gasewhun, alya İesu ainana miþ sis.

9 Dalap þan atgaggandam im af þamma fairgunya, anabauþ im, ei mannhun ni spillodeidena þatei gasewhun, niba biþe sunus mans us dauþaim usstoþi.

10 Yah þata waurd habaidedun du sis misso, sokyandans wha ist þata, us dauþaim usstandan.

11 Yah frehun ina, qipandans, Unte qipand pai bokaryos, þatei Helias skuli qiman faurpis?

12 İp is andhafyands qap du im, Helia sweþauh qimands faurpis, afragaboteip alla; yah whaiwa gameliþ ist bi sunu mans, ei manag winnai, yah frakunþs wairpai.

13 Akei qipa izwis, þatei yu Helias gam, yah gatawidedun imma swa filu swe wildedun, swaswe gameliþ ist bi ina.

14 Yah qimands at siponyam, gasawh filu manageins bi ins, yah bokaryans sokyandans miþ im.

15 Yah sunsaiw alla managei gasaiwhandans ina, usgeisnodedun; yah durinnandans, inwitun ina.

16 Yah frah þans bokaryans, Wha sokeiþ miþ þaim?

17 Yah andhafyands ains us þizai managein qap, Laisari, brahta sunu meinana du þus habandan ahman unrodyandan;

18 Yah þiswharuh þei ina gafahip, gawairpiþ ina, yah whapyiþ, yah kriustiþ tunþuns seinans, yah gastaurkniþ. Yah qap siponyam þeinaim, ei usdreibeina ina, yah ni mahtedun.

19 İp is andhafyands im qap, O! kuni ungalaubyando, und wha at izwis siyau, und wha pulau izwis? Bairiþ ina du mis.

is min leofesta sunu, gehýraþ hine.

8 And sōna đā hī besāwon, hī nānne hī mid him ne gesāwon, būton đone Hælend sylfne mid him.

9 And đā hī of đam mūnte āstigon, he bead him, đæt hī nānum ne sædon đa ping đe hī gesāwon, būton đonne mannes sunu of deape arise.

10 Hī đā đæt word geheoldon betwux him, and smeadon hwæt đæt wære, đonne he of deape arise.

11 And hī hine āhsodon đā, Hwæt secgaþ Pharisei and đa bōceras, đæt gebyraþ ærest Helias cume?

12 Đā sæde he him andswariende, Helias ealle ping ge-edniwaþ, đonne he cymþ; swā he mannes suna āwriten is, đæt he fela þolige, and sī oferhogod.

13 Ac ic secge eow, đæt Helias com, and hī dydon him swā hwæt swā hī woldon, swā be him āwriten is.

14 And đā he com to his leorning-cnihtum, he geseah mycele menegu ābūton hī, and bōceras mid him sprecende.

15 And sōna eall folc ðæne Hælend geseonde, wearþ āfæred, and forht; and hine grétende, him to urnon.

16 Đā āhsode he hī, Hwæt smeage ge betweox eow?†

17 Him andswarode ān of ðære men-igu, Lāreow, ic brohte minne sunu dumbne gāst hæbbende;

18 Se swā hwær swā he hine gelæcþ, forgnit hine, and tōpum gristbītaþ, and forscrinþ. And ic sæde đinum leorning-cnihtum, đæt hī hine út-ādrifon, and hī ne mihton.

19 Đā andswarode he him, Ealā! un-geleaffulle cneorys, swā lange swā ic mid eow beo, swā lange ic eow þolige? Bringaþ hine to me.

seyinge, This is my mooste deereworth the sone, heere 3e him.

8 And anon thei biholdinge aboute, sy3e no more any man, no but Jhesus onouly with hem.

9 And hem comyng down fro the hil, he comaundide hem, that thei schulde not telle to any man tho thingis that thei hadde seyn, no but whanne manniss sone hath risun fro deede *spiritis*.

10 And thei heelden the word at hem self, sekynge what schulde be, whanne he hath risun fro deede.

11 And thei axiden him, seyinge, What therfore seyn Pharisees and scribis, for it bihoueth Helye for to come first?

12 The which answeringe seith to hem, Whanne Helye schal come first, he schal restore alle thingis; and hou it is writun in to manniss sone, that he suffre many thingis, and be despisid.

13 But I seie to 3ou, for and Helye is comun, and thei diden to him what euere thingis thei wolden, as it is writun of him.

14 And he comynge to his disciplis, sy3 a greet company aboute hem, and scribis axynge with hem.

15 And anon al the companye seyng Jhesu, was astoneyed, and thei dreden; and thei rennyng to, greeten him.

16 And he axide hem, What seken 3e among 3ou?

17 And oon of the companye answeringe seide, Maistir, I haue brouzt to thee my sone hauynge an vnclene spirit;

18 The which wher euere he schal take hym, hirtith him, and he frothith,[†] and betith to gidere with teeth, and wexith drye. And I seide to thi disciplis, that thei schulden caste hym out, and thei myzten not.

19 The which answeringe to hem seide, A! thou schrewid generacioun and out of bileue, hou longe schal I be at 3ou, hou longe schal I suffre 3ou? Brynge 3e hym to me.

the cloude, saynge, This ys my dere sonne, here hym.

8 And sodeuly they loked rounde aboute them, and sawe no man more, but Jesus only.

9 As they cam doune from the hill, he charged them, that they schulde tell no man what they had sene, tyll the sonne of man were risen from deeth agayne.

10 And they kepte that saynge with in them, and demaunded won of another, what that rysynge from deeth agayne schulde meane.

11 And they axed hym, seyinge, Why then saye the scribes, that Helyas muste fyrste come?

12 He answered and sayde vnto them, Helyas at his fyrste commynge, shall brynge all thynges agayne into good order; and even so ys it wrytten off the sonne off man, that he shall suffre many thinges, and shall be set att nought.

13 And I saye vnto you, thatt Helyas ys come, and they have done vnto hym whatsoever pleased them, as it is wrytten off hym.

14 And he cam to his disciplis, and sawe moche people aboute them, and the scribes disputing with them.

15 And streyght waye all the people behelde hym, and were amased; and ran to hym, and saluted hym.

16 And he sayde vnto the scribes, What dispute ye with them?

17 And won of the companye answered and sayde, Master, I have brought my sonne vnto the which hath a dom spirite;

18 And whensoever he taketh hym, he teareth hym, and he fometh, and gnassheth with his tethe, and pyneth awaye. And I spake to thy disciples, that they schulde caste hym out, and they coulede nott.

19 He answered him and sayd, O! generacion without faight, howe longe shall Y be with you, howe longe shall Y suffre you? Bringe him vnto me.

20 Yah brahtedun ïna at ïmma. Yah gasaiwhands ïna, sunsaiw sa alma tahida ïna; yah driusands ana airþa, walwisoda whaþyands.

21 Yah frah þana attan is, Whan lagǵ mel ist, ei þata warþ ïmma? Æþ is qaþ, Us barniskya;

22 Yah ufta ïna yah ïn fon atwarp yah ïn wato, ei usqistidedi ïmma; akei yabai mageis, hilp unsara, gableiþyands unsis.

23 Æþ Æsus qaþ du ïmma, þata yabai mageis galaubyan, allata mahteig þamma galaubyanðin.

24 Yah sunsaiw ufhropyands sa atta þis barnis miþ tagram qaþ, Galaubya; hilp meinaizos ungalaubeinaiis.

25 Gasaiwhands þan Æsus þatei samap rann managei, gawhotida ahmin þamma unhrainyin, qipands du ïmma, þu ahma þu unrodyands yah bauþs; ik þus ana-biuda, usgagg us þamma, yah þanaseiþs ni galeiþais ïn ïna.

26 Yah hropyands, yah filu tahyands ïna, usiddya; yah warb swe dauþs, swa-swe managai qeþun, þatei gaswalt.

27 Æþ Æsus undgreipands ïna bi hand-au, urraisida ïna; yah usstop.

28 Yah galeiþandan ïna ïn gard, siponyos is frehun ïna sundro, Duwhe weis ni mahtedum usdreiban þana?

29 Yah qaþ du ïm, þata kuni ïn waihtai ni mag usgaggan, niþa ïn bidai yah fastubya.

30 Yah yainþro usgaggandans, iðdye-dun þairh Galeilaian; yah ni wilda ei whas wissedi.

31 Unte laisida siponyans seinans, yah qaþ du ïm, þatei sunus mans atgibada ïn handuns manne, yah usqimand ïmma, yah usqistips, þridyin daga usstandip.

32 Æþ eis ni froþun þamma waurda, yah ohtedun ïna fraihnan.

33 Yah qam ïn Kafarnaum. Yah ïn garda qumans, frah ïns, Wha ïn wiga miþ izwis misso mitodedup?

20 Ða brohton hī hine. And ða he hine geseah, sōna se gāst hine gedrēfde; and on eorþan forǵnyden, fāmende he tearflode.

21 And ða āhsode he hys fæder, Hī lang tid is, syððan him ðis gebyrede? Ða cwæþ he, Of cildhāde;

22 He hine gelōmlice on fȳr and on wæter sende, ðæt he hine forspilde; ac gif ðu hwæt miht, gefylst us, ūre gemiltsod.

23 Ða cwæþ se Hælend, Gyf ðu gelyfan miht, ealle þing synd gelyfedum mihtlice.

24 Ða sōna hrȳmde ðæs cildes fæder and wēpende cwæþ, Drihten, ic gelyfe; gefylst minre ungeleafulnysse.

25 And ða se Hælend geseah ða to-yrnendan menegu, he behead ðam unclānan gāste, ðus cweðende, Ealā deafa and dumba gāst, ic beode ðē, gā of him, and ne gā ðu leng on hine.

26 He ða hrȳmende, and hine swȳðe slītende, eode of him; and he wæs swylce he dead wære, swā ðæt manega cwædon, sōþlice he is dead.

27 Ða nan se Hælend his hand, and hine up-āhōf; and he ārās ða.

28 And ða he into ðam hūse eode, his leorning-cnihtas hine digollice āhsodon, Hwī ne mihton we hine ūt-ādrifan?

29 Ða sæde he, Ðis cyn ne mæg of nānum men ūt-gān, būton þurh gebedu and on fæstene.

30 Ða hī ðanon fērdon, hig forbugon Galileam; he nolde ðæt hit ænig man wiste.

31 Sōþlice he lārde his leorning-cnihtas, and sæde, Sōþlice mannes sunu biþ geseald on synfulra handa, ðæt hī hine ofslean, and ofslagen, ðam þriððan dæge he ārist.

32 Ða nyston hī ðæt word, and hī ādrēdon hine āhsiende.

33 Ða comon hī to Capharnaum. And ða hī æt hām wæron, he āhsode hī, Hwæt smeade ge be wege?

20 And thei brouȝten hym to. And whanne he hadde seyn him, anon the spirit troublide him; and he cast doun in to the erthe, was walewid frothinge.

21 And he axide his fadir, Hou moche of tyme it is, sithen this thing fel to him? And he seith, Fro childhod;

22 And ofte he hath sent him and in to fier and in to watir, that he schulde leese him; but and if thou maist ony thing, help vs, hauynge mercy on vs.

23 Sothli Jhesus seith to him, If thou maist bileue, alle thingis ben possible to a man bileuynge.

24 And anon the fadir of the child crynge with teeris seide, Lord, I bileue; help thou myn vnbileuefulness.

25 And whanne Jhesus hadde seyn the company of peple rennyng to gidere, he manaside to the vnclene spirit, scynginge to him, Thou deaf and dounb spirit, I comaund thee, go out fro him, and entre not more in to him.

26 And he crynge, and moche tobreidyng him, wente out fro him; and he is maad as deed, so that manye seiden, that he was deed.

27 Forsoth Jhesus holdynge his hond, lifte vp him; and he roos.

28 And whanne he hadde entrid in to an hous, his disciplis axiden him priuely, Whi myȝten not we caste hym out?

29 And he seyde to hem, This kynde in no thing may go out, no but in preier and fastinge.

30 And thei gon fro thennis, wenten forth in to Galile; and he wolde no man wite.

31 He tauȝte his disciplis, and seide to hem, For mannus sone schal be betrayed in to the hondis of men, and thei schulen sle him, and he slayn, on the thridde day schal rise aȝen.

32 And thei knewen not the word, and dredden for to axe him.

33 And thei camen to Cafarnaum. Which whenne he was in the hous, axide hem, What tretiden ȝe in the weie?

20 And they brought him vnto him. And as sone as the sprete sawe him, he tare him; and he fell doun on the grounde, walowing and fomyng.

21 And he axed his father, Howe longe is it a goo, sens this hath happened hym? And he sayde, Of a chylde;

22 And ofte tymes casteth hym in to the fyre and also in to the water, to destroye hym; butt yff thou canste do eny thyng, have mercy on vs, and helpe vs.

23 Jesus sayde vnto him, Ye yf thou couldest beleve, all thynges are possyble to hym that belevith.

24 And streyghwaye the father off the chylde cryed with teares sayinge, Lorde, I beleve; sucker myne vnbelefe.

25 When Jesus sawe that the people cam runnyng togedder vnto hym, he rebuked the foule sprete, sayinge vnto hym, Thou dom and deffe sprete, I charge the, come out of hym, and entre no more in to hym.

26 And the sprete cryed, and rent him sore, and cam out; and he was as won that had bene deed, in so moche that many sayde, he is deed.

27 Butt Jesus caught hys honde, and lyfte hym vpp; and he roose.

28 And when he was come in to the housse, his disciples axed him secretly, Why coulde nott we caste hym out?

29 And he sayde vnto them, Thys kynde can by non other meanes come forth, but by prayer and fastynge.

30 And they departed thens, and toke there iorney thorowe Galile; and wolde not that eny man shulde have knowen itt.

31 For he tauȝht hys disciples, and sayde vnto them, The sonne off man shalbe delyvered in to the hondes off men, and they shall kyll hym, and after that he ys kyllled, he shall aryse agayne the thryd daye.

32 Butt they wiste nott what that sayinge meant, and were affrayed to axe hym.

33 And he cam to Capernaum. And when he was come to housse, he sayde to them, What was that ye disputed bytwene you by the waye?

34 Īp eis slawaidedun ; du sis misso andrunnun, wharyis maists wesi.

35 Yah sitands atwopida þaus twalif, yah qap du im. Yabai whas wili frumists wisan, siyai allaize aftumists, yah allaim andbahts.

36 Yah nimands barn, gasatida ĭta in midyaim im ; yah ana armins nimands ĭta, qap du im,

37 Saei ain pize swaleikaize barne andnimip ana namin meinamma, mik andnimip ; yah sawhazuh saei mik andnimip, ni mik andnimip, ak þana sandyandan mik.

38 Andhof þan ĭmma Īohannes, qipands, Laisari, sewhum sumana in þeinamma namin usdreibandan unhulþons, saei ni laisteip unsis, yah waridedum ĭmma, unte ni laisteip unsis.

39 Īp ĭs qap, Ni waryip ĭmma ; ni mannahun auk ĭst saei tauyip maht in namin meinamma, yah magi sprauto ubil waurdyan mis.

40 Unte saei nist wipra ĭzwis, faur ĭzwis ĭst.

41 Saei auk allis gadragkyai ĭzwis stikla watins in namin meinamma, unte Christaus siyup, amen qipa ĭzwis, ei ni fragisteip mizdon seinai.

42 Yah sawhazuh saei gamarzyai ainana pize leitilane pize galaubyandane du mis, goþ ĭst ĭmma mais ei galagyauidau asiluqairnus ana balsaggan is, yah fra-waurþans wesi in marcin.

43 Yah yabai marzyai þuk handus þeina, afmait þo ; goþ þus ĭst hamfamma in libain galeipan, þau twos handuns habandin galeipan in gaiainnan, in fon þata unwhapnando,

44 Þarei maþa ĭze ni gaswiltip, yah fon ni afwhapnup.

45 Yah yabai fatus þeins marzyai þuk, afmait ina ; goþ þus ĭst galeipan in libain haltamma, þau twans fotuns habandin gawairpan in gaiainnan, in fon þata unwhapnando,

46 Þarei maþa ĭze ni gaswiltip, yah fon ni afwhapnup.

47 Yah yabai augo þein marzyai þuk,

34 And hī sūwodon ; wītodlice hī on wege smeaddon, hwylc hyra yldost wære.

35 Ðā he sæt he clypode hī twelfe, and sæde him, Gif eower hwylc wyle beon fyrmest, beo se eadmōdost, and eower ealra þēa.

36 Ðā nam he ānne cnapan, and gesette on hyra middele ; dā he hine beclypte, he sæde him,

37 Swā hwylc swā ānne of ðus gerādum cnapum on mīnum naman onfehþ, se onfehþ me ; and se ðe me onfehþ, he ne onfehþ me, ac ðone ðe me sende.[†]

38 Ðā andswarode Iohannes, and cwæþ, Lāreow, sunne we gesāwon on ðinum naman deofol-seocnessa út-ādrifende, se ne fyligþ us, and we him forbudon.

39 Ðā cwæþ he, Ne forbeode ge him ; nis nūn ðe on mīnum naman mægen wyree, and mæge raðe be me yfele sprecan.

40 Se ðe nis āgēn eow, se is for eow.

41 Sōþlice se ðe sylþ drinc eow calic fulne wæteres on mīnum naman, forðam ge Cristes synd, ic eow sōþ secge, ne forlyst he his mēde.

42 And swā hwā swā gedrēþ ænne of ðyssum lytlingum on me gelýfendum, betere him wære ðæt ān cweorn-stān wære to his sweoran gecnyt, and wære on sǣ beworpen.

43 And gif ðin hand ðe swīcāþ, ceorþ hī of ; betere ðe is ðæt ðú wanhāl to life gā, ðonne ðú twā handa hæbbe and fare on helle, and on unācwencedlic fýr,

44 Ðar hyra wyrm ne swylt, and fýr ne biþ ācwenced.

45 And gif ðin fōt swīcāþ ðe, ceorþ hine of ; betere ðe is ðæt ðú healt gā on éce lif, ðonne ðú hæbbe twegen fēt and sī āworpen on helle, unācwencedlices fýres,

46 Ðar hyra wyrm ne swylt, ne fýr ne biþ ādwæsced.

47 Gif ðin eage ðe swīcāþ, weorþ hit

34 And thei weren stille; sothli thei disputiden among hem in the weie, who of hem schulde be more.

35 And he sittinge clepide the twelue, and seith to hem, If any man wole be the first among 3ou, he schal be the laste, and mynystre of alle.

36 And he takinge a childe, ordeynede him in the myddil of hem; whom whanne he hadde byclippid, he seith to hem,

37 Who euere schal receyue oon of suche children in my name, he receyueth me; and who euere receyueth me, he receyueth not me aloone, but him that sente me.

38 John answeride to him, seyinge, Maistir, we sy3en sum oon for to caste out fendis in thi name, the which sueth not vs, and we han forbedun him.

39 Sothli Jhesus seith to him, Nyle 3e forbode him; ther is no man that doth vertu in my name, and may soone speke yuele of me.

40 Forsothe he that is not azens vs, is for vs.

41 Sothli who euere schal 3yue drynke to 3ou a cuppe of cold watir in my name, for 3e ben of Crist, treuly I seie to 3ou, he schal not leese his mede.

42 And who euere schal selaundre oon of thes litle bileuynges in me, it is good to him that a mylne stoon of assis were don aboute his necke, and were sent in to the see.

43 And if thin hond slaundre thee, kitt it away; it is good to thee feble to entre in to lyf, than hauynge twey hondis go in to helle, in to fier that neuere schal be quenched,

44 Where the worm of hem deieth not, and the fier is not quenched.

45 And if thi foot slaundre thee, kitt it of; it is good to thee for to entre crokid in to euerlasting lyf, than hauynge twey feet to be sent in to helle of fier, that neuer schal be quenched,

46 Where the worm of hem deieth not, and the fier is not quenched.

47 That if thin y3e slaundre thee, cast

34 And they helde their peace; for by the waye they reasoned amonge themselves, who shulde be the chefest.

35 And he sate doune and called the twelve vnto hym, and sayd to them, Yf eny man desyre to be fyrst, the same shalbe last off all, and servaunt vnto all.

36 And he toke a chylde, and sett hym in the myddes of them; and toke hym in his armes, and sayde vnto them,

37 Whosoever receave eny soche a chylde in my name, he receaveth me; and whosoever receaveth me, receaveth not me, but him that sent me.

38 Jhon answered him, sayinge, Master, we sawe won castinge out devyls in thy name, which foloweth not vs, and we forbade hym, be cause he foloweth vs nott.

39 But Jesus sayde, Forbid hym nott; for there ys no man that shall do a myracle in my name, and can speake lightly evyll of me.

40 Whosoever is not agaynste you, is on youre parte.

41 And whosoever shall geve you a cuppe off water to drinke for my nams sake, be cause ye are belongynge to Christe, verely I saye vnto you, he shall nott loose his reward.

42 And whosoever shall hurte won of this litell wons that beleve in me, it were better for him that a myll stone were hanged aboute his necke, and that he were cast in to the see.

43 And yf thy hande offende the, cut hym of; itt ys better for the to entre into lyffe maymed, then to goo with two bondes in to hell, in to fire that never shalbe quenched,

44 Where there worme dyeth nott, and the fyre never goeth oute.

45 And yf thy fote offende the, cut hym of; it is better for the to goo halt in to lyffe, then with ij. fete to be cast into hell, into fyre that never shalbe quenched,

46 Where there worme dyeth not, and the fyre never goeth oute.

47 And yf thyne eye offende the, plucke

uswairp imma ; gop þus ist hailhamma
galeipan in þiudangardya Gups, þau twa
augona habandin atwairpan in gairinnan
funins,

48 Þarei mapa ize ni gadaupniþ, yah
fon ni afwhapniþ.

49 Whazuh auk funin saltada, yah
wharyatoh hunsle salta saltada.

50 Gop salt ; ip yabai salt unsaltan
wairþip, whe supuda ? Habaip in izwis
salt, yah gawairþeigai siyaiþ miþ izwis
misso.

CHAP. X. 1 Yah yainþro usstand-
ands, qam in markom Iudaias hindar
Iaurdanau ; yah gagemun sik aftra man-
ageins du imma, yah swe biuhits, aftra
laisida ins.

2 Yah duatgaggandans Farcisaieis,
frehun ina, Skuldu siyai mann qen af-
satyan ? fraisandans ina.

3 Ip is andhafyands qap, Wha izwis
anabaup Moses ?

4 Ip eis qepun, Moses uslaubida unsis
bokos afsateinaiis melyan, yah afsetan.

5 Yah andhafyands Iesus qap du im,
Wipra harduhairtein izwara gamelida
izwis þo anabusn.

6 Ip af anastodeinai gaskaftais gumein
yah qinein gatawida Gup ;

7 Inuh þis bileipai manna attin seinam-
ma yah alþein seinai,

8 Yah siyaina þo twa du leika samin.
Swaswe þanaseips ni sind twa, ak leik
ain.

9 Þatei nu Gup gawaþ, manna þamma
ni skaidai.

10 Yah in garda aftra siponyos is bi
þata samo frehun ina.

11 Yah qap du im, Sawhazuh saei
afletip qen seinu, yah liugaip anþara,
horinop du þizai.

12 Yah yabai qino afletip aban seinana,
yah liugada anþaramma, horinop.

ut ; betere ðe is mid anum eagan gan
on Godes rice, ðonne twa eagan hæb-
bende sý áworpen on helle fýr,

48 Ðar hyra wyrn ne swylt, ne fýr ne
biþ ácwenced.

49 Sôþlice ælc man biþ mid fýre ge-
sylv, and ælc offrung biþ mid sealte
gesylv.

50 Gôd is sealt ; gif ðæt sealt unsealt
biþ, on ðam ðe ge hit syltaþ ? Habbap
sealt on eow, and habbaþ sibbe betwux
eow.

CHAP. X. 1 And ðanon, he com on
Iudeisce endas of Iordane ; ða comon
eft menigu to him, and swá swá he
gewunode, he hi lærde eft-sóna.

2 Ða genealáhton him Pharisei, and
line áxodon, Hwæðer álýfþ ænegum
men his wif forlætan ? his ðus fand-
igende.

3 Ða andswarode he him, Hwæt beaþ
Moyses eow ?

4 Hi sædon, Moyses lýfde ðæt man
write hiw-gedáles boc, and hi forlæte.

5 Ða cwæþ se Hælend, For eowre
heortan heardnesse he eow wrát ðis
bebod.

6 Fram fruman gesceafte God hi ge-
worhte wæpnedman and wimman ;

7 And cwæþ, Fordam se man forlæt
his fæder and móder, and hine his
wife geþeot,

8 And beoþ twegen on anum flæsce.
Witodlice ne synd ná twegen, ac án
flæsc.

9 Ðæt God gesamnode, ne syndrige
ðæt núu man.

10 And eft innan huse his leorning-
cnihtas hine be ðam ylcan áhsodon.

11 Ða cwæþ he, Swá hwylc man swá
his wif forlæt, and óðer nimþ, unriht-
hámed he wyrcþ þurh hi.

12 And gif ðæt wif hire were forlæt,
and óðerne nimþ, heo unriht-hæmþ.

it out; it is good to thee for to entre
gogil y3ed in to rewme of God, than
hauynge twey y3en for to be sent in to
helle of fier,

48 Where the worm of hem deieth not,
and the fier is not quenchid.

49 Forsoth euery man schal be saltid⁺
with fier, and euery slayn sacrifice schal
be sauorid with salt.

50 Salt is good thing; that if salt be
vnsauiori, in what thing schulen 3e make
it sauiori? Hauue 3e salt in 3ou, and
haue 3e pees among 3ou.

CHAP. X. 1 And Jhesus risynge vp
fro thennis, cam in to the endis of Jude
ouer Jordan; and eftsoones the cum-
panyes of peple camen to gidere to him,
and as he was wont, eftsoone he tau3te
hem.

2 And Pharisees comynge ny3, axiden
him, If it be leefful to a man for to
leue⁺ his wyf? temptinge him.

3 And he answeringe seith to hem,
What comaundide Moyses to 3ou?

4 The whiche seiden, Moyses suffride
to write a libel of forsakinge, and to
forsake.

5 To whom Jhesus answeringe seith,
To the hardnesse of 3oure herte Moyses
wroot to 3ou this precept.

6 Forsothe fro the bigynnyng of crea-
ture God made hem male and female;

7 And he seide, For this thing a man
schal leue fadir and modir, and schal
clefe to his wif,

8 And thei schulen be tweyne in o
fleisch. And so now thei ben not
tweyne, but o fleisch.

9 Therefore that thing that God ioynede
to gidere, no man departe.

10 And eftsoone in the hows his dis-
cypelis axiden him of the same thing.

11 And he seith to hem, Who euere
schal leue his wyf, and wedde another,
he doth auoutrie vpon hir.

12 And if the wyf schal leue hir huse-
bonde, and be weddid to another, she
doth auoutrie.

hym oute; itt ys better for the to goo
in to the kyngdom of God with one eye,
then havynge two eyes to be caste into
hell fyre,

48 Where their worme dyeth nott, and
the fyre never goeth oute.

49 Every man therfore shalbe salted
with fyre, and every sacryfyse shalbe
seasoned with saltt.

50 Salt ys good; but yf the salt be
vnsavery, what shall ye salte there with?
Se that ye have saltt in youre selves,
and have peace amonge youre selves one
with another.

CHAP. X. 1 And he rose from thens,
and went in to the coostes of Jewry
through the regyon that ys beyonde
Iordan; and the people resorted vnto
hym afresshe, and as he was wont, he
taught them agayne.

2 And the Pharyses cam, and axed hym
a question, Whether it were lafull for
a man to putt away hys wyfe? to
prove hym.

3 He answered and said vnto them,
What did Moses bid you do?

4 And they sayde, Moses suffred to
wryte a testimoniall of her divorsment,
and to putt her awaye.

5 And Jesus answered and sayd vnto
them, For because of youre harde herttes
he wrote thys precept vnto you.

6 But at the fyrst creacion God made
them man and woman;

7 Sayinge, For thys thinges sake shall
a man leve father and mother, and byde
by his wyfe,

8 And .ij. shalbe made won flesshe. So
then are they nowe nott twayne, but
won flesshe.

9 Therefore that whych God hath cup-
pled, let nott man separate.

10 And in the housse his disciples axed
him agayne of that mater.

11 And he sayde vnto them, Whoso-
ever putteth awaye his wyfe, and maryeth
another, breaketh wedlocke to her warde.

12 And yf a woman forsake her hus-
band, and be maryed to another, she
committeth advourty.

13 Þanuh atberun du ïmma barna, ei attaitoki ïm; ïþ þai sipenyos ïs sokun þaim bairandam du.

14 Gasaiwhands þan Æsus, unwerida, yah qap du ïm, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize ïst þiudangardi Gups.

15 Amen qipa ïzwis, saei ni andnimip þiudangardya Gups swe barn, ni þauh qimip ïn ïzai.

16 Yah gaplaihands ïm, lagyands handuns ana þo, þiupida ïm.

17 Yah usgaggandin ïmma ïn wig, duatrinnands ains, yah knussyands, þap ïna, qipands, Laisari þiubeiga, wha tauyau, ei libainais aiweinons arþya wairþau?

18 Æþ ïs qap du ïmma, Wha mik qipis þiubeigana? Ni whashun þiubeigs, aly ains Gup.

19 Þos anabusnins kant, ni horinos, ni maurþryais, ni hlifais, ni siyais galugaweitwods, ni anamahtyais, swerai attan þeinana yah aipein þeina.

20 Þaruh andhafyands qap du ïmma, Laisari, þo alla gafastaida us yundai meina.

21 Æþ Æsus ïnsaiwhands du ïmma, friyoda ïna; yah qap du ïmma, Ainis þus wan ïst; gagg, swa filu swe habais frabugei, yah gif þarþam, yah habais huzd ïn himinam; yah hiri, laistyan mik nimands galgan.

22 Æþ ïs ganipnands ïn þis waurdis, galaip gaur, was auk habands faihu manag.

23 Yah bisaiwhands Æsus, qap siponyam seinaim, Sai whaiwa agluba þai faiho gahabandans ïn þiudangardya Gups galeband.

24 Æþ þai sipenyos afslauþnodedun ïn waurde ïs. Þaruh Æsus aftra andhafyands qap ïm, Barnilona, whaiwa aglu ïst, þaim hugyandam afar faihu ïn þiudangardya Gups galeþan.

25 Azitizo ïst ulbandau þairh þairko

13 And hī brohton him hyra lytlingas, ðæt he hī æt-hrine; ðā ciddon his leorning-cnihtas ðam ðe hī brohton.

14 Ðā se Hælend hī geseah, unwurðlice he hit forbead, and sæde him, Lætaþ ða lytlingas to me cuman, and ne forbeode ge him, sôþlice swylcera is heofona rice.

15 Sôþlice ic secge eow, swā hwylc swā Godes rice ne onfehþ swā lytling, ne gæþ he on ðæt.

16 Ðā beclypte he hī, and his handa ofer hī settende, bletsode hī.[†]

17 And ðā he on wege eode, sum him to arn, and gebigedum cneowe tofóran him, cwæþ, and bæd hine, Lā góða láreow, hwæt dō ic, ðæt ic éce lif áge?

18 Ðā cwæþ se Hælend, Hwī segst dū me góðne? Nis nán man gód, búton God ána.

19 Canst dū ða bebodu, ne unriht-hæm dū, ne slyh dū, ne stel dū, ne sege dū lease gewitnesse, fácen ne dō dū, weorþa ðinne fæder and ðine móder.

20 Ðā andswarode he, Góða láreow, eall ðis ic geheold of míne geoguðe.

21 Se Hælend hine ðā behealdende, lufode; and sæde him, An þing ðe is wana; gesyle eall ðæt dū áge, and syle hit pearfum, ðonne hæfst dū gold-hord on heofonum; and cum, and folga me .

.

22 And for ðam worde he wæs ge-unrét, and férde gnornigende, forðam he hæfde mycele áhta.

23 Ðā cwæþ se Hælend to his leorning-cnihtum, hine beseonde, Swýðe earfoþlice on Godes rice gāþ ða ðe feoh habbaþ.

24 Ðā forhtodon his leorning-cnihtas be his wordum. Eft se Hælend him andswariende cwæþ, Ealá cild, swýðe earfoþlice ða ðe on heora feo getrúwig-eaþ gāþ on Godes rice.

25 Eaðere ys offende to farenne þurh

13 And thei offriden to him litle children, that he schulde touche hem; sotheli disciplis thretenyden to men of fringe.

14 Whom whanne Jhesus hadde seyn, he baar heuye,[†] and seith to hem, Suffre 3e litle children for to come to me, and forbode 3e hem not, forsoth of suche is the kyngdom of God.

15 Treuli I seie to 3ou, who euere schal not receyue the kyngdom of God as this litle child, he schal not entre in to it.

16 And he biclippinge hem, and puttinge hondis vpon hem, blesside hem.

17 And whanne Jhesus was gon out in the weye, o man rennyng bfore, the kue bowid, preiede him, seiynge, Goode maistir, what schal I do, that I receyue euerlastinge lyf?

18 Forsothe Jhesus seide to him, What seist thou me good? No man good, no but God aloone.

19 Thou hast knowen the comaundementis, do thou non auoutrie, sle not, stele not, seie not fals witnessinge, do no fraude, worschipe thi fadir and modir.

20 And he answeringe seith to him, Maistir, I haue kept alle these thingis fro my 3outhe.

21 Sothli Jhesus biheld him, and louyde hym; and he seide to him, O thing failith to thee; go thou, selle thou what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene; and come, sue thou me. . .

22 The which maad sorwful in the word, wente away mornynge, forsoth he was hauynge many possessiouns.

23 And Jhesus biholdinge aboute, seith to his disciplis, How hard thei that han money schulen entre in to the kyngdom of God.

24 Forsothe the disciplis weren ston-eyed in his wordis. And Jhesus eft-soone answeringe seith to hem, 3e litle sones, how hard thing it is, men tristynge in richessis for to entre in to the kyngdom of God.

25 It is lizter[†] a camel for to passe

13 And they brought chyldren to hym, that he shoulde touche them; and hys disciples chid those that brought them.

14 When Jesus sawe that, he was displeased, and sayd vnto them, Suffre the chyldren to come vnto me, and forbid them not, for vnto suche belongeth the kingdom of God.

15 Verely I saye to you, whosoever shall not receave the kyngdom of God as a chylde, he shall not entre therin.

16 And he toke them vppe in his armes, and putt his hondes apon them, and blessed them.

17 And when he was come out into the waye, there cam won runninge, and kneled to him, and axed him, Goode master, what shall I do, that I maye enheret eternal lyfe?

18 Jesus said vnto him, Why callest thou me goode? There is no man goode but won, whych ys God.

19 Thou knowest the commaundmentes, breake not matrimony, kyll not, steale nott, bere no falce wytnes, defraude no man, honore thy father and thy mother.

20 He answered and said to him, Master, all theese I have observed from my youth.

21 Jesus behelde him, and had a favour to him; and said vnto him, Won thinge is lackinge vnto the; goo, and sell all that thou hast, and geve itt to the povre, and thou shalt have treasure in heven; and come, and folowe me and take thy crosse on the.

22 But he was discumforted with that sayinge, and went awaye mornynge, for he had greate possessions.

23 And Jesus loked rounde aboute, and sayd vnto hys disciples, With what difficulte shall they that have ryches entre into the kingdom of God.

24 Hys disciples were astonnyed att hys wordes. Jesus answered agayne and sayde vnto them, Chyldren, howe harde is it, for them that truste in their ryches to entre in to the kyngdom off God.

25 Hit ys easier for a camell to go

neplos galeiþan, þau gabigamma in þiud-
angardya Guþs galeiþan.

26 Iþ eis mais usgeisnodedun, qib-
andans du sis misso, Yah whas mag
ganisan?

27 Insaiwhands du im Iesus, qap, Akei
fram mannam unmahteig ist, ni fram
Gupa; allata auk mahteig ist fram
Gupa.

28 Dugann þan Paitrus qipan du im-
ma, Sai! weis aflailotum alla, yah laist-
idedum þuk.

29 Andhafyands im Iesus qap, Amen
qipa izwis, ni whashun ist saei aflailoti
gard, aipþau broþrums, aipþau aiþein,
aipþau attan, aipþau qen, aipþau barna,
aipþau haimopþya in meina yah in pizos
aiwaggelyons.

30 Saei ni andnimai .r. falþ nu in
þamma mela, gardins, yah broþrums, yah
swistrums, yah attan, yah aiþein, yah
barna, yah haimopþya, miþ wrakom, yah
in aiwa þamma anawairþin libain aiw-
einon.

31 Appan managai wairþand, frumans
aftumans, yah aftumans frumans.

32 Wesunupþan ana wiga gaggandans
du Iairusaulwmai; yah faurbigaggands
ins Iesus, yah sildaleikidedun, yah afar-
laistyandans faurlhtai waurþun. Yah
andnimands aftra þans twalif, dugann
im qipan, þoei habaidedun ina gadaban.

33 Patei sai! usgaggam in Iairusaul-
wma, yah sunus mans atgibada þaim
ufargudyam, yah bokaryam; yah ga-
wargyand ina dauþau,

34 Yah bilaikand ina, yah bliggwand
ina, yah speiwand ana ina; yah usqmmand
imma, yah pridyin daga ustandip.

35 Yah athabaidedun sik du imma
Iakobus yah Iohannes, sunyus Zaibai-
daiaus, qibandans, Laisari, wileima, ei
þatei þuk bidyos, tauyais uggkis.

36 Iþ Iesus qap im, Wha wileits
tauyan mik igqis?

37 Iþ eis qeþun du imma, Fragif ugkis,
ei ains af taihswon þeina, yah ains af

nædle þyrel, ðonne se rīca and se welega
on Godes rice gā.

26 Hi ðæs ðe mǣ betwux him wun-
dredon, and cwædon, And hwā mæg
beon hāl?

27 Ðā beheold se Hǣlend hī, and
cwæþ, Mid mannum hit is unecðelīc, ac
nā mid Gode; ealle þing mid Gode
synd ecðelīce.

28 Ðā ongan Petrus cweðan, Wītod-
lice! we ealle þing forlēton, and fol-
godon ðē.

29 Ðā andswarode him se Hǣlend,
Nis nān ðe his hūs forlæt, oððe ge-
broðru, oððe geswustra, oððe fæder,
oððe mōder, oððe bearn, oððe æceras
for me and for ðam gōdspelle,

30 Ðe hund-feald ne onfō nū on ðisse
tide, hūs, and broðru, and swustra, and
fæder and mōder, and bearn, and
æceras, mid ehtnessum, and on to-
weardre worulde ēce lif.

31 Manega fyrmeste beoþ ytemeste,
and ytemeste fyrmeste.

32 Sōþlice hī ferdon on wege to Hieru-
salem; and se Hǣlend him befōran
eode, and hī adrēdon him hine, and him
fyligdon. And eft he nam hī twelfe,
and ongan him seegan, ða þing ðe him
towearde wæron.

33 Ðæt we nū āstigaþ to Hierusalem,
and mannes sunu biþ geseald sacerda
ealdrum, and bōcerum, and ealdrum;
and hī hine deaþe genyðeriaþ, and hī
hine þeodum syllap.

34 And hī hine bysmriaþ, and hī him
on spætaþ, and hine swingaþ; and ofsleaþ
hine, and he ārist on ðam briddan
dæge.

35 Him ðā genealæhton to Iacobus
and Iohannes, Zebedeis suna, and cwæd-
on, Lāreow, we wyllaþ, ðæt ðú us dō,
swā hwet swā we biddaþ.

36 Ðā cwæþ he, Hwæt wylle gyt ðæt
ic ine dō?

37 Ðā cwædon hī, Syle unc, ðæt wyt
sitton, on ðinum wuldre, ān on ðine

thorw a nedlis y3e, than a riche man for
to entre in to the kyngdom of God.

26 Whiche wondriden more, seyinge
at hem selue, And who may be maad
saf?

27 And Jhesus biholdinge hem, seith
to hem, Anentis men it is impossible,
but not anemptis God; for alle thingis
ben possible anemptis God.

28 And aftirward Petre bigan for to
seye to him, Loo! we han left alle
thingis and han sued thee.

29 Jhesus answeringe seith, Treuli I
seie to 3ou, ther is no man that schal
leeue hous, or bretheren, or sistris, or
fadir, or modir, or sones, or feeldis for
me and for the gospel,

30 The which schal not taken an hun-
dridfold so moche now in this tyme,
housis, and bretheren, and sistris, and
modris, and sones, and feldis, with per-
secuciouns, and in the world to comynge
euerlasting lyf.

31 Forsoth many schulen be, the firste
the laste, and the laste the firste.

32 Forsothe thei weren in the weye
stizynge to Jerusalem; and Jhesus wente
bifore hem, and thei wondriden, and
folowinge dredden. And eftsoone Jhe-
sus takinge to twelue, bygan to seye
to hem, what thingis weren to come to
him.

33 For lo! we stizen to Jerusalem,
and mannus sone schal be bitrayed to
the princes of prestis, and to scribis,
and to eldere men; and thei schulen
dampne him by deeth, and thei schulen
bytake him to hethene men.

34 And thei schulen scorne him, and
byspeete him, and beete him; and thei
schulen sle him, and in the thridde day
he schal ryse agen.

35 And James and Jon, Zebedees sones,
camen ny3 to him, seyinge, Maistir, we
wolen, that what euere we schulen axe,
thou do to vs.

36 And he seide to hem, What wolen
3e that I do to 3ou?

37 And thei seiden, 3yue to vs, that
we sitten that oon at thi rizthalf, and

thorowe the eye of an nedle, then for a
ryche man to entre into the kyngdom
of God.

26 And they were astonnyed out of
measure, sayinge betwene them selves,
Who then can be saved?

27 Jesus loked apon them, and sayd,
With men it is vnpossible, but not with
God; for with God all thinges are pos-
sible.

28 And Petre began to saye vnto hym,
Loo! we have forsaken all, and have
folowed thee.

29 Jesus answered and sayde, Verely
I saye vnto you, there ys no man that
hath forsaken housse, or brethren, or
sisters, or father, or moder, or wyfe,
other chyl dren, or londes, for my sake
and the gospelles,

30 Whych shall nott receave an houn-
dred foolde nowe in thys lyfe, houses,
and brethren, and sisters, and mothers,
and children, and londes, whith persecu-
cions, and in the worlde to come eternall
lyfe.

31 Many that are fyrst shalbe last, and
the last fyrst.

32 They were in the waye goinge vppe
to Jerusalem; and Jesus went before
them, and they were amased, and as
they folowed were affrayde. And Jesus
toke the xij. agayne, and began to tell
them, what thinges shulde happen vnto
him.

33 Beholde! we goo vppe to Jerusa-
lem, and the sonne off man shalbe de-
lyvred vnto the hye preestes, and vnto
the scribbes; and they shall condempne
hym to deeth, and shall delyvre hym to
the gentyls.

34 And they shall mocke hym, and
scourge him, and spit apon hym; and
kill him, and the thirde daye he shall
ryse agane.

35 And James and Jhon, the sons off
Zebede, cam vnto hym, sayinge, Master,
we wolde, that thou shuldest do for vs,
what soever we desyre.

36 He sayde vnto them, What wolde
ye I shulde do vnto you?

37 They sayd vnto hym, Graunt vnto
vs, that we maye sitt won on thy ryght

hleidumein þeinaí sitaiwa, in wulpau þeinamma.

38 Īþ Īesus qapuh du ĩm, Ni witups whis bidyats; magutsu driggkan stikl, þanei ĩk driggka, yah dauþeinaí þizaiei ĩk daupyada, ei daupyaındau?

39 Īþ eis qeþun du ĩmma, Magu. Īþ Īesus qapuh du ĩm, Sweþauh þana stikl þanei ĩk driggka driggkats, yah þizai, dauþeinaí, þizaiei ĩk daupyada, [daupyanda;][†]

40 Īþ þata du sitan af taihswon meinai aippau af hleidumein nist mein du ġiban, aly þamei manwip was.

41 Yah gahausyandans þai taihun dugunnun unweryan bi Īakobu yah Īohan-nen.

42 Īþ is athaitands ĩns, qap du ĩm, Witup, þatei [þaiei][†] þuggkyand reikinson þiudom, gaþrauyinond ĩm, ĩþ þai mikilans ize gawaldand ĩm.

43 Īþ ni swa siyai in izwis, ak sawhazuh saei wili wairþan mikils in izwis, siyai izwar andbahts,

44 Yah saei wili izwara wairþan frumists, siyai allaim skalks.

45 Yah auk sunus mans ni qam, at andbahtyan, ak andbahtyan, yah ġiban saiwaþa seina faur managans lun.

46 Yah gemun in Īairikon; yah usgaggandin ĩmma yainþro, miþ siponyam seinaim, yah managein ganohai, sunus Teimaiaus, Barteimaiaus, blinda, sat faur wig du aihþron.

47 Yah gahausyands, þatei Īesus sa Nazoraius ist, dugann hropyþan, yah ġiþan, Sunau Daweidis, Īesu, armai mik.

48 Yah whotidedun ĩmma managai, ei ġapahaideði; ĩþ is filu mais hropida, Sunau Daweidis, armai mik.

49 Yah gastandands Īesus haihait atwopyþan ina; yah wopidedun þana blindan, ġiþandans du ĩmma, þrafstei þuk, urreis, wopeiþ þuk.

swýðran healde, and óðer on ðine wynstran.

38 Ðá cwæþ se Hælend, Gyt nyton hwæt gyt biddaþ; máge gyt drincan ðone calic, ðe ic drince, and beon gefullod on ðam fulluhte, ðe ic beo gefullod?

39 Ðá cwædon hī, Wyt mágon. Ðá cwæþ se Hælend, Gyt drincap ðone calic ðe ic drince, gyt beoþ gefullode ðare fulluhte, ðe ic beo gefullod;

40 Sôþlice nis hit nā mīn inc to syl-lenne ðæt gyt sitton on mīne swýðran healde oððe on ða wynstran, ac ðam ðe hit geġearwod ys.

41 Ðá geþulgon ða tyne hī be Iacobe and Iohanne.

42 Ðá clypode se Hælend hī, and cwæþ, Wite ge, ðæt ða ðe on þeodum ealdorscype habbaþ, ðæt hyra ealdras anweald ofer hī habbaþ.

43 Sôþlice on eow hit nis swā, ac swā hwylc swā wyle mid eow yldest beon, se byþ eower þēn,

44 And se ðe wyle on eow fyrmest beon, se byþ ealra þeow.

45 Sôþlice ne com mannes sunu, ðæt him man þēnode, ac ðæt he þēnode, and his sáwle sealde for manegra álysed-nysse.[†]

46 Ðá comon hī to Gericho; and he fērde fram Gericho, and his leorning-cnihtas, and mycel menegu, Timeus sunu, Bartimeus, sæt blīnd, wið ðone weg wædla.

47 Ðá he gehýrde, ðæt hit wæs se Nazarenisca Hælend, he ongan ðá clypian, and cweðan, Hælend, Dauides sunu, gemiltsa me.

48 Ðá budon him manega, ðæt he sūwode; he clypode ðá ðæs ðe mǣ, Miltsa me, Dauides sunu.

49 Ðá ætstóð se Hælend and hét hine clypian; ðá sædon hī ðam blīndan, Beo geheortra, and áris, se Hælend ðe clyp-aþ.

the tothir at the left, in thi glorie.

38 Forsothe Jhesus seith to hem, 3e witen not what 3e schulen axe; mown 3e drynke the cuppe, the which I am to drynke, or be waischun with the baptym, in which I am baptisid?

39 And thei seiden to him, We mown. Sothli Jhesus seith to hem, Treuli 3e schulen drynke the cuppe that I drynke, and 3e schulen be waischun with the baptym, in which I am baptisid;

40 Sothli for to sitte at my ri3thalf or lefthalf is not myn to 3yue to 3ou, but to which it is ordeyned.

41 And the ten heeringe hadden endignacioun of James and John.

42 Sothli Jhesus clepinge hem, seith to hem, 3e witen, that thei that semen[†] to haue prinched on folkis, lordschipen[†] of hem, and the princes of hem han power of hem.

43 Forsoth it is not so in 3ou, but who euere schal wolle be maad more, schal be 3oure mynystre,

44 And who euere schal wolle be the firste in 3ou, schal be seruaunt of alle.

45 Forwhi and mannis sone cam not, that it schulde be mynystrid to him, but that he schulde mynystre, and 3yue his soule[†] redempcioun[†] for manye.

46 And thei camen to Jerico; and him goynge forth fro Jerico, and his disciplis, and a ful moche company of peple, the sone of Tyme, Barthymeus, blynd, saat bisydis the weye beggyng.

47 The which whanne he hadde herd, for it is Jhesus of Nazareth, bigan to crie, and seye, Jhesu, the sone of Dauith, haue mercy on me.

48 And manye thretnyden hym, that he schulde be stille; and he criede moche more, Jhesu, the sone of Dauith, haue mercy on me.

49 And Jhesu stondinge comaundide hym for to be clepid; and thei clepiden the blynde man, seiynge to him, Be thou of betere herte, ryse vp, he clepith thee.

honde, and the other on thy lyfte honde, in thy glory.

38 Butt Jesus sayd vnto them, Ye wot not what ye axe; can ye drynke of the cuppe, that I shall drynke of, and be baptised in the baptim, that I shalbe baptised in?

39 And they sayd vnto him, That we can. Jesus sayde vnto them, Ye shall drynke off the cuppe that I shall drynke of, and be baptised with the baptim, that I shalbe baptised in;

40 But to sitt on my right honde and on my lifte honde ys not myne to geve, but to them for whom it ys prepared.

41 And when the .x. herde that they began to disdayne at James and Jhon.

42 Butt Jesus called them vnto him, and sayd to them, Ye knowe wele, that they whych seme to beare rule amonge the gentyls, raygne as lordes over them, and they that be greате men amonge them exerceyse auctorite over them.

43 So schal it not be a monge you, but wosoever of you wilbe greате amonge you, shalbe youre minster,

44 And wosoever wilbe chefe, shalbe servaunt vnto all.

45 For even the sonne of man came nott, that other schulde minister vnto hym, but to minister, and to geve his lyfe for the redempcion of many.

46 And they cam to Hierico; and as he went oute off Hierico, with his disciplis, and a greате nombre of peple, Barthimeus, the sonne of Thimeus, which was blynde, sate by the hye wayes syde beggyng.

47 And when he herde, that it was Jesus off Nazareth, he began to crye, and to saye, Jesus, the sonne off David, haue mercy on me.

48 And many rebuked hym, be cause he schulde hoolde is peace; but he cryed the moore a greате deale, Thou sonne off David, haue mercy on me.

49 And Jesus stode still and comaundid hym to be called; and they called the blynde, saynge vnto hym, Be off good comfort, ryse, he calleth thee.

50 Īþ is, afwairpands wastyai seinai, ushlaupands qam at Īesu.

51 Yah andhafyands qap du ĭmma Īesus, Wha wileis ei tauyau þus? Īþ sa blinda qap du ĭmma, Rabbaunei, ei ussaiwhau.

52 Īþ Īesus qap du ĭmma, Gagg, galaubeins þeina ganasida þuk. Yah sunsaiw ussawh, yah laistida ĭn wiga Īesu.

CHAP. XI. 1 Yah biþe newha wes-un Īairusalem ĭn Bepsfagein yah Biþaniin, at fairgunya Alewyin, ĭnsandida twans siponye seinaiþe,

2 Yah qap du ĭm, Gaggats ĭn haim þo wiþrawairþon iggqis; yah sunsaiw ĭnnaggandans ĭn þo baurg bigitats fulan gabundanana, ana þammei nauh ainshun manne ni sat; andbindandans ĭna, at-tiuhats.

3 Yah yabai whas iggqis qipai, Duwhe þata tauyats? qipaiþs, þatei Frauya þis gairneiþ, yah sunsaiw ĭna ĭnsandeip hidre.

4 Galipun þan, yah bigetun fulan gabundanana at daura uta, ana gagga; yah andbundun ĭna.

5 Yah sumai þize yainar standandane qeþun du ĭm, Wha tauyats, andbindandans þana fulan?

6 Īþ eis qeþun du ĭm, swaswe anabaup ĭm Īesus; yah lailotun ĭns.

7 Yah brahtedun þana fulan at Īesua, yah galagidedun ana wastyos seinos, yah gasat ana ĭna.

8 Managai þan wastyom seinaim strawidedun ana wiga, sumai astans maimaitun us bagmam, yah strawidedun ana wiga.

9 Yah þai fauraggandans, hropidedun, qipandans, Osanna, piupida sa qimanda ĭn namin Frauyins;

10 Piupido so qimandei piudangardi ĭn namin attins unsaris Daweidis; Osanna ĭn hauhistyam.

50 He ðā, āwearp his reaf, and forþ-rædde and to him com.

51 Ðā cwæþ se Hælend, Hwæt wylt ðū ðæt ic ðe dó? Ðā cwæþ he, Læreow, ðæt ic geseo.

52 Ðā cwæþ se Hælend to him, Gá, ðin geleafa ðe hálne gedyde. And he sóna geseah, and him fyligde on wege.

CHAP. XI. 1 *Ðā he genealæhte Hierusalem and Bethania, to Oliuetes dūne, he sende his twegen leorning-cnihtas,

2 And cwæþ to him, Farap to ðam castele ðe [ongén] inc ys; and gyt ðar sóna gemetaþ assan folan getigedne, ofer ðæne nán man gyt ne sæt; untigeaþ hine, and to me gelædaþ.

3 And gyf hwá to inc hwæt cwyþ, secgap, ðæt Drihten hæfþ his neode, and he hine sóna hider læt.

4 And ðā hi út-férdon, hi gemetton ðone folan úte, on twýcenan, befóran dura getigedne; ðā untigdon hi hine.

5 And sume ðe ðar stódon ðus sædon him, Hwæt dó gyt, ðone folan untigende?

6 Ðā cwædon hi, swá se Hælend unc bead; and hi léton hi ðā.

7 Ðā læddon hi ðone folan to ðam Hælande, and hi hyra reaf on-álédon, and he on-sæt.

8 Manega hyra reaf on ðone weg strehton, sume ða [bogas][†] of ðam treowum heowon, and streowodon on ðone weg.

9 And ða ðe befóran eodon, and ða ðe æfter-folgodon, cwædon ðus, Osanna, sý gebletsod se ðe com on Drihtnes naman;

10 Si gebletsod ðæt rice ðe com úres fæder Dauides; Osanna on heahnes-sum.

50 The which, his cloth cast away,
sturtinge cam to him.

51 And Jhesus answeringe seide to
him, What wolt thou I schal do to thee?
The blynde man seide to him, Maistir,
that I se.

52 Sothli Jhesus seide to him, Go
thou, thi feith hath maad thee saaf.
And anon he sy3, and suede him in the
weye.

CHAP. XI. 1 And whanne Jhesus
cam ny3 to Jerusalem and to Betanye,
to the mount of Olyuete, he sendith two
of his disciplis,

2 And seith to hem, Go 3e in to the
castel that is agens 3ou; and anon 3e
entrynge in thidur schulen fynde a colt
tyed, on the which non of men sat 3it;
vnbynde 3e, and bryng him.

3 And if ony man schal seie ony thing
to 3ou, seie 3e, that he is nedeful to
the Lord, and anon he schal leue him
hidur.

4 And thei goynge forth, founden a
colt bounden byfore the 3ate with oute-
forth, in the meeting of tweye weyes;
and thei vnbounden him.

5 And summe of men stondinge there
seiden to hem, What don 3e, vnbynd-
inge the colt?

6 And thei seiden to hem, as Jhesus
comaundide to hem; and thei leften
hem.

7 And thei brou3ten the colt to Jhesu,
and thei puttiden to him her clothis,
and Jhesus sat vpon him.

8 Forsothe manye strewiden her clothis
in the weye, sotheli othere men kittiden
bowis^t fro trees, and strewiden in the
weye.

9 And thei that wenten bifore, and
that suden, cryeden, seyinge, Osanna,
blessid is he that cometh in the name of
the Lord;

10 Blessid the kyngdom that cometh
of oure fadir Dauith; Osanna in hi3tees.

50 He threwe awaye his clooke, and
roose and cam to Jesus.

51 And Jesus answered and sayd vnto
hym, What wilt thou that I do vnto
the? The blynde sayde vnto hym, Master,
that Y myght see.

52 Jesus sayd vnto hym, Goo thy
waye, thy fayght hath saved the. And
by and by he receaved his sight, and
folowed Jesus in the waye.

CHAP. XI. 1 And when they cam
nye to Hierusalem vnto Bethphage and
Bethani, be sydes mount Olivte, he sent
forth .ij. of his disciplis,

2 And sayde vnto them, Goo youre
wayes into the toun that is over a-
gaynste you; and as sone as ye entre
into it ye shall fynde a coolte bounde,
where on never man sate; loose hym,
and brynge hym hidder.

3 And if eny man saye vnto you, Why
do ye soo? saye, that the Lorde hath
neade of him, and streight waye he wyll
sende hym hidder.

4 They went their waye, and found a
coolte tyed by the dore with out, in a
place where two wayes mett; and they
losed hym.

5 And divers of them that stode there
sayd vnto them; What do ye, loosynge
the coolte?

6 And they sayd vnto them, even as
Jesus had commaunded them; and they
let them goo.

7 And they brought the coolte to Jesus,
and caste their garmentes on hym, and
he sate apon hym.

8 And many sprede there garmentes
in the waye, other cutt doune braunches
of the trees, and strawed them in the
weye.

9 And they that went before, and they
that folowed, cryed, saynge, Hosianna,
blessed be he that cometh in the name
off the Lorde;

10 Blessed be the kyngdom that com-
meth in the name off hym that is Lorde
off oure fader David; Hosianna in the
hyest.

11 Yah galaip in Īairusaulwma Īesus, yah in alh; yah bisaiwhands alla, at andanahtya yupan wisandin wheilai, usiddy in Bepanian, miþ þaim twalibim.

12 Yah iftumin daga, usstandandam im us Bepaniin, gredags was.

13 Yah gasaiwhands smakkabagm fairapro habandan lauf, atiddy, ei aufto bigeti wha ana imma; yah qimands at imma, ni waitht bigat ana imma, niba lauf; ni auk was mel smakkane.

14 Yah usbairands qap du imma, Ni þanaseiþs us þus aiwmanna akran matyai. Yah gahausedun þai siponyos is;

15 Yah iddyedun du Īairusaulwmai. Yah atgaggands Īesus in alh, dugann uswairpan þans frabugyandans yah bugyandans in alh; yah mesa skattyane, yah sitlans þize frabugyandane ahakim uswaltida;

16 Yah ni lailot, ei whas þairhberi kas þairh þo alh.

17 Yah laisida, qipands du im, Niu gameliþ ist, Patei razn mein razn bido haitada allaim þiudom? iþ yus gatawidedup ita du filigrya waidedyane.

18 Yah gahausedun þai bokaryos yah gudiane aulumistans, yah sokidedun whaiwa imma usqistidedeina; olitedun auk ina, uute alla managei sildalekidedun in laiseinai is.

19 Yah biþe andanahti warþ, usiddy ut us þizai baurg.

20 Yah in maurgin faurgaggandans, gasewhun þana smakkabagm þaursyana us waurtim.

21 Yah gamunands Paitrus, qap du imma, Rabbei, sai! smakkabagms þanei fraqast, gaþaursnoda.

22 Yah andhafyands Īesus qap du im, Habaip galaubein Guþs;

23 Amen auk qipa izwis, þiswhazuh ei qipai du þamma fairgunya, Ushafei þuk, yah wairp þus in marein; yah ni tuzweryai in hairtin seinamma, ak ga-

11 And he eode ðā on Hierosolima templ; and calle þing he besceawode, ðā æfen tīma wæs, he fērde to Bethaniam, mid his twelf leorning-cnihtum.

12 And ôðrum dæge, ðā hī fērdon fram Bethania, hine hingrode.

13 Ðā he feorran geseah ān fic-treow ðe leaf hæfde, he com, and sōhte hwæder he ðar on āht fūnde; ðā he him to com, ne fūnde he ðar, būton leaf āne; sōþlice hit wæs ðæs fic-treowes tīma.

14 Ðā cwæþ he, Heononforþ on écnesse ne ete ænig man wæstm of ðē. And his leorning-cnihtas ðæt gehýrdon;

15 Ðā comon hī eft to Hierusalem. And ðā he on ðæt templ eode, he ongan drīfan of ðam temple syllende and biegende; and mynetera þrócu, and heah-setlu ðe ða culfran cýpton he tobræc;

16 And he ne gefafode, ðæt ænig man ænig fæt þurh ðæt templ bære.

17 And he ða lārende, ðus cwæþ to him, Nis hit āwriten, Ðæt min hūs fram eallum þeodum biþ genemned gebed-hūs? sōþlice ge dydon ðæt to sceapena screfe.

18 Ðā ðæra sacerda caldras and ða bóceras ðis gehýrdon, hī þohton hū hī hine forspildon; ðēh hī him ádrédon hine, forðam eall seo menigu wundrode be his lāre.

19 And ðā hit æfen wæs, he eode of ðære ceastre.

20 On merigen ðā hī fērdon, hī gesáwon ðæt fic-treow forseruncen of ðam wytruman.

21 Ðā cwæþ Petrus, Lāreow, lóca! hū forseranc ðæt fic-treow, ðe dú wyrigdest.

22 Ðā cwæþ se Hālend him and-swarigende, Habbap Godes trúwan;

23 Ic secge cow to sōþe, swā hwyle swā ewyþ to ðisum mūnte, Si ðú áfyrred, and on sē áworpen; and on his heortan ne twýnaþ, ac gelyfþ, swā hwæt

11 And he entride in to Jerusalem, in to the temple; and alle thingis seyn aboute, whanne the our was now euenyng, he wente in to Betanye, with twelue.

12 And another day, whanne he wente out of Betanye, he hungride.

13 And whanne he hadde seyn a fyge tree afer hauynge leeuys, he cam, if happily he schulde fynde ony thing therynne; and whanne he cam to it, he fond no thing, out taken leeuys; for it was no tyme of fygis.

14 And Jhesus answeringe seide to it, Now no more with outen ende ony man ete fruyt of thee. And his disciples herden;

15 And thei camen to Jerusalem. And whanne he hadde entrid in to the temple, he bigan for to caste out men sellinge and biggyng in the temple; and he turnyde vpsodoun the boordis of chaungeris, and the chaiseris of men sellinge culueris;

16 And he suffride not, that ony man schulde bere a vessel thurȝ the temple.

17 And he tauȝte hem, seyinge, Wher it is not writun, For myn hous schal be clepid the hous of preinyng to alle folkis? forsoth ȝe han maad it a den of theues.

18 The which thing herd, the princes of prestis and scribis souȝten hou thei schulde leese him; forsoth thei dreden hym, for al the cumpanye of peple wondride on his teching.

19 And whanne euenyng was maad, he wente out of the citee.

20 And whanne thei passiden eerly, thei syȝen the fige tree maad drye fro the rootis.

21 And Petre hauynge mynde, seide to him, Maistir, lo! the fyge tree, whom thou cursedist, hath dryed vp.

22 And Jhesus answeringe seith to him, Haue ȝe the feith of God;

23 Treuli I seie to ȝou. that who euere seith to this hil, Take, and sende in to the see; and doutith not in his herte, but bileueth, for what euere he schal

11 And the Lorde entred into Hierusalem, and into the temple; and when he had loked roundabout apon all thinges, and nowe the even tyde was come, he went out vnto Bethany, with the twelve.

12 And on the morowe, when they were come out from Bethany, he hungred.

13 And he spyed a fygge tree a farre off havinge leues, and went to se whether he myght fynde eny thinge there on; but when he cam there to, he founde nothinge butt leues; for the tyme off fygis was nott yet.

14 And Jesus answered and sayd to it, Never man eate frute of the here after whill the worlde stondith. And his disciples herde it;

15 And they cam to Hierusalem. And Jesus went into the temple, and began to cast out them which soolde and bought in the temple; and overthrewe the tabels of the money chaungers, and the stoles of them that soolde doves;

16 And wolde not suffre, that eny man caried a vessell thorowe the temple.

17 And he taught, saynge vnto them, Ys it not writen, Howe that myne housse shalbe called the housse of prayer vnto all nacions? butt ye have made it a deen of theues.

18 And the scribes and hye prestes herde yt, and sought howe to distroye him; for they feared hym, be cause all the peple marveld at his doctrine.

19 And when even was come, he went out of the cite.

20 And in the mornynge as they passed by, they sawe the fygge tree dried vpp by the rootes.

21 And Peter remembred, and sayd vnto hym, Master, beholde! the fygge tree, which thou cursedes, ys widdred awaye.

22 And Jesus answered and sayde vnto them, Have confidens in God;

23 Verely I sye vnto you, that whosoever shall saye vnto this mountayne, Take awaye thy silfe, and cast thy silfe in to the see; and shall not waver in

laubyai, þata ei þatei qipip, gagaggiþ, wairþip imma, þiswhah þei qipip.

24 Duppe qipa izwis, allata þiswhah þei bidyandans sokeip, galaubeip þatei nimip, yah wairþip izwis.

25 Yah þan standaip bidyandans, afletaiþ, yabai wha habaiþ wipra whana, ei yah atta izwar sa in himinam, afletai izwis missadedins izwaros.

26 Ip yabai yus ni afletip, ni þau atta izwar sa in himinam, afletip izwis missadedins izwaros.

27 Yah iddyedun aftra du Iairusaulwmai. Yah in alh wharbondin imma. atiddyedun du imma þai aulumistans gudyans, yah bokaryos, yah sinistans,

28 Yah qepun du imma, In whamma waldufnye þata tauyis? yah whas þus þata waldufni atgaf, ei þata tauyis?

29 Ip Iesus andhafyands qap du im, Fraihna yah ik izwis ainis waurdis, yah andhafyip mis, yah qipa izwis, in whamma waldufnye þata tauya.

30 Daupeins Iohannis uzuh himina was, þau uzuh mannam? andhafiþ mis.

31 Yah þahtedun du sis misso, qipandans, Yabai qipam us himina, qipip appan, Duwhe ni galaubidedup imma;

32 Ak qipam us mannam, uhledun þo managein; allai auk alakyo habaiedun Iohannen, þatei bi sunyai praufetes was.

33 Yah andhafyandans qepun du Iesua, Ni witum. Yah andhafyands Iesus qap du im, Nih ik izwis qipa, in whamma waldufnye þata tauya.

swā he cwyþ, gewurde ðis, ðæt ge-wyrþ.

24 Forðam ic eow secge, swā hwæt swā ge gyrnende biddaþ, gelyfaþ ðæt ge hit onfōþ, and hit eow becymþ.

25 And ðonne ge standaþ eow to gebiddenne, forgifaþ, gif ge hwæt ágēn ænigne habbaþ, ðæt eow eower synna forgyfe, eower heofonlica fæder se ðe on heofonum ys.

26 Gyf ge ne forgyfaþ, ne eow eower synna ne forgyfþ, eower fæder . . .

27 Ðā com he eft to Hierusalem. And ðā he on ðam temple eode, him to genealæhton ða heah-sacerdas, and bóceras, and caldras,

28 And ðus cwædon, On hwylcum anwealde dēst ðū ðās þing? and hwā sealde ðē ðisne anweald, ðæt ðū ðis dō?

29 Ðā cwæþ se Hælend, And ic āhsige eow ānre spræce, andswariaþ me, and ic secge eow ðonne, on hwylcum anwealde ic ðis dō.

30 Hweder wæs Iohannes fulluht ðe of heofone, ðe of mannum? andswariaþ me.

31 Ðā þohton hi, and cwædon betweox him, Gif we secgaþ of heofone, he segþ us, Hwi ne gelyfde ge him;

32 Gif we secgaþ of mannum, we ondrædaþ ðis folc; ealle hi hæfdon Iohannem, ðæt he wære sōþlice witega.

33 Ðā andswaredon hi ðam Hælende and cwædon, We nyton. Ðā cwæþ se Hælend, Ne ic eow ne secge, on hwylcum anwealde ic ðās þing dō.

CHAP. XII. 1 Yah dugann im in gayukom qipan. Weinagard ussatida manna, yah bisatida ina faþom, yah us-grof dal uf mesa, yah gatinrida keliken,

CHAP. XII. 1 Ðā ongan he him big-spel reccean. Sum man him plantode win-geard, and betýnde hine, and dealf lúne seap, and getimbrode ænne stýpel,

seye, be it maad, it schal be maad to him.

24 Therfore I seie to 3ou, alle thingis what euere thingis 3e preiynge schulen axe, bileue 3e that 3e schulen take, and thei schulen come to 3ou.

25 And whanne 3e schulen stonde for to preie, for3yue 3e, if 3e han any thing azens ony man, that and 3oure fadir that is in heuenes, for3yue to 3ou 3oure synnes.

26 That if 3e schulen not for3yue, neither 3oure fadir that is in heuenes, schal for3yue 3ou 3oure synnes.

27 And eftsoone thei camen to Jerusalem. And whanne he walkide in to the temple, the hizeste prestis, and scribis, and eldere men camen ni3 to him,

28 And seien to him, In what power doist thou thes thingis? or who 3af to thee this power, that thou do thes thingis?

29 Forsothe Jhesus answeringe seith to hem, And I schal axe 3ou o word, and answe 3e to me, and I schal seie to 3ou, in what power I do thes thingis.

30 Whether was the baptym of John of heuene, or of men? answe 3e to me.

31 And thei thou3ten with inne hem selue, seiynge, If we schulen seie of heuene, he schal seie to vs, Whi therfore bileuen 3e not to him;

32 If we schulen seie of men, we dreden the peple; for alle men hadden John, for he was verily a prophete.

33 And thei answeringe seyen to Jhesu, We witen neuere. And Jhesu answeringe seith to hem, Neither I seie to 3ou, in what power I do thes thingis.

his herte, butt shall beleve, that thoose thinges which he sayeth, shall come to passe, what soever he sayeth, shalbe done vnto him.

24 Therfore I saye vnto you, what soever ye desyre when ye praye, beleve that ye shall have it, and it shalbe done vnto you.

25 And when ye stond and praye, foryeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heven, maye foryeve you youre trespasses.

26

27 And they cam againe to Hierusalem. And as he walked in the temple, there cam to hym the hye prestes, and the scribes, and the seniours,

28 And sayd vnto hym, By what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges?

29 Jesus answered and sayde vnto them, I wyll also axe of you a certeyne thyng, and answe 3e me, and I wyll tell you, by what auctorite I do these thinges.

30 Whether was the baptim of Jhon from hevin, or of men? answer me.

31 And they thought in them selves, saynge, Yf we shall saye from heven, he will saye, Why then did ye not beleve hym;

32 But yf we shall saye of men, then feare we the people; for all men counted Jhon, that he was a veri prophett.

33 And they answered and sayd vnto Jesu, We cannot tell. And Jesus answered and sayd vnto them, Nether wyll I tell you, by what auctorite I do these thynges.

CHAP. XII. 1 And Jhesus bigan to speke parably.[†] A man plauntide a vynezerd, and puttide aboute an hegge, and dalf a lake, and bildide a tour, and

CHAP. XII. 1 And he began to speake vnto them in similitudes. A certayne man planted a vineyarde, and compased it with an hedge, and ordeyn-

yah anafalh ina waurstwyam, yah aflaiþ
alyap ;

2 Yah insandida du þaim waurstwyam
at mel skalk, ei at þaim waurstwyam
nemi akranis þis weinagardis.

3 Īþ eis nimandans ina usbluggwun,
yah insandidedun laushandyan.

4 Yah aftra insandida du im anþarana
skalk, yah þana stainam wairpandans
gaauiwiskodedun, yah haubiþ wundan
brahtedun, yah insandidedun ganaitid-
ana.

5 Yah aftra insandida anþarana, yah
yainana afslohun, yah managans anþar-
ans, sumans usbliggwandans, sumanzuh
þan usqimandans.

6 Ðanuh nauhþanuh ainana sunu aig-
ands liubana sis, insandida yah þana du
im spedistana, qipands, Patei gaaistand
sunu meinana.

7 Īþ yainai þai waurstwyans qeþun du
sis misso, Patei sa ist sa arbinumya ;
hiryþ usqimam imma, yah unsar wairþiþ
þata arbi.

8 Yah undgreipandans ina, usqemun,
yah uswaurpun imma ut us þamma
weinagarda.

9 Wha nuh tauyai frauja þis weinagard-
is? Qimip, yah usqisteiþ þans waurst-
wyans, yah gibip þana weinagard an-
þaraim.

10 Nih þata gamelido ussuggwup,
Stains þammei uswaurpun þai timryans,
sah warþ du haubida waihstins?

11 Fram Frauwin warþ sa, yah ist
sildaleiks in augam unsaraim.

12 Yah sokidedun ina undgreipan, yah
ohtedun þo managein ; froþun auk patei
du im þo gayukon qap ; yah afletandans
ina, galipun.

13 Yah insandidedun du imma sumai
þize Fareisaie yah Herodiane, ei ina
ganuteina waurda.

14 Īþ eis qimandans qeþun du imma,
Laisari, witum patei sunyeins is, yah ni
kara þuk manshun ; ni auk saiwhis in
andwairþya manne, ak bi sunyai wig
Gups laiseis. Skuldu ist kaisaragild

and gesette hine mid corþ-tilium, and
ferde on elpeodignysse ;

2 Ða sende he to ðam tilium his þeow
on tide, ðæt he ðæs win-geardes wæstm
onfenge.

3 Ða swunгон hi ðæne, and forlêton
hine idel-hende.

4 And eft he him sende ôðerne þeow,
and hi ðone on heafde gewundodon, and
mid teonum geswencton.

5 And eft he him sumne sende, and
hi ðæne ofslôgon, and manega ôðre,
sume hi beoton, sume hi ofslôgon.

6 Ða hæfde he ða gyt ænne leofostne
sunu, ða sende he æt nehstan him
ðæne, and cwæþ, Witodlice minne sunu
lig forwandiaþ.

7 Ða cwædon ða tilian him betweenan,
Hēr is se yrfenuma ; uton ofslean hine,
ðonne biþ ure seo yrfweardnes.

8 Hi ðā ofslôgon hine, and wurpon
widutan ðone win-geard.

9 Hwæt ðeþ ðæs win-geardes hlāford?
He cymþ, and fordēþ ða tiligean, and
sylþ ôðron ðone win-geard.

10 Ne rædde ge ðis gewrit, Se stān
ðe ða wyrhtan āwurpon, ðes ys ge-
worden on ðære hyrnan heafod?

11 Ðis ys fram Drihtne geworden, and
hit is wundorlic on ūron eagum.

12 Ða smeaddon hi ðæt hi gefēngon
hine, and hi ondrêdon ða menigū ; hi
onceneowon ða ðæt he ðis bigspel to
him sæde ; hi fêrdon ðā, and hine
forlêton.[†]

13 Ða sendon hi to him sume of
Þariseum and Herodianum, ðæt hi
befēngon hine on his worde.

14 Ðā comon hi and ðus mid fācne
cwædon, Lāreow, we witon ðæt ðu eart
sôpfæst, and ðū ne rêcest be ænegum
men ; ne besceawast ðū manna ansýne,
ac ðū Godes weg lāerst on sôpfæstnysse.

hirede it to erthe tilieris, and wente forth in pilgrymage ;

2 And sente to the erthe tilieris in tyme a seruaunt, that he schulde receyue of the fruyt of the vynezerd at the erthe tilieris.

3 The whiche beten him takun, and leffen him voyde.

4 And eftsoone he sente to hem a nother seruaunt, and thei woundiden him in the heed, and ponyscheden with chidingis.†

5 And eftsoone he sente another, and thei slown him, and othere mo, betynge summe, but sleyng othere.

6 Therfore 3it he hauynge a sone most dereworth, and to hem he sente him the laste, seyinge, For by hap thei schulen schame my sone.†

7 Forsothe the tenauntis scyden to hem self,† This is the eier ; come 3e, sle we him, and the eritage schal be oure.

8 And thei takynge him, castiden out withoute the vynezerd, and slown.

9 Therfore what schal the lord of the vynezerd do ? He schal come, and leese the tenauntis, and 3yue the vynezerd to othere.

10 Wher 3e han not rad this scripture, The stoon the which men bildinge han dispisid, this is maad in to the heed of the corner ?

11 This thing is maad of the Lord, and is wondirful in oure 33en.

12 And thei sou3ten for to holde him, and thei dreden the cunpanye of peple ; sothli thei knewen for to hem he seide this parable ; and him left, thei wenten away.

13 And thei senden to him summe of the Farisees and Erodians, for to take hym in word.

14 The whiche comynge seyn to hym, Maistir, we witen for thou ert sothfast, and reckist not of ony man ; sothly neither thou seest in to face of man, but thou techist the wey of God in

ed a wyne presse, and bilt a toure in hytt, and lett it out to hyre vnto husbandedmen, and went into a straunge countre ;

2 And when tyme was come he sent to the tennautes a servaunt, that he myght of the tenautes receave of the frute of the vyneyarde.

3 And they caught hym and bett hym, and sentt hym agayne empty.

4 And mooreover he sentt vnto them another servaunt, and at hym they cast stones and brake hys heed, and sent him agayne all to revyled.

5 And agayne he sentt another, and hym they kyyled, and many other, beetynge some, and kyllinge some.

6 Yet had he one sonne whom he loved tenderly, him also sent he att the last vnto them, sayinge, They wyll feare my sonne.

7 Butt the tenautes sayde with in themselves, Thys ys the heyre ; come, lett vs kill him, and the inheritaunce shalbe oures.

8 And they toke him, and killid him, and cast hym out of the vyneyarde.

9 What shall then the lorde of the vyneyarde do ? He will come, and distroye the tenautes, and let out the vyneyarde to other.

10 Have ye nott redde thys scripture, The stoon the which the bylders did refuse, ys made the chefe stoon in the corner ?

11 Thys was done off the Lorde, and ys merveyllous in oure eyes.

12 And they went about to take hym, butt they feared the people ; for they perceaved that he spake that similitude agaynst them ; and they left hym, and went their waye.

13 And they sent vnto hym certayne off the Pharises with Herodes servautes, to take hym in hys wordes.

14 And as sone as they were come they sayd vnto hym, Master, we knowe that thou arte true, and careste for no man ; for thou consydereste nott the degre off men, butt teacheste the waye

giban Kaisara?

15 Þau niu gibaima? Īþ Īesus gasaiwhands ize liutein, qap du ĭm, Wha mik fraisip? atbairip mis skatt, ei gasaiwhau.

16 Īþ eis atberun. Yah qap du ĭm, Whis ĭst sa manleika, yah so unfar-meins? Īþ eis qeþun du ĭmma, Kaisaris.

17 Yah andhafyands Īesus qap du ĭm, Usgibip þo Kaisaris Kaisara, yah þo Gups Gupa. Yah sildaleikidedun ana þamma.

18 Yah atiddyedun Saddukaieis du ĭmma, þaiei qifand usstass ni wisan, yah frehun ĭna, qifandans,

19 Laisari, Moses gamelida unsis, þatei yabai whis bropar gadaupnai, yah bileipai qenai, yah barne ni bileipai, ei nimai bropar ĭs þo qen ĭs, yah ussatyai barna broþr seinamma.

20 Sibun broþrahans wesun; yah sa frumista nam qen, yah gaswiltands, ni bilaip fraiwa.

21 Yah anpar nam þo, yah gadaupnoda, yah ni sa bilaip fraiwa. Yah þridya samaleiko.

22 Yah nemun þo samaleiko þai sibun, yah ni biliþun fraiwa. Spedumista allaize gaswalt yah so qens.

23 Īn þizai usstassai, þan usstandand, wharyamma ize wairþip qens? þai auk sibun aihthedun þo du qenai.

24 Yah andhafyands Īesus qap du ĭm, Niu duþe airzyai siyup, ni kunnandans mela, niħ maht Gups?

25 Allis þan usstandand us dauþaim, ni liugand, ni liuganda, ak sind swe aggilyus þai ĭn himinam.

26 Apþan bi dauþans, þatei urreisand, niu gakunnaidedup ana bokom Mosezis, ana aiwhatundyai, whaiwa ĭmma qap Gup, qifands, Īk ĭm Gup Abrahamis, yah Gup Īsakis, yah Īakobis?

27 Nist Gup dauþaize, ak qiwaize;

Alýfþ gaful to syllanne ðam Casere? .

15 Hwæder ðe we ne syllap? Ðá cwæþ he, and heora lot-wrenceas wiste, Hwi fandige ge mīn? bringaþ me ðone pening, ðæt ic hine geseo.

16 Ðá brohton hī him. Ðá sæde he him, Hwæs is ðeos anlicnys, and ðis gewrit? Hī cwædon, Ðæs Caseres.

17 Ðá cwæþ se Hælend to him, Agyfaþ ðam Casere ða ping ðe ðæs Caseres synd, and Gode ða ðe Godes synd. Ðá wundrodon hī be ðam.

18 Ðá comon him to Saducei, ða secgaþ ðæt ærist ne sý, and hine áhsodon, and ðus cwædon,

19 Læreow, Moyses us wrát, gif hwæs bróðor dead biþ, and læfþ his wif, and næfþ nán bearn, ðæt his bróðor nime his wif, and his bróðor sæd wecce.

20 Eornostlice seofon gebróðru wæron; and se æresta nam wif, and wearþ dead, nā læfedum sæde.

21 And ðá nam se óðer hī, and wearþ dead, ne se sæd ne læfde. Gelice se þrida.

22 And ealle seofon hī hæfdon, and sæd ne læfdon. Ealra æftemest ðá forþferde ðæt wif.

23 On ðam æriste,
. hwylces ðara seofona biþ ðæt wif? hī ealle hī hæfdon.

24 Ðá andswarode him se Hælend, Hū ne dweligap ge, forðam ðe ge nyton ða hálgan gewritu, ne Godes mægen?

25 Sóplice ðonne hī of deaþe árisaþ, ne wifaþ hī, ne ne giftiaþ, ac hī synd swylce Godes englas on heofonum.

26 Be ðam deadum, ðæt hī árison, ne rædde ge on Moyses béc, hū God to him cwæþ, ofer ðone gorst-beam, Ic eom Abrahames God, and Isaaces God, and Iacobes God?

27 Nys God deadra, ac he ys lybbend-

treuthe. Is it leefful for to 3yue tribute to Cesar?

15 Or we schulen not 3yue? The which witinge her priuey falsnesse, seith to hem, What tempten 3e me? brynge 3e to me a peny, that I se.

16 And thei offriden to him. And he seith to hem, Whos is this ymage, and the in wrytinge? Thei seien to him, Cesaris.

17 Forsothe Jhesus answeringe seith to hem, Therefore 3elde 3e to Cesar that ben of Cesar, and to God tho thingis that ben of God. And alle wondriden on him.

18 And Saducees, that seyen no resurcioun to be, camen to him, and axiden him, seyinge,

19 Maistir, Moyses wroot to vs, that if the brother of a man were deed, and lefte a wyf, and lefte not sones, his brother take his wyf, and reyse vp seed to his brothir.

20 Therfore seuene britheren weren; and the firste took a wyf, and is deed, no seed left.

21 And the secunde took hir, and he is deed, and neither this lefte seed. And the thridde also.

22 And seuene taken hir, and lefte not seed. And the womman the laste of alle is deed.

23 Thanne in the resurreccioun, whanne thei schulen rise a3en, whos wyf of these schal sche be? sothly seuene hadden hir wyf.

24 And Jhesus answeringe seith to hem, Wher 3e erren not therefore, not knowinge the scripturis, nother the vertu of God?

25 Forsothe whanne thei schulen rise a3en fro deed *men*, neither thei wedden, nother ben weddid, but thei schulen be as aungels of God in heuenes.

26 Sothli of deed men, that thei rysen a3ein, han 3e not rad in the book of Moyses, on the bousche, hou God seide to him, seiynge, I am God of Abraham, and God of Ysaac, and God of Jacob?

27 He is not God of deede men, but

off God truly. Ys yt laull to paye tribute to Cesar, or nott?

15 Ought we to geve, or ought we nott to geve? He knewe their dissimulacion, and sayd vnto them, Why tempte ye me? brynge me a peny, that I maye se yt.

16 And they brought hym one. And he sayde vnto them, Whose ys thys ymage, and superscripcion? And they sayde vnto hym, Cesaris.

17 And Jesus answered and sayde vnto them, Then geve to Cesar that which belongeth to Cesar, and geve God that which perteyneth to God. And they mervelled att hym.

18 And the Saduces cam vnto hym, which saye there is no resurrection, and they axed hym, sayinge,

19 Master, Moyses wroote vnto vs, yff eny mans brother dye, and leve hys wyf behynde him, and leve no chyl dren, that then hys brother shulde take hys wyfe, and reyse vppe seed vnto his brother.

20 There were seven brethren; and the fyrst toke a wyfe, and when he dyed, leest no seede behinde hym.

21 And the secunde toke her, and dyed, nether leest he eny seede. And the thyrd lyke wyse.

22 And seven had her, and leest no seed behynde them. Last of all the wyfe dyed also.

23 In the resurreccion then, when they shall ryse agayne, whose wyfe shall she be of them? for seven had her to wyfe.

24 Jesus answered and sayde vnto them, Are ye not ther fore deceaved, be cause ye knowe not the scriptures, nether the power of God?

25 For when they shall ryse agayne from deeth, they nether mary, nor are maryed, butt are as the angels which are in heven.

26 As touchynge the deed, that they shall ryse agayne, have ye nott redde in the boke off Moyses, howe, in the busshe, God spake vnto him, sayinge, I am the God of Abraham, and the God of Ysaac, and the God of Jacob?

27 He is not the God of the deed, butt

aþþan yus filu airzyai siyup.

28 Yah duatgaggands ains þize bok-
arye, gahausyands ins samana sokyand-
ans, gasaiwhands patei waila im andhof,
frah ina, wharya ist allaizo anabusne
frumista.

29 Ip Iesus andhof imma, patei frum-
ista allaizo anabusns, Hausei, Iſrael,
Frauya Guþ unsar Frauya ains ist ;

30 Yah friyos Frauyan Guþ þeinana us
allamma hairtin þeinamma, yah us allai
saiwalai þeinai, yah us allai gahugdai
þeinai, yah us allai mahtai þeinai. So
frumista anabusns.

31 Yah anþara galeika þizai, Friyos
newhundyan þeinana swe þuk silban.
Maizei þaim anþara anabusns nist.

32 Yah qaþ du imma sa bokareis,
Waila, laisari, bi sunyai qast ; þatei ains
ist, yah nist anþar, aly a imma ;

33 Yah þata du friyon ina us allamma
hairtin, yah us allamma fraþya, yah us
allai saiwalai, yah us allai mahtai, yah
þata du friyon newhundyan swe sik
silban, managizo ist allaim þaim ala-
brunstin yah saudim.

34 Yah Iesus gasaiwhands ina patei
frodaba andhof, qaþ du imma, Ni fairra
is þiudangardyai Guþs. Yah ainshun
þanaseiþs ni gadaursta ina fraihnan.

35 Yah andhafyands Iesus qaþ, lais-
yands in alh, Whaiwa qiþand þai bokaryos,
þatei Christus sunus ist Daweidis ?

36 Silba auk Daweid qaþ in Almin
Weihamma, Qiþiþ Frauya du frauyin
meinamma, Sit af taihswon meinai, unte
ik galagya fiyands þeinans fotubaurd
fotiwe þeinaize.

37 Silba raihtis Daweid qiþiþ ina
frauyan, yah whapro imma sunus ist ?
Yah alla so managei hausidedun imma
gabauryaba.

38 Yah qaþ du im in laiseinai seinai
Saiwhiþ faura . . .

ra ; sôþlice swýðe ge dweligeaþ.†

28 Ðá geneakēhte him ān of ðam
bócerum, ðe gehýrde hī smeagende, and
geseah ðæt he him wel andswarode, and
āhsode hine, hwæt wære ealra beboda
mæst.

29 Ðá andswarode he him, Ðæt is ðæt
mæste bebod ealra, Iſrahel, gehýr, úrne
Drihten God he is ān God ;

30 And lufa ðinne Drihten God of ealre
ðinre heortan, and of ealre ðinre sáwle,
eallum ðinum móde, and of eallum ðin-
um mægene. Ðæt is ðæt fyrmeste
bebod.

31 Sôþlice is óðer ðissum gelic, Lufa
ðinne nehstan swá ðe sylfne. Nys
óðer máre bebod.

32 Ðá cwæp se bócere, Læreow, well
ðú on sôpe cwæde ; ðæt ān God is, and
nys óðer, bútan him ;

33 And ðæt he sī gelufod of ealre
heortan, and of eallum andgyte, and of
ealre sáwle, and of ealre strengfe, and
lufigean his nehstan swá hine sylfne,
ðæt is máre eallum onsægðnyssum and
offrungum.

34 Ðá se Hælend geseah ðæt he him
wislice andwyrde, he sæde him, Ne eart
ðú feor fram Godes rice. And hine ne
dorste nān inan ácsian.

35 Ðá cwæp se Hælend, on ðam tem-
ple lærende, Hú secgaþ ða bóceras, ðæt
Crist sý Dauides sunu ?

36 Dauíd sylf cwæp to ðam Hálgan
Gáste, Drihten cwæp to minum drihtne,
Site on míne swýðran healfe, oð ic
ðíne fýnd ásette to fôt-sceamole ðinra
fóta.

37 Dauíd sylf nemde hine drihten,
and hwanon is he his sunu ? And mycel
menegu hine luflice gehýrde.

38 Ðá sæde he him on his láre, War-
niaþ fram bócerum, ða wyllaþ on ge-
gyrlum gān, and beon on strætum
gréte,

God of lyuyng men ; therfore 3e erren moche.

28 And oon of the scribis, that hadde herd hem sekyng to gidere, cam niȝ, and seyinge that he hadde wel answerid hem, axide hym, which was the firste maundement of alle.

29 Jhesus answeride to him, that the firste of alle comaundementis is, Heere, Israel, the Lord thi God is oon ;

30 And thou schal loue the Lord thi God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi vertu.[†] This is the firste maundement.

31 Forsothe the secunde is lyk to this, Thou schalt loue thi neizbore as thi silf. Ther is non othir maundement more than these.

32 And the scribe seith to him, Maister, in treuthe thou hast wel seid ; for o God is, and ther is non, out taken him ;

33 And that he be loued of al herte, and of al thouȝt,[†] and of al vndirstondinge, and of al the soule, and of al strengthe, and to loue the neizbore as him silf, is more than alle brend of-fringis and sacrificis.

34 Jhesus forsothe seyinge that he hadde answerid wysely, seide to him, Thou ert not fer fro the kyngdom of God. And now no man durste axe him.

35 And Jhesus answeringe seide, techinge in the temple, Therfore how seyn scribis, Crist for to be the sone of Dauith ?

36 To whom Dauith him silf seide in the Hooly Gost, The Lord seide to my lord, Sitte on my riȝthalf, til I putte thin enemyes the stool of thi feet.

37 Therfore Dauith him silf seith him a lord, and wherof is he his sone ? And moche company gladli herde him.

38 And he seide to hem in his teching, Be 3e war of scribis, that wolen wandre in stoolis, and be salutid in chepinge,

the God of the livynge ; ye are therfore greatly deceived.

28 And there cam won off the scribes, and when he had herde them disputyng to gedder, and perceaved that he had answered them well, he axed hym, which is the fyrste of all the commaundementes.

29 Jesus answered hym, The fyrste of all the commaundementes is, Heare, Israel, oure Lorde God is wone Lorde ;

30 And thou shalt love thy Lorde God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strengthe. This is the fyrste commaundement.

31 And the secunde is lyke vnto this, Thou shalt love thy neighbour as thy silfe. There is none other commaundement greater then these.

32 And the scribe sayde vnto hym, Well, master, thou hast sayde the truthe ; thatt there ys one God, and that there is none but he ;

33 And to love hym with all the herte, and with all the mynde, and with all the soule, and with all the strengthe, and to love a mans nehboure as hym silfe, ys a greater thyng then all holocaustes and sacrificises.

34 And when Jesus sawe howe that he answered discretly, he sayd vnto hym, Thou arte nott farre from the kyngdome of God. And no man after that durst axe hym eny question.

35 And Jesus answered and sayd, teachyng in the temple, Howe saye the scribes, that Christ is the sonne off David ?

36 For David hym silfe inspyred with the Holy Goost sayd, The Lorde sayde to my lorde, Sytt on my riȝt honde, tyll I make thyne enemys thy fote stole.

37 Then David hym silfe calleth hym lorde, and by what meanes ys he then his sonne ? And moche people herde hym gladly.

38 And he sayd vnto them in his doctrine, Be ware off the scribes, which love to goo in longe clothynge, and love salutations in the market places,

39 And on fyrmestum lāreow-setlum sittan on gesamungum, and ða fyrmest-an setl on gebeorscipum ;

40 Ða ðe wudewena hūs forswelgaþ, mid heora langsuman gebede ; ða onfóp lengestne dóm.

41 Ða sæt se Hælend ongen ðone toll-sceamol, and geseah hū ðæt folc hyra teoh torfode on ðone toll-sceamol ; and manega welige torfodon fela.

42 Ðe com an earm wuduwe, and wearp twegen feorðlingas.

43 Ða clypode he his leorning-cnihtas, and sæde him, Sôþlice ic eow secge, ðæt ðeos earne wuduwe eallinga mæst sealde, ðara ðe on toll-sceamol sealdon.

44 Ealle sendon of ðam ðe hī genōh hæfdon ; sôþlice ðeos of hyre yrmpe eall ðæt heo hæfde sealde, ealle hyre andlyfene.

CHAP. XIII. 1 Ða he of ðam temple eode, ða cwæþ an of his leorning-cnihtum to him, Lāreow, lōca, hwylce stānas hēr synd, and hwylce getimbrunga ðisses temples.

2 Ða cwæþ se Hælend, Ne geseo ge ealle ðas mycelan getimbrunga ? ne biþ hēr læfed stān ofer stān, ðe ne beo toworpen.

3 Ða hī sæton on Oliuetes dūne ongen ðæt tempel, synderlice hine Petrus, and Iacobus, and Iohannes, and Andreas ācsodon,

4 Sege us, hwænne ðas þing gewurdon, and hwylc tacen biþ, ðænne ealle ðis þing onginnap beon ge-endod.

5 Ða ongan se Hælend him andswarigende to cweðan, Warniap, ðæt eow nān man ne beswice ;

6 Sôþlice manega cumap on minum naman, and cweðap, Ic eom Crist ; and beswicap manega.

7 And ðonne ge gehýraþ gefeohtu and gefeohta hlisan, ne ondræde ge eow ; hit gebyraþ ðæt hit gebelimpe, ac ðonne gyt nis ende.

39 And sitte in synagogis in the firste chaires, and the firste sitting places in soperis ;

40 The whiche deuouren the housis of widewis, vnder colour of long preier ; thei taken lenger dom.

41 And Jhesus sittinge azeins the treserie, biheld hou the company of peple caste money in to the tresorie ; and manye riche castiden many thingis.

42 Sothli whanne o pore widowe hadde comen, sche sente tweye mynutis, that is, a fethlinge.

43 And his disciplis clepid to gidere, he seith to hem, Treuly I seie to 3ou, for this pore widowe sente more than alle, that sente in to the tresorie.

44 Sothli alle sente of that thing that was plenteuous to hem ; but this of hir myseste sente alle thingis that she hadde, al hir lyfode.

CHAP. XIII. 1 And whanne he wente out of the temple, oon of his disciples seith to him, Maistir, bihold, what maner stoones, and what manere bildingis.

2 And he answeringe seith to him, Seeste thou alle thes greete bildingis ? ther schal not be left a stoon vpon a stoon, the which schal not be destroyed.

3 And whanne he sat in the mount of Olyuete azens the temple, thei axiden hym by hem silue, Petre, and James, and John, and Andrew,

4 Seie thou to vs, whanne thes thingis schulen be maad, and what tokene, whanne alle thes thingis schulen bigynne for to be endid.

5 And Jhesus answeringe bigan for to seie to hem, Se 3e, that no man disceyue 3ou ;

6 For many schulen come in my name, seiynge, For I am ; and thei schulen disceyue manye.

7 Sothli whanne 3e schulen heere batels and opyniouns of bateils, drede 3e not ; forsothe it bihoueth these thingis for to be don, but not 3it anon the end.

39 And the chefe seates in the synagoges, and to sit in the vppermost roumes att feastes ;

40 And deuoure widowes houses, and vnder a colour praye longe prayers ; these shall have greater damnacion.

41 And Jesus sat over agaynst the treasury, and behelde howe the people putt money into the treasury ; and many that were ryche cast in moch.

42 And there cam a certayne povre widowe, and she threwe in two mytes, whiche make a farthyng.

43 And he called vnto hym his disciples, and sayd vnto them, Verely I saye vnto you, that thys pover widowe hath cast moare in then all they which have caste into the treasury.

44 For they all putt in off their superfluite ; but she off her poverte cast in all that she had, even all her livynge.

CHAP. XIII. 1 And as he went out of the temple, won of his disciples sayd vnto hym, Master, se, what stones, and what bilynges are here.

2 And Jesus answered and sayde vnto hym, Seist thou these greate byldynges ? there shall not be lefte one stone apon a nother, that shall not be throwen doune.

3 And as he sate on mounte Olivete over ayenst the temple, Peter, and James, and Jhon, and Andrew, axed hym secretly,

4 Tell vs, when these thinges shalbe, and what is the signe, when all these thinges shalbe fulfilled,

5 And Jesus answered them and began to saye, Take hede, lest eny man deceave you ;

6 For many shall come in my name, sayinge, I am Christ ; and shall deceave many.

7 When ye shall heare off warre and tydinges off warre, be ye not troubled ; for they muste nedes be, butt the ende is nott yett.

8 Sôþlice þeod árist ágén þeode, and rice ongén rice, and beoþ eorþan styrunga geond stówa and hungor; dis.synd séra angin.

9 Warniaþ eow sylfe, hí syllað eow on geþeahhte, and swingað on gesamnungum; and ge standaþ befóran dēnum and cýningum for minum naman, him on gewitnesse.

10 And on ealle þeoda ærest gebyraþ beon ðæt góðspel gebodod.

11 And ðonne hí syllende eow læðaþ, ne fôre-smeage ge hwæt ge specon, ac specað ðæt eow on ðære tíde geseald biþ; ne synd ge nā specende, ac se Hálga Gást.

12 Sôþlice se bróðor ðone bróðor to deaþe sylþ, and se fæder his sunu, and ða bearn árisað ágén hyra magas, and mid deaþe hí gewæceað.

13 And ge beoþ eallum on hatunge for minum naman; sôþlice se biþ hál, se ðe oð ende þurh-wunaþ.

14 ðonne ge geseoþ ðære toworpen-nysse ásceonunge, standan ðar heo ne seal; ðonne ongyte se ðe ræt; fíeon ðonne on múnas, ða ðe synd on Iudea.

15 And se ðe is ofer þecene, ne stíge he on his hús, ne he in ne gá, ðæt he áht on his húse nime;

16 And se ðe biþ on æcere, ne cyrre he ongean ðæt he his reaf nime.

17 Wá cennendum on ðam dagum, . .

.

18 Biddað, ðæt ðis on wintra ne geweorðe.

19 Sôþlice on ðam dagum beoþ swylce gedréfednessa, swylce ne gewurdon of frymþe ðære gesceafte, ðe God gesceop, oð nú, ne nā ne geweorðeþ.

16

. wastya seina.

17 Appan wai þaim qípuhaftom, yah plauhs izwar wintrau.

18 Appan bidyaþ, ei ni wairpai sa plauhs izwar wintrau.

19 Wairþand auk pai dagos yainai aglo swaleika, swe ni was swaleika fram anastodeinai gaskaftais, þoei gaskop Guþ, und hita, yah ni wairþiþ.

8 For folk schal rise vpon folk, and rewme vpon rewme, and erthe mouyng schal be by places and hungur; bigynnyngis of sorwis these thingis.

9 Sothli se 3e 3ou silf, for thei schulen take 3ou in counceils, and 3e schulen be beten in synagogis; and 3e schulen stonde bifore kyngis and domesmen for me, in to witnessing to hem.

10 And in to alle folkis it biloueth first the gospel for to be prechid.

11 And whanne thei schulen lede 3ou bitrayinge, nyle 3e thenke what 3e schulen speke, but speke 3e that thing that schal be 3ouen to 3ou in that our; sothli 3e ben not spekinge, but the Hooly Gost.

12 Forsothe a brother schal bitraye the brother in to deeth, and the fadir the sone, and sones schulen ryse to gidre azens fadris and modris, and ponysche hem by deeth.

13 And 3e schulen be in hate to alle men for my name; but he that schal susteyne in to the ende, this schal be saf.

14 Forsothe whanne 3e schulen se the abhomyacioun of discomfort, standinge wher it owith not; vnderstonde he that redith; thanne thei that be in Judee, flee in to hillis.

15 And he that is aboue the roof, come he not down in to the hous, neithir entre he, that he take any thing of his hows;

16 And he that schal be in the feeld, turne not azen byhynde for to take his cloth.

17 Sothli wo to hem that ben with childe, and norischinge in tho dayes.

18 Therefore preie 3e, that thei ben not don in wyntir.

19 Forsoth the ilke dayes of tribulacioun schulen be suche, whiche manere weren not fro the bygynnyng of creature, the which God made, til now, neither schulen be.

8 For there shall nacion aryse agaynste nacion, and realme agaynste realme, and there shalbe erthquakes in all quarters and famysshment and troubles; these are the begynnyng off sorowes.

9 Butt take ye hede to youre selves, for they shall brynge you vppe to the counsels, and into the synagogges, and ye shalbe beeten; and ye shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them.

10 And the gospell muste fyrste be publysshed amonge all nacions.

11 Butt when they leade you and presentt you, take noo thought afore honde what ye shall saye, nether ymagion, butt whatsoever is geven you att the same tyme, that speake; for it shall nott be ye that shall speake, butt the Holy Goost.

12 Ye and the brother shall delyvre the brother to deeth, and the father the sonne, and the chyldren shall ryse agaynste their fathers and mothers, and shall putt them to deeth.

13 And ye shalbe hated off all men for my names sake; butt whosoever shall endure vnto the ende, shalbe safe.

14 Moreover when ye se the abominable desolacion, where off is spoken by Daniel the prophete, stonde were itt ought nott; let hym that redeth it vnderstonde itt; then let them which be in Lewry, fle to the mountaynes.

15 And let hym that is on the housse toppe, nott descende doune into the housse, nether entre there in, to fetch e ny thyng oute off his housse;

16 And lett hym thatt is in the felde, not tourne backe agayne vnto tho thynges which he leefte behynde hym, for to take his cloothes with hym.

17 Butt woo is then to them that are with chylde, and to them that geve soucke in thoose dayes.

18 But praye, that youre flyght be not in the wynter.

19 For there shalbe in those dayes suche tribulacion, as was not from the begynnyng off creatures, which God created, vnto this tyme, nether shalbe.

20 Yah ni Frauya gamaurgidedi þans dagans, ni þauh ganesi ainhun leike; akei in þize gawalidane þanzei gawalida, gamaurgida þans dagans.

21 Yah þan yabai whas izwis qipai, Sai! her Christus, aippau sai! yainar, ni galaubyaiþ.

22 Unte urreisand galiugachristyus yah galiugapraufeteis, yah giband taiknins yah fauratanya, du afairzyan, yabai mahteig siyai, yah, þans gawalidans.

23 Iþ yus saiwhiþ; sai! fauragataih izwis allata.

24 Akei in yainans dagans, afar þo aglon yaina, sauil riqizeiþ, yah mena ni gibip liuhap sein,

25 Yah stairnons himinis wairþand driusandeins, yah mahteis þos in himinam, gawagyanda.

26 Yah þan gasaiwhand sunu mans qimandan in millham, niþ mahtai managai yah wulþau.

27 Yah þan iusandeip aggiluns seinans, yah galisip þans gawalidans seinans af fidwor windam, fram andyam airþos und andi himinis.

28 Appan af smakkabagma ganimiþ þo gayukon. Ðan þis yupau asts þlaqus wairþiþ, yah uskeinand laubos, kunnup þatei newha ist asans.

29 Swah yah yus, þan gasaiwhiþ þata wairþan, kunnep þatei newha siyup at.

20 And gif Drihten ðás dagas ne gescyrte, nán flæsc ne wurde hāl; ac for ðam gecorenum ðe he geceas, he gescyrte ða dagas.

21 And gif eow hwylc seƿ, Witodlice! hēr is Crist, witodlice! ðær he is, ne gelyfe ge.

22 Sôþlice lease Cristas and lease wit-egan árisaþ, and wyrcaþ fôre-beacnu, to beswicanne, eac, gif hit beon mæg, ða gecorenan.

23 Warniaþ eow; nú! calle þing ðe ic eow fôre-sæde.

24 Ac on ðam dagum, æfter ðære geswencednysse, byþ sunne ápeostrod, and se móna his beorhtnesse ne sylþ,

25 And heofones steorran beoþ feal- lende, and beoþ ástyrode, ða meƿenu ðe on heofonum synd.

26 Ðonne geseoþ hi mannes sunu cum- endne on ƿenipum, mid mycelum mæg- ene and wuldre.

27 Ðonne sent he his englas, and hi gaderiaþ his gecorenan of feower wind- um, of eorþam heahnesse oð heofones heahnesse.

28 Leorniaþ án bigspel be ðam fic- treowe. Ðonne his twi biþ mearu, and leaf beoþ ácemmede, ge witon ðæt sumor is gehende.

29 And wite ge, ðonne ge ðás þing geseoþ, ðæt he is dura gehende.

30 Sôþlice ic eow secge, ðæt ðeos cneores ne gewit, ærðam ealle ðás þing geweorðon.

31 Heofon and eorþe gewitaþ, witod- lice mine word ne gewitaþ.

32 Be ðam dæge and ðære tide nán man nāt, ne englas on heofone, ne man- nes sunu, būton fæder āna.

33 Warniaþ, and waciaþ, and gebiddaþ eow; ge nyton, hwænne seo tīd ys.

34 Swā se man ðe ælpeodilice fêrde, forlēt his hūs, and sealde his þeowum ðæne anwald gehwylces weorces, and beode ðam dure-wearde, ðæt he wacige.

35 Eornostlice wacigeaþ, ge nyton,

20 And no but the Lord hadde breig-
gid tho dayes, al fleisch[†] hadde not be
saf; but for the chosene whom he chees,
the Lord hath breiggid dayes.[†]

21 And thanne if ony man schulde seie
to 3ou, Lo! here is Crist, loo! there,
beleue 3e not.

22 For fals Cristis and fals prophetis
schulen ryse vp, and schulen 3yue
tokenes and grete wondris, to disceyue,
if it may be don, 3he, the chosene.

23 Therefore se 3e; loo! I haue bifore
seid to 3ou alle thingis.

24 But in tho dayes, aftir that tribula-
cioun, the sunne schal be maad derk,
and the mone schal not 3yue hir schyn-
yng,

25 And steris of heuenes schal be fall-
inge doun, and vertues that be in he-
uenes, schulen be mouyd.

26 And thanne thei schulen se mannys
sone comynge in cloud's of heuene, with
greet vertu and glorie.

27 And thanne he schal sende his
aungels, and schal gedre his chosene fro
foure wyndis, fro the loweste thing of
erthe vnto the higeste thing of heuene.

28 Forsothe of the fyge tree lerne 3e
the parable. Whanne now his braunche
schal be tendre, and leeuys ben sprongen
out, 3e witen for somer is in the nexte.

29 So and whanne 3e schulen se alle
these thingis ben maad, wite 3e, that it
is in the nexte in the doris.

30 Treuly I seye to 3ou, for this gene-
racioun schal not passe away, til alle
these thingis be don.

31 Heuene and erthe schal passe, for-
sothe my wordis schulen not passe.

32 Treuly of that day or our no man
woot, nethir aungelis in heuene, nether
the sone, no but the fadir.

33 Se 3e, wake 3e, and preie 3e; sothli
3e witen not, whanne tyme is.

34 For as a man the which gon fer in
pilgrimage, lefte his hous, and 3af to his
seruauntis power of euery work, and
comaundide to the porter, that he schulde
wake.

35 Therefore wake 3e, forsothe 3e witen

20 And excepte that the Lord had
shortened those dayes, no man shulde
be saved; but for the electes sake which
he hath chosen, he hath shortened those
dayes.

21 And then yff eny man saye vnto
you, Loo! here is Christ, loo! he is
there, beleue nott.

22 For false Christes shall aryse and
false propetes, and shall shewe myracles
and wonders, to deceaue, yf it were pos-
sible, evyn the electe.

23 But take ye hede; beholde! I have
shewed you all thinges before.

24 Moreover in those dayes, after that
tribulacion, the sunne shall waxe darke,
and the mone shall not geve her light,

25 And the starres off heven shall fall,
and the powers which are in heven,
shall move.

26 And then shall they se the sonne of
man comynge in the cloudes, with
greate power and glory.

27 And then shall he sende his angels,
and shall gaddre to gedder his electe
from the fouare wyndes, and from the
one ende off the world to the other.

28 Learne a similitude of the fygge
tree. When his braunches are yett
tender, and hath brought forth the leues,
ye knowe that sommer ys neare.

29 So in lyke maner when ye se these
thinges come to passe, vnderstond, that
it ys nye even att the doris.

30 Vercly I saye vnto you, that this
generacion shall nott passe, tyll all these
thynges be done.

31 Heven and erth shall passe, butt
my wordes shall nott passe.

32 Butt of the daye and the houre
knoweth no man, no nott the angels
which are in heven, nether the sonne
hym silfe, save the fader only.

33 Take hede, watche, and praye; for
ye knowe nott, when the tyme ys.

34 As a man which ys gone in to a
straunge countrey, and hath lefte hys
housse, and geven auctorite to hys ser-
vauntes and to every man hys worke,
and commaunded the porter to watche.

35 Watche therfore, for ye knowe not,

hwænne ðæs huses hláford cymþ, ðe on æfen, ðe on midre nilte, ðe on ham-crède, ðe on mergen ;

36 Ðe-læs he cow slápende geméte, ðonne he fáringa cymþ.

37 Sôþlice ðæt ic eow secge, eallum ic hit secge, Waciap.

CHAP. XIV. †1 Sôþlice ðá æfter twám dagum wæron castron. . . . And ðá sôhton ða heah-sacerdas and ða bóceras, hú hi hine mid fáene námon, and ofslógon.

2 Ðá cwædon hi, Næs ná on freols-dæge, ðe-læs ðæs folces gehlýd weorðe.

3 And ðá se Hælend wæs on Bethanía, on Simones huse ánes breoflan, and ðar sæt, ðá com án wif, and hæfde hyre sealf-box deorwyrþes nardes ; and to-brocenum sealf-boxe, ofer his heafod ágét.

4 Sume hit unweorðlice forbæron, and betwux him sylfum cwædon, Forhwí wæs ðisse sealfse forspillednes geworden ?

5 Ðeos sealf mihte beon geseald to þrim hund penegum, and beon þearfum geseald. And yrsodon ágén hi.

6 Ðá cwæp se Hælend, Lætaþ hi ; hwí synd ge hyre grame ? gód weore heo on me worhte.

7 Sôþlice symble ge habbaþ pearfan mid eow, and ðonne ge wyllaþ, ge mág-on him teala dón ; me ge symble nab-bap.

8 Ðeos sealde ðæt heo hæfde ; heo com to smýrianne mínne lichaman on byrgene.

9 Sôþlice ic eow secge, swá hwar swá ðis gódspell gebodod biþ on eallum middan-earde, biþ gebodod, ðæt heo ðis on his gemynde dyde.

10 Ðá Iudas Scarioth, ðæt is wiðer-saca, án of ðam twelfum, férde to ðam heah-sacerdum, ðæt he hine belæwde.

4

. . teins þis balsanis warp ?

5 Maht wesi auk pata balsan frabugyan in managizo þau priyahuunda skatte, yah giban unledaim. Yah andstaurraidedun þo.

6 Ip Iesus qap, Letip þo ; duwhe izai uspriutip ? þannu goþ waurstw waurhta bi mis.

7 Sinteino auk þans unledans habaip mip izwis, yah þan wileip, maguþ in waila tauyan ; ip mik ni sinteino habaip.

8 Þatei habaida so gatawida ; faursnau salbon mein leuk du usfilha.

9 Amen qipa izwis, piswharuh þei meryada so aiwaggelyo and alla manas-ep, yah þatei gatawida so, rodyada du gamundai izos.

10 Yah Iudas Iskarioteis, ains pize twalibe, galaiþ du þaim gudyam, ei galewidedi ina in.

not, whanne the lord of the hous cometh, in the euentide, or in the mydnyȝt, or kockis crowynge, or morwynge ;

36 Lest whanne he schal come sudenly, he fynde ȝou slepyng.

37 Forsothe that that I seie to ȝou, I seie to alle, Wake ȝe.

CHAP. XIV. 1 Forsothe pask and the feeste of therf looues[†] was aftir the secunde day. And the hiȝeste prestis and scribis souȝten, hou thei schulden holde him with gile, and sle.

2 Sothli thei seiden, Not in the feeste day, lest peraventure noyse were maad in the peple.

3 And whanne he was at Betanye, in the hous of Symount leprous, and restid, a womman comynge, hauynge a box of precious oynement spikanard ; and the box brokun, helde out on his heed.

4 Forsoth ther weren summe beringe vnworthily[†] with ynne hem silf, and seyinge, Wherto is this loss of oynement maad ?

5 For this oynement myȝte haue be sold more than for thre hundrid pens, and be ȝouun to pore men. And thei groyneden in to hir.

6 Sothli Jhesus seide, Suffre hir ; what be ȝe heuy to hir ? she hath wrouȝt good work in me.

7 For euer more ȝe schulen haue pore men with ȝou, and whanne ȝe schulen wolle, ȝe mown do wel to hem ; forsoth ȝe schulen not euermore haue me.

8 She dide that that she hadde ; sche bifore cam for to anoynte my body into buryng.

9 Treuli I seie to ȝou, where euere this gospel schal be prechid in al the world, and that this *womman* hath done, schal be told in to mynde of hir.

10 And Judas Scarioth, oon of the twelue, wente to the hiȝeste prestis, that he schulde bitray him to hem.

when the master of the housse wyll come, whether att even, or at mydnyght, whether att the cocke crowynge, or in the daunynge ;

36 Lest yff he come sodenly, he shulde fynde you slepyng.

37 And that I saye vnto you, I saye vnto all men, Watche.

CHAP. XIV. 1 After two dayes followed ester and the dayes of swete breed. And the hye prestes and scribes sought meanes, howe they myght take hym by crafte, and putt hym to deeth.

2 Butt they sayde, Nott on the feaste daye, lest eny busynes aryse amouge the people.

3 When he was in Bethania, in the housse off Simon the leper, even as he sate att meate, there cam a woman, with an alablaster boxe of oyntment called narde that was pure and costly ; and she brake the boxe, and powred it on his heed.

4 There were some that disdayned in them selves, and sayde, What neded this waste of oyntment ?

5 For it myght have bene soolde for more then two houndred pens, and bene geuen vnto the povre. And they grudged agaynste her.

6 And Jesus sayd, Lett her be in reest ; why greue ye her ? she hath done a goode worke on me.

7 Ye and ye shall have povre with you all wayes, and when soever ye will, ye maye do them goode ; butt me ye shal not have alwayes.

8 She hath done that she coulde ; she cam a fore honde to anoynt my boddy to his buryng warde.

9 Verely I saye vnto you, wheresoever thys gospell shalbe preached thorow out the whole worlde, thys also that she hath done, shalbe rehearsed in remembrance of her.

10 And Judas Iscarioth, won off the twelve, went awaye vnto the hye prestes, to betraye him vnto them.

11 *Īþ eis gahausyandans faginodedun, yah gahaihaitun imma faihu giban. Yah sokida whaiwa gatilaba ina galewidedi.*

12 *Yah þamma frumistin daga azwme, þan paska salidedun, qeþun du imma þai siponyos is, Whar wileis ei galeiþandans, manwyaima, ei matyais paska?*

13 *Yah insandida twans siponye sein-aize, qaþuh du im, Gaggats in þo baurg, yah gamoteiþ igqis manna kas watins bairands; gaggats afar þamma.*

14 *Yah þadei inngaleiþai, qiþaits þamma heiwaþrauyin, þatei laisareis qiþiþ, Whar sind salipwos, þarei paska miþ siponyam meinain matyau?*

15 *Yah sa izwis taikneiþ kelikn mikil-ata gastrawiþ manwyata, yah yainar manwyaiþ unsis.*

16 *Yah usiddyedun þai sipon . . .*

11 *Ða hi ðis gehýrdon hi fahnodon, and behéton him feoh to syllanne. And he smeade hú he hine digellice sealde.*

12 *And ðam forman dæge azimorum, ða hi eastron offrodon, his leorning-cnihtas him sædon, Hwyder wylt ðú ðæt we faron, and gegearwian ðe, ðæt ðú eastron ete?*

13 *Ða sende he twegen of his leorning-cnihtum, and sæde him, Gáp on ða ceastre, and inc ágén-yrnþ sum man herende sume wæter-flaxan; folgiap him.*

14 *And swá hwyder swá he in-gæþ, secgap ðæs huses hláforde, U're lireow segþ, Hwar is mín gyst-hús and mín gereord, hwar ete ic eastron mid minum leorning-cnihtum?*

15 *And he inc geswútelap mycele healle gedæfte, and gegearwiap us ðara.*

16 *Ða ferdon his leorning-cnihtas, and comon on ða ceastre, and fundon hit eall swá he sæde; and gegearwodon ða eastron.*

17 *Sóþlice ða æfen com, him twelfum mid him*

18 *Sittendum, and etendum, sæde se Hælend, Sóþlice ic eow secge, ðæt eower an ðe mid me yt, gesylþ me.*

19 *Ða ongunnon hi beon dreorige, and betwux him cweðan, Cwyst ðú eom ic hit?*

20 *Ða sæde he him, An of eow twelfum me sylþ, se ðe his hand on disc e mid me dypþ.*

21 *And wítodlice mannes sunu gæþ, swá be him áwriten is; wá ðam men, þurh ðone ðe mannes sunu geseald biþ. Betere him wære, ðæt se man ácenned nære.*

22 *Him ða etendum, áféng se Hælend hláf, and hine bletsinde bræc, and sealde him, and ðus cwæþ, Nimap; ðis ys mín lichama.*

23 *And onféng calice, and Gode þancas dyde and sealde him, and ealle him of druncon.*

24 *Ða sæde he him, Ðis ys mín blóð*

11 The whiche heerynge ioyeden, and bihiȝten hem to ȝyue him money. And he souȝte how he schulde bitraye him couenably.

12 And the firste day of therue loues, whenne pask was offrid, disciplis seyn to him, Whidir wolt thou we go, and make redy to thee, that thou ete pask?

13 And he sendith tweyne of his disciplis, and seith to hem, Go ȝe in to the citee, and a man beringe a galoun of watir schal renne to ȝou;† suwe ȝe him.

14 And whidir euere he schal entre, seye ȝe to the lord of the hous, For the maister seith, Wher is my fulfilling,† where I schal ete pask with my disciplis?

15 And he schal shewe to ȝou a greet souping place strewid, and there make ȝe redy to vs.

16 And his disciplis wenten forth, and camen in to the citee, and founde as he hadde seid to hem; and thei maden redy pask.

17 Sothli euen maad, he cam with twelue.

18 And hem sittinge at the mete, and etinge, Jhesus seith, Treuli I seie to ȝou, for oon of ȝou that etith with me, schal bitraye me.

19 And thei bigunnen for to be sori, and to seie, ech by hym silf, Whether I?

20 The which seith to hem, Oon of twelue that puttith yn the hond with me in the plater.

21 And sothli mannis sone goth, as it is writun of him; forsoth wo to that man, bi whom mannis sone schal be bitrayd. It were good to him, if that ilke man hadde not be borun.

22 And hem etinge, Jhesus took bred, and blessinge brak, and ȝaf to hem, and seith, Take ȝe; this is my body.

23 And the cuppe takun, he doynge graciȝ ȝaf to hem, and alle drunkun therof.

24 And he seith to hem, This is my

11 When they herde that they were gladd, and promised that they wolde geve hym money. And he souȝt howe he myȝht conveyently betraye hym.

12 And the fyrst daye of swete breed, when they offered the pascal lambe, his disciples sayd vnto hym, Where wylt thou that we goo, and prepare, that thou mayste eate the ester lambe?

13 And he sent fourth two of his disciples, and sayde vnto them, Goo ye into the cite, and there shall a man mete you beringe a pitcher of water; folowe hym.

14 And whidthersoeuer he goeth in, saye ye to the good man off the housse, The master axeth, Where is the geest chambre, where I shall eate the ester lambe with my disciples?

15 And he wyll shewe you a greate parlour paved and prepared, there make redly for vs.

16 And his disciples went forth, and cam in to the cite, and founde as he had sayd vnto them; and made redly the ester lambe.

17 And att even, he cam with the twelue.

18 And as they sate att borde, and ate, Jesus sayde, Verly I saye vnto you, that won off you shall betraye me, which eateth with me.

19 And they began to morne, and to saye to hym, won by won, Ys it I? and another sayde, Ys it I?

20 He answered and sayd vnto them, It is won of the .xij. And the same depeth with me in the platter.

21 The sonne of man goeth, as it is written of hym; but woo be to that man, by whome the sonne of man is betrayed. Goode were hitt for hym, if that man had never bene borne.

22 And as they ate, Jesus toke breede, gave thankes, brake it and gave it to them, and sayd, Take, eate; thys ys my body.

23 And he toke the coppe, gave thankes and gave it to them, and they dronke all off it.

24 And he sayde vnto them, Thys ys

ðære niwan cƿðnesse, ðæt biƿ for man-egum ágoten.

25 Sôþlice ic eow secge, ðæt ic heonon-forþ ne drince of ðyses win-geardes cynne, oð ðone dæg ðonne ic hine niwre drince on Godes rice.

26 And geewedenum lofe, hī férdon on Ele-bergena munt.

27 Ðá cwæþ se Hælend, Ealle ge beoþ ge-untreowsode on ðisse nihte ; forðam ðe hit áwriten is, Ic slea ðæne hyrde, and beoþ ða scép todráfedede.

28 Ac æfter ðam ðe ic árise, ic cume befcran eow on Galileam.

29 Ðá sæde Petrus him, Ðeah ðe ealle swicion, ne swicige ic ðe ná.

30 Ðá cwæþ se Hælend, Sôþlice ic ðe secge, ðæt ðú on ðisse nihte ær hana tuwa cráwe, þriwa wið-sæcst mín.

31 And he ðæs ðe máre spræc, And ðeah me gebyrige mid ðe to sweltanne, æt ætsace ic ðin. And swá hī cwædon ealle.

32 Ðá comon hī to ánum túne, ðæs nama wæs Gezemani. And he cwæþ to his leorning-enihtum, Sittap hér, oð ðæt ic me gebidde.

33 And he nam ðá mid him Petrum and Iacobum and Iohannem, ðá ongan he forhtian, and sárgian.

34 And sæde him, Unrót is mín sawl oð deap ; gebidaþ hér, and waciaþ.

35 Ðá he lyt-hwon forþ-stóp, he á-strehte hine ofer ða eorþan, and he bæd, gif hit beon mihte, ðæt he on ðære tide fram him gewite.

36 And ðá cwæþ he, Abba, ðæt is, Fæder, on úre geþeode, ealle þing ðe synd mihtiglice, áfyr ðysne calic fram me ; ac ná ðæt ic wylle, ac ðæt ðú.

37 Ðá com he, and fúnde hī slæpende. And cwæþ to Petre, Simon, slæpst ðú ? ne mihtest ðú áne tide wacian ?

38 Waciaþ, and gebiddaþ, ðæt ge on costnunge ne gán ; witodlice se gást is gearu, ac ðæt flæsc is untrum.

blood of the newe testament, the which schal be shedd out for manye.

25 Treuly I seie to 3ou, for now I schal not drynke of this fruit of vyne, til in to that daye whanne I schal drynke it newe in the rewme of God.

26 And the ympne^t seid, thei wenten out in to the hil of Olyues.

27 And Jhesus seith to hem, Alle 3e schulen be sclaudrid in me in this nyzt; for it is writun, I schal smyte the schep-herde, and the scheep of the floe schulen be disparplid.

28 But affir that I schal ryse a3en, I schal goo before 3ou in to Galilee.

29 Forsoth Petre seith to him, And if alle schulen be sclaudrid, but not I.

30 And Jhesus seith to him, Treuly I seie to thee, for thou to day before the cok in this nyzt twyes 3yue vois, thries thou ert to denye me.

31 And he spak more, And if it bihove me to dye to gidere with thee, I schal not denye thee. Sothli and lyk manere alle seiden.

32 And thei camen in to a place, to whom the name Gethsamany. And he seith to his disciplis, Sitte 3e here, the while I preie.

33 And he takith Petre and James and John with him, and bigan for to drede, and to heuye.

34 And he seith to hem, My soule is sorwful til to the deeth; susteyne 3e^t here, and preie 3e with me.

35 And whanne he hadde gon forth a litel, he felde down on the erthe, and preiede, that, if it myzte be, the our schulde passe fro him.

36 And he seide, Fadir, alle thingis ben possible to thee, turne fro me this cuppe; but not that I wole, but that that thou.

37 And he cam, and fond hem slepyng. And he seith to Petre, Symount, slepest thou? myztist thou not wake with me oon our?

38 Wake 3e, and preie 3e, that 3e entre not in to temptacioun; forsothe the spirit is redy, but the fleisch syk.

my bloude of the newe testament, which shalbe sheed for many.

25 Verely I saye vnto you, I wyll drynke no moore off this frute off the vyne, vntyll that daye that I shall drynke it newe in the kyngdom of God.

26 And when they had sayd grace, they went out in to the mount Olivete.

27 And Jesus sayde vnto them, All ye shalbe hurtt thorowe me thys nyght; for it is written, I wyll smyte the shep-herd, and the sheepe shalbe scattered.

28 Butt after that I am rysen agayne, I wyll goo into Galile before you.

29 Peter sayde vnto hym, And though all men shulde be hurte, yett wolde nott I.

30 And Jesus sayd vnto hym, Verely I saye vnto the, thys daye even in this nyght before the cocke crowe twyse, thou shalt denye me thryse.

31 And he spake boldlyer, No, if I shulde dey with the, I woll not deny the. Lyke wyse also sayd they all.

32 And they cam in to a place, named Gethsemani. And he sayde to his disciples, Sitt ye here, whyll I goo aparte and praye.

33 And he toke with hym Peter James and Jhon, and he began to waxe abasshede, and to be in an agony.

34 And sayde vnto them, My soule is very hevy even vnto the deeth; tary here, and wathe.

35 And he went forth a lytle, and fell dounne on the grounde, and prayede, that, yf it were possible, the houre myght passe from hym.

36 And he sayde, Abba Father, all thinges are possible vnto the, take awaye this cuppe from me; neverthesse nott that I wyll, butt that thowe wilt be done.

37 And he cam, and founde them slepyng. And sayd to Peter, Simon, slepest thou? coudest not thou wathe with me one houre?

38 Wathe ye, and praye, least ye entre into temptacion; the sprete is redy, but the flessch is weeke.

41

. . . sai! galewyada sunus mans in handuns frawaurhtaize.

42 Urreisip, gaggam; sai! sa lewyands mik atnewhida.

43 Yah, sunsaiw nauhpanuh at imma rodyandin, qam Iudas, sums pize twalibe, yah mip imma managei mip hairum yah triwam, fram þaim auhumistam gud-yam, yah bokaryam, yah sinistam.

44 Atuh þan gaf sa lewyands im bandwon, qifands, þammei kukyau, sa ist; greipip þana, yah tiulip arniba.

45 Yah qimands, sunsaiw atgaggands du imma, qap, Rabbei, rabbei; yah kukida imma.

46 Ip eis uslagidedun handuns ana ina, yah undgripun ina.

47 Ip ains sums pize atstandandane imma, uslukands hairu, sloh skalk auhumistins gudyins, yah afsloh imma auso þata tailswa.

48 Yah andhafyands Iesus qap du im, Swe du waidedyin urrunnuþ mip hairum yah triwam, greipan mik?

49 Daga whammeh was at izwis, in alh laisyands, yah ni gripuþ mik; ak ei usfullnodedeina bokos.

50 Yah afletandans ina, gaplahun allai.

51 Yah ains sums yuggalaups laistida afar imma, biwaibips leina ana naqad-ana; yah gripun is þai yuggalaudeis.

52 Ip is bileipands þamma leina, naqaps gaplahu faura im.

53 Yah gatauhun Iesu du auhumistin gudyin. Yah garunnun mip imma,

39 And eft he gebæd ða ylean spræce.

40 And ða he hine eft ágén-bewende, he fúnde hī slæpende; hyra eagan wær-on gehefegode. And hī nyston, hwæt hī him andswaredon.

41 Ða com he þridðan sīde, and sæde him, Slápaþ nú, and restaþ; genóh hit ys. Tima ys cumen; nú! is mannes sunu geseald on synfulra handa.

42 Árisaþ, utoþ gán; nú! is gehende se ðe me sylp.

43 Him ða ða gyt sprecendum, com Iudas Scarioth, ðæt ys wiðersaca, án of ðam twelfum, and mid him mycel men-gegeo mid swurdum and mid sahlum, fram heah-sacerdum, bócerum, and eald-um.

44 Sóplice his læwa him tácen sealde, and ðus cwæþ, Swá hwylene swá ic cysse, he hit ys; nimaþ, and lædaþ hine wærlíce.

45 And sóna swá he com, he ge-nealæhte him to, and cwæþ, Láreow; and cyste hine.

46 And hī hyra handa on hine wurpon, and námon hine.

47 Sóplice án of ðam ðe ðar embe utoþ stódon, his swurde ábræd, and slóh ðæs sacerdes þeow, and his eare of-ácearf.

48 Ða cwæþ se Hælend him and-swariende, Swá swá to ánum sceapan ge férðon mid swurdum and treowum, me gefón?

49 Ðonne ic dæg hwamlice mid eow wes, on temple lærende, and ge me ne námon; ac ðæt ða gewritu sýn gefyl-lede.

50 Ða forléton his leorning-onihtas ealle hyne, and flugon.

51 Sum iungling him fyligde, mid ánre scýtan bewæfed nacod; and hī námon hine.

52 Ða áworpenre ðære scýtan, nacod he him fram fleah.

53 And hī læddon ðæne Hælend to ðam heah-sacerde. And comon ealle

39 And eftsoone he goynge preiede, the same word seyinge.

40 And he turnyd aȝen eftsoone, fond hem slepinge; sothli her yȝen were greuyd. And thei knewen not, what thei schulden answer to him.

41 And he cam the thridde tyme, and seith to hem, Slepe ȝe now, and reste ȝe; sothli it sufficith. The our cometh; loo! mannis sone schal be bitrayed in to hondis of synful men.

42 Ryse ȝe, go we; loo! he that schal bytraye me is nyȝ.

43 And, ȝit him spekinge, Judas Scarioth, oon of the twelue, cam, and with him moche cumpeny with swerdis and staues, sent fro the hizeste prestis, and scribis, and fro the eldere men.

44 Forsothe the traitour hadde ȝouun to hem a tokene, seyinge, Whom euere I schal kisse, he it is; holde ȝe him, and lede ȝe warly.[†]

45 And whanne he cam, anon he cominge to him, seith, Maistir; and he kyside him.

46 And thei layden hondis in to him, and heelden him.

47 Sothli oon of men stondinge aboute, ledinge out a swerd, smot the seruaunt of the hizeste prest, and kitte of to him an eere.

48 And Jhesus answeringe seith to hem, As to a thef ȝe han gon out with swerdis and staues, for to take me?

49 Forsoth day by day I was at ȝou, techinge in the temple, and ȝe heelden not me; but that the scripturis be fulfilled.

50 Thanne him forsakun, alle his disciples fledden.

51 Sothli sum ȝong man, clothid with linnen cloth on the bare, suede him; and thei heelden him.

52 And the linnen cloth forsakun, he nakid fleiȝ away fro hem.

53 And thei ledden Jhesu to the hizeste prest. And all camen to gidere in to

39 And agayne he went awaye and prayde, and spake the same wordes.

40 And he returned, and founde them aslepe agayne; for their eyes were hevy. Nether coulde they tell, what they myght answer to hym.

41 And he cam the thyrd tyme, and sayd vnto them, Slepe hens forth, and take youre ease; it is ynough. The houre is come; beholde! the sonne of man shalbe delyvred into the hondes of synners.

42 Ryse vppe, let vs goo; loo! he that betrayeth me is come nye.

43 And immediatly, whill he yett spake, cam Judas, won off the twelve, and with hym a greate number off people with sweardes and staves, from the hye prestis, and scribes, and seniours.

44 He that betrayed hym gave them a generall token, sayinge, Whosoever I do kisse, he it is; take hym, and leade hym awaye warly.

45 And as sone as he was come, he went streight waye to him, and sayd vnto hym, Master, master; and kissed him.

46 And they leyde their hondes on him, and toke him.

47 Won off them that stode by, drue out a swearde, and smote a servaunt off the hye preste, and cutt off his eare.

48 And Jesus answered and sayd vnto them, Ye cam out as vnto a thefe with sweardes and with staves, for to take me?

49 I was dayly with you in the temple, teachinge, and ye toke me not; but that the scriptures shulde be fulfilled.

50 And they all forsoke hym, and ranne awaye.

51 And there was a certeyne yonge man thatt folowed hym, cloothed in linnen apon the bare; and the yonge men caught hym.

52 And he lefte his linnen, and fled from them naked.

53 And they leedde Jesus awaye to the hyest preste off all. And to hym came

auhumistans gudyans allai yah þai sinistans yah bokaryos.

54 Yah Paitrus fairraþro laistida afar imma unte qam in garda þis auhumistins gudyins. Yah was sitands miþ and-bahtam, yah warnyands sik at liuhada.

55 Ip þai auhumistans gudyans, yah alla so gafaurds, sokidedun ana Iesu weitwodipa, du afdaupþan ina; yah ni biȝetun.

56 Managai auk galiug weitwodidedun ana ina, yah samaleikos þos weitwodipos ni wesun.

57 Yah sumai usstandandans galiug weitwodidedun ana ina, qipandans,

58 Iatei weis gahausidedum qipandan ina, Iatei ik gataira all þo handuwaurhton, yah bi þrins dagans anþara unhanduwaurhta gatimrya.

59 Yah ni swa samaleika was weitwodipa ize.

60 Yah usstandands sa auhumista gudya in midyaim, frah Iesu, qipands, Niu andhafyis waiht wha þai ana þuk weitwodiyand?

61 Ip is þahaida, yah waiht ni andhof. Aftra sa auhumista gudya frah ina, yah qaþ du imma, þu is Christus, sa sunus þis þiuþeigins?

62 Ip is qaþuh, Ik im; yah gasai-whip þana sunu mans af taihswon sitandan mahtais, yah qimandan miþ milhmam himinis.

63 Ip sa auhumista gudya, disskreitands wastyos seinos, qaþ, Wha þanamais þaurbum weis weitwode?

64 Hausidedup þo wayamerein is. Wha izwis þugkeip? Þaruh eis allai gadomidedun ina skulan wisan dauþau.

65 Yah dugunnun sumai speiwan ana wlit is, yah hulyan andwairþi is, yah kaupatyau ina, yah qeþun du imma, Praufetei. Yah andbahtos gabauryaba lofam slohun ina.

66 Yah wisandin Paitrau in rohsnai dalapa, yah atiddya aina þiuȝo þis auhumistins gudyins.

sacerdas and bôceras and ealdras to-gædere.

54 Petrus him fyligde feorran oð ðæs heah-sacerdes cafer-tûn. And he sæt mid ðam þenum, and wyrmd e hine æt ðam fyre.

55 Ða heah-sacerdas sôhton, and call geþeaht, tæle ágén ðone Hælend, ðæt hi hine to deape sealdon; and hi ne fûndon.

56 Manega sædon lease gecýðnysse ágén hine, and ða cýðnessa næron ðæslic.

57 Ðá árison sume and sædon lease cýðnesse ágén hine, and ðus cwædon,

58 Sôþes we gehýrdon hine seegan, Ic towurpe ðis hand-worhte tempel, and æfter þrim dagum ic oðer unhand-worht getimbrie.

59 And hyra cýðnys næs ðæslic.

60 Ðá árás sum heah-sacerd on hyra midlene, and áhsode ðæne Hælend, Ne andswarast ðú nán þing ágén ðæt ðas ðé onwurp?

61 He sūwode, and náht ne andswarode. Eft hine ácsode se heah-sacerd, Eart ðú Crist, ðæs gebletsodan Godes sunu?

62 Ðá sæde se Hælend, Ic eom; and ge geseoþ mannes sunu on swýðran healfe sittan his mægenes, and cumende mid heofones genipum.

63 Ðá cwæþ se heah-sacerd, his reaf slitende, Hwi gewilnige we gyt cýðera?

64 Ge gehýrdon his bysmer. Hwæt þincþ eow? Ðá hyrwdon hi ealle hine and cwædon ðæt he wære deapes scyldig.

65 And sume águnnon him on spætan, and ofer-wreon his ansýne, and mid fystum hine beoton, and him to cwædon, Áráed. And ða þénas hine mid handum beoton.

66 And ðá Petrus was on cafer-túne, ðá com to him án þinen ðæs heah-sacerdes.

oon, the prestis and the scribis and eldere men.

54 Forsoth Petre suede him afer til with ynne in to the halle of the hizeste prest. And he sat with the mynystris, and warmyde him at the fier.

55 Forsothe the hizeste prestis, and al the counceil, souzten witnessinge azens Jhesu, that thei schulen zyue him to deeth; nether thei founden.

56 Sothli manye seiden fals witnessinge azens him, and the witnessingis weren not couenable.

57 And summe risynge souzten fals witnessinge azens hym, seyinge,

58 For we han herd him seiynge, I schal vndo this temple maad with hondis, and aftir the thridde day I schal bilde a nother not maad with hondis.

59 And the witnessing of hem was not couenable.

60 Forsothe the hizeste prest rysynge vp in to the myddel, axide him, seyinge, Answerist thou not any thing to tho thingis that ben put to thee of these?

61 Sothli he was stille, and no thing answeride. Eftsoone the hizest prest axide him, and seide to him, Ert thou Crist, the sone of blessid God?

62 Sothli Jhesus seide to him, I am; and 3e schulen se mannis sone sittynge on the ryzt half of the vertu of God, and comynge in cloudis of heuene.

63 Forsoth the hizest prest, kittinge his clothis, seith, What 3it desyren we witnessis?

64 3e han herde blasphemye. What semeth to 3ou? The whiche alle condempneden him for to be gilti of deeth.

65 And summe bigunnen for to bispitte him, and to hide his y3en, and smyte him with boffatis, and seie to him, Prophecie thou. And the mynystris beeten him with strokis.[†]

66 And whanne Petre was in the halle bynethen, oon of the hand maydens of the hizest prest cam.

all, the hye prestes and the seniours and the scribes.

54 And Peter folowed a grente way of even into the pallys of the hye preste. And he was there and sat with the servautes, and warmed hymselfe att the fyre.

55 And the hye prestes, and all the counsell, sought for witnes agaynste Jesu, to putt hym to deeth; and they founde noone.

56 Yett many bare falce witnes agaynste hym, butt their witnes agreed not to gedder.

57 And there aroose certayne and brought falce witnes agaynste hym, sayynge,

58 We herde hym saye, I wyll destroye this temple made with hondes, and with in thre dayes I wyll bilde another made with out hondes.

59 And there witnes agreed not to gedder.

60 And the hyeste preste stode vppe before them all, and axed Jesus, sayynge, Answerest thou nothings, howe is it that these beare witnes agaynst the?

61 And he helde his peace, and answered noothyng. Agayne the hyeste preste axed hym, and sayde vnto hym, Arte thou Christ, the sonne off the Blessed?

62 And Jesus sayde, I am; and ye shall se the sonne off man sitt on the ryght honde of power, and come in the cloudes off heven.

63 Then the hyest preste rent his cloothes, and sayd, What nede we eny further of witnes?

64 Ye have herde the blasphemy. What thinke ye? And they all gave sentence that he was worthy of deeth.

65 And some began to spit at hym, and to cover his face, and to bet hym with their fistes, and to saye vnto him, Arede vnto vs. And the servautes boffeted him on the face.

66 And Peter was beneeth in the pallys, and there cam won off the wenches off the hyest preste.

67 Yah gasaiwhandei Paitru warm-
yandan sik, insaiwhandei du imma qap,
Yah þu miþ Iesua þamma Nazoreinaw
wast.

68 Īþ is afaiaik, qīþands, Ni wait, ni
kann, wha þu qīþis. Yah galaip faur
gard; yah hana wopida.

69 Yah þiwi gasaiwhandei ina, aftra
dugann qīpan þaim faurastandandam,
þatei sa þizei ist.

70 Īþ is aftra laugnida. Yah afar
leitil, aftra þai atstandandans, qeþun du
Paitrau, Bi sunyai þizei is, . . .
yah auk razda þeina galeika ist.

71 Īþ is dugann afaikan yah swaran,
þatei ni kann þana mannan, þanei qīþip.

72 Yah anþamma sinþa hana wopida.
Yah gamunda Paitrus þata waurd swe
qap imma Iesus, þatei faurpize bana
hrukyai twaim sinþam, inwidis mik þrim
sinþam. Yah dugann greitan.

CHAP. XV. 1 Yah sunsaiw in maur-
gin, garuni tauyandans þai auhumistans
gudyans, miþ þaim sinistam, yah bok-
aryam, yah alla so gafaurds, gabindand-
ans Iesu, brahtedun ina at Peilatau.

2 Yah frah ina Peilatus, þu is þiudans
Īudaie? Īþ is andhafyands qap du imma,
þu qīþis.

3 Yah wrohidedun ina þai auhumistans
gudyans filu.

4 Īþ Peilatus aftra frah ina, qīþands,
Niu andhafyis ni waiht? Sai, whan
filu ana þuk weitwodyand?

5 Īþ Iesus þanama is ni andhof, swaswe
sildaleikida Peilatus.

6 Īþ and dulþ wharyoh fralailot im
ainana bandyan, þanei bedun.

7 Wasuh þan sa haitana Barabbas, miþ
þaim miþ imma drobyandam gabundans,
þaiei in aubyodau maurþr gatawidedun.

67 And ðā heo geseah Petrum wyr-
mende, ðā cwæp heo, Ðū wære mid ðam
Nazareniscan Hælande.

68 Ðā ætsōc he, and cwæp, Ic nāt, ne
ne can, hwæt ðū segst. And he eode
ðā of ðam cafer-tūne; and se hana
creow.

69 Eft ðā hine geeneow oðer þinen,
heo ongan cwedan to ðam ðe ðar ābūtan
stōdon, Sōþlice ðes ys of ðam.

70 And he eft ætsōc. And eft ðā
ymbe lytel, ða ðe æt-stōdon cwædon
to Petre, Sōþlice ðū eart of ðam, Ga-
lileisc ðū eart. . . .

71 Ðā ongan he ætsacan and swerian,
Sōþes ne can ic ðæne man, ðe ge seegap.

72 And ðā eft-sōna creow se hana.
Ðā gemunde Petrus ðæs Hælandes
worde ðe he him sēde, Ær se hana
crāwe tuwa, þriwa ðū me ætsæest. Ðā
ongan he wépan.

CHAP. XV. 1 Ðā sōna on mergen,
worhton ða heah-sacerdas hyra gemōt
mid ealdrum, and būcerum, and callum
werodum, and læddon ðæne Hælend,
gebūdenne, and sealdon hine Pilato.

2 Ðā æsode Pilatus hine, Eart ðū
Iudea cyning? Ðā andswarode he him,
Ðū hit segst.

3 Ðā wrēgdon hine ða heah-sacerdas
on manegum þingum.

4 Eft Pilatus hine æsode, Ne and-
swarast ðū nān þing? Lōca, hū micel-
um hi ðe wrēgeap?

5 Ðā ne andswarode se Hælend him
nā mære, swā ðæt Pilatus wundrode.

6 On symbel-dæge was his gewuna
ðæt he him forgeafe ænne gebūdenne,
swā hwylene swā hi bædon.

7 Ðā bædon hi Barraban, se was ge-
būden mid ðam ræplingum, se þurh
swic-cræft man-slyht geworhte.

67 And whanne sche hadde seyn Petre warmynge him, sche biholdinge him seith, And thou wast with Jhesu of Nazareth.

68 And he denyede, seyinge, Nethir I woot, nether I haue knowun, what thou seist. And he wente forth bifore the halle; and anon the cok song.

69 Eftsoone forsothe whanne a nother hand mayde hadde seyn him, she bigan for to seie to men stondinge aboute, For this is of hem.

70 And he eftsoone denyede. And aftir a litil, eftsoone thei that stooden nyȝ, seiden to Petre, Verily thou ert of hem, forwhi and thou ert of Galilee. . . .

71 Sothli he bigan for to curse and swere, For I knowe not this man, whom ȝe seyn.

72 And anon eftsoones the cok song. And Petre bithouȝte on the werd that Jhesus hadde seid to him, Bifore the cok synge twyes, thries thou schalt denye me. And he bigan for to wepe.

CHAP. XV. 1 And anon the morwe maad, the hiȝeste prestis, makinge counceil with the eldere men, and scribis, and al the counceil, byndinge Jhesu, ledde, and bitoken to Pilat.

2 And Pilat axide him, Art thou kyng of Jewis? And he answeringe seith to him, Thou seyst.

3 And the hiȝeste prestis accusiden him in manye thingis.

4 Pilat forsothe eftsoone axide him, seyinge, Thou answerist not ony thing? Seest thou, in how manye thingis thei accusen thee?

5 Forsothe Jhesus more no thing answeride, so that Pilat schulde wondre.

6 Forsoth by a solemne day he was wont to leue to hem oon bounden, whom euere thei axiden.

7 Forsoth there was he that was seid Barabas, that was boundun with sleeris of men, and that hadde don manslauȝtre in seducioun.†

67 And when she sawe Petre warmynge hym silfe, she loked on hym and sayd, Wast not thou also with Jesus of Nazareth?

68 And he denyed it, sayinge, I knowe hym not, nether wott I, what thou sayest. And he went out in to the poorche; and the cocke crewe.

69 And a damsell sawe hym, and agayne began to saye to them that stode by, Thys ys won of them.

70 And he denyed yt agayne. And anon after, agayne they that stode by, sayde to Peter, Suerly thou arte won off them, for thou arte of Galile, and thy speache agreth therto.

71 And he began to coursse and to sweare, sayinge, I knowe nott thys man, off whom ye speake.

72 And agayne the cocke crewe. And Peter remembred the worde that Jesus sayd vnto him, Before the cocke crowe twyse, thou shalt deny me thryse. And began to wepe.

CHAP. XV. 1 And anon in the dawnynge, heelde the hye prestes a counsell with the seniours, and the scribes, and also the whoole congregacion, and bounde Jesus, and ledde hym awaye, and delyvered hym to Pilate.

2 And Pilate axed hym, Arte thou the kyng off the Jewes? And he answered and sayde vnto hym, Thou sayest yt.

3 And the hye prestes accused hym off many thynges.

4 Pylate axed hym agayne, sayinge, Answerest thou nothyng? Behoolde, howe many thinges they lay vnto thy charge?

5 Jesus yett answered never a worde, so that Pilate merved.

6 Att the feast Pilate was wont to delyvre att their pleasure a presoner, whomsoever they wolde desyre.

7 And there was one named Barrabas, which laye bounde with them that caused in surrettion, and in the in surrection committed murther.

8 Yah usgaggandei alla managei, dugunnun biðyan, swaswe sinteino tawida im.

9 Īþ Peilatus andhof im, qipands, Wileidu fraleitan izwis þana þiudan Īudaie?

10 Wissa auk, þatei in neipis atgebun ina þai auhumistans gudyans.

11 Īþ þai auhumistans gudyans in-wagidedun þo managein, ei mais Barabban fralailoti im.

12 Īþ Peilatus aftra andhafyands qap du im, Wha nu wileiþ ei tauyau þammei qipþ þiudan Īudaie?

13 Īþ eis aftra hropidedun, Ushramei ina.

14 Īþ Peilatus qap du im, Wha allis ubilis gatawida? Īþ eis mais hropidedun, Ushramei ina.

15 Īþ Peilatus wilyands þizai managein fullafahyan, fralailot im þana Barabban, iþ Īesu atgaþ, usbliggwands, ei ushramiþs wesi.

16 Īþ gadrauhteis gatauhun ina innana gardis, þatei ist praitoriaun, yah gahaihaitun alla hansa,

17 Yah gawasidedun ina þaurpurai. Yah atlagidedun ana ina þaurneina wipya, uswindandans;

18 Yah dugunnun golyan ina, Hails, þiudan Īudaie.

19 Yah slohun is haubip rausa, yah bisiþwun ina; yah lagyandans kniwa inwitun ina.

20 Yah biþe bilailaikun ina, andwasi-dedun ina þizai þaurpurai, yah gawasi-dedun ina wastyom swesaim, yah ustauh-un ina, ei ushramidedeina ina.

21 Yah undgripun sumana manne, Seimona Kwreinaiu, qimandan af akra, attan Alaiksandraus yah Rufaus, ei nemi galgan is.

22 Yah attauhun ina ana Gaulgaupa staþ, þatei ist gaskeirþ, Whairneins staþs.

23 Yah gebun imma drigkan wein miþ smwrna, iþ is ni nam.

8 And ðā he fērde, ðā ongan seo menegū hine biddan, swā heo symle dyde.

9 Ðā cwæþ Pilatus, Wylle ge ðæt ic eow forgyfe Iudea cyning?

10 He wiste, ðæt þurh andan hine sealdon ða heah-sacerdas.

11 Ðā ástyredon ða bisceopas ða men-egu, ðæt he him Barraban forgéfe.

12 Eft Pilatus him andswarode, Hwæt dó ic be Iudea cyninge?

13 Hī eft hrýmdon and cwædon, Hāh hine.

14 Ðā sǣde Pilatus, Hwæt yfeles dyde he? Hī ðæs ðe mā clypedon, A'hōh hine.

15 Pilatus wolde ðā ðam folce ge-cwēman, and forgef him Barraban, and sealde him ðone Hǣlend, beswungenne, ðæt he áhangen wære.

16 Ðā læddon ða cempa hine on ðæs dōm-ernes cafer-tūn, and hī tosomne eall werod clypedon,

17 And scrýddon hine mid purpuran. And him on-setton þyrnenne helm, áwun-denne;

18 And ongunnon hine ðus grétan, Hál wes, ðú Iudea cyning.

19 And beoton hine on ðæt heafod mid hreode, and spætton him on; and heora cneow bígdon and hine ge-cað-méddon.

20 And syððan hī hine bysmrydon, unscrýddon hine ðam purpuran, and scrýddon hine mid his reafum, and læddon hine, ðæt hī hine áhēngon.

21 And genýddon sumne wegférendne, Simonem Cyreneum, cumende of ðam túne, Alexandres fæder and Rufi, ðæt he his rōde bære.

22 And hī læddon hine on ða stówe Golgotha, ðæt is on úre geþeode gereht, Heafodpanna stów.

23 And sealdon him gebiterod wín, and he hit ne onféng.

8 And whanne the company hadde stize vp, he bigan for to preye, as he euermore dide to hem.

9 Sothely Pilat answeride to hem, and seide, Wolen 3e I leue to 3ou the kyng of Jewis?

10 Sothli he wiste, that the hizeste prestis hadden taken him by enuye.

11 Forsothe the bischopis stireden the compenye of peple, that more he schulde leue to hem Barabas.

12 Forsoth eftsoone Pilat answeringe seith to hem, What therfore wolen 3e I schal do to the kyng of Jewis?

13 And thei eftsoone crieden, Crucifie hym.[†]

14 Forsoth Pilat seide to hem, Sothli what of yuel hath he don? And thei crieden more, Crucifie him.

15 Sothli Pilat willinge for to do ynow to the peple, leste to hem Barabas, and bitook to hem Jhesu, smyten[†] with scourgis, that he schulde be crucified.

16 Forsothe knyztis ledden him withynne, in to the floor of the moot halle, and clepiden to gidere al the compenye of knyztis,

17 And clothiden him with purpur. And thei foldinge a corowne of thornes, puttiden to him;

18 And bigunnen for to greet him, *sayinge*, Hail, thou kyng of Jewis.

19 And thei smyten his heed with a reede, and bispatten him; and puttinge her knees thei worshipiden him.

20 And aftir that thei hadden scornyd him, thei vnclothiden him fro purpur, and clothedyn him with his clothis, and led-den him, that thei schulde crucifie him.

21 And thei constreyneden sum man passynge forth, Symount of Syrenen, comynge fro the town, the fadir of Alysandre and Rufe, that he schulde take his cross.

22 And thei ledden him in to a place Golgotha, that is interpretid,[†] the place of Caluarie.

23 And thei 3auen him for to drynke wyn meddelid with myrre, and he took not.

8 And the people called vnto hym, and began to desyre off hym, accordinge as he had ever done vnto them.

9 Pylate answered them, and sayd, Wyll ye that I loose vnto you the kyng of the Jewes?

10 For he knewe, that the hye prestes had delyvered hym off envy.

11 Butt the hye prestes had moved the people, that he shulde rather delyvre Barrabas vnto them.

12 Pylate answered agayne and sayd vnto them, What wyll ye then that I do with hym whom ye call the kyng of the Jewes?

13 And they cryed agayne, Crucify hym.

14 Pylate sayde vnto them, What harme hath he done? And they cryed the moore fervently, Crucify hym.

15 Pylate willinge to content the peo-ple, loused Barrabas, and delyvered Jesus scourged, for to be crucified.

16 And the souddeers ledde hym a-waye, in to the commen hall, and called togedder all the whoole multitude,

17 And they clothed hym wyth purple. And they plated a croune off thornes, and crouned hym with all;

18 And began to salute hym, Hayl, kyng of the Jewes.

19 And they smoothe hym on the heed with a reede, and spatt apon hym; and kneled doune and worsheped hym.

20 And when they had moocked him, they toke the purple off him, and put his awne clothes on him, and ledde him oute, to crucify him.

21 And they compelled won that passed by, called Simon of Cerene, which cam oute of the felde, and was father off Alexander and Rufus, to beare hys crosse.

22 And they brought him to a place named Golgotha, which is by interpre-tacion, the place off deed mens scoules.

23 And they gave him to drynke wyne myngled with mirre, butt he receaved it not.

24 Yah ushramyandans ina disdail-
yand wastyos is, wairpandans hlauta ana
þos, wharyizuh wha nemi.

25 Wasuh þan wheila þridyo, yah
ushramidedun ina.

26 Yah was ufarmeli fairinos is ufarm-
melip, Sa þiudans Iudaie.

27 Yah miþ imma ushramidedun twans
waidedyans, ainana af taihswon, yah
ainana af hleidumein is.

28 Yah usfullnoda þata gamelido þata
qipano, Yah miþ unsibyaim rahnips was.

29 Yah þai faurgaggandans wayameri-
dedun ina, wiþondans haubida seina, yah
qipandans, O! sa gatairands þo alh, yah
bi þrins dagans gatimryands þo;

30 Nasci þuk silban, yah atsteig af
þamma galgin.

31 Samaleiko yah þai aulhumistans
gudyans bilaikandans ina, miþ sis misso,
miþ þaim bokaryam, qeþun, Anþarans
ganasida, iþ sik silban ni mag ganasyan.

32 Sa Christus, sa þiudans Iſraelis,
atsteigadau nu af þamma galgin, ei ga-
saiwhaima, yah galaubyaima. Yah þai
miþushramidans imma, idweitedun im-
ma.

33 Yah biþe warþ wheila saihto, riqis
warþ ana allai airþai und wheila niun-
don.

34 Yah niundon wheilai wopida Iesus
stibnai mikilai, qipands, Ailoe, Ailoe,
lima sibakþanci, þatei ist gaskeirip, Guþ
meins, Guþ meus, duwhe mis bilaist?

35 Yah sumai pize atstandandane ga-
hausyandans qeþun, Sai! Helian wopeip.

36 Þragyands þan ains, yah gafullyands
swam akeitis, galagyands ana raus, dragk-
ida ina, qipands, Let, ei saiwham, qimaiu
Helias athafyan ina.

37 Iþ Iesus, aftra letands stibna mikila,
uzon.

38 Yah faurahah alhs disskritnoda in

24 And ða hi hine aþhengan hi dældon
his reaf, and hlota wurpon, hwæt gehwá
námæ.

25 Ða wæs undern-tíd, and hi aþhengan
hine.

26 And ofer-gewrit his gyltes wæs
áwriten, IUDEA CYNING.

27 And hi aþhengan mid him twegen
sceapan, áne on his swýðran healfe,
and óðerne on his wynstran.

28 Ða wæs ðæt gewrit gefylled ðæt
cwyþ, And he wæs mid unriltwisum
geteald.

29 And ða ðe forþ-stópon hine greme-
don, and hyra heafod cwehton, and ðus
cwædon, Wálá! se towyrpþ ðæt tempel,
and on þrím dagum eft getimbrap;

30 Gehæł ðe sylfne, of ðære róde
stigende.

31 Eall-swá ða heah-sacerdas bysm-
riende, betwux ðam bócerum, cwædon,
Oðre he hále gedýde, hine sylfne he ne
mæg hálne gedón.

32 Crist, Israhela cyning, ástige nú
of róde, ðæt we geseon, and gelyfon.
And ða ðe him mid hangodon, wæron
him mid gebúndene.

33 And ðære syxtan tíde, wurdon
þýstru gewordene geond ealle eorþan
oð nón-tíde.

34 And to nón-tíde se Hælend clypode
mycelre stenne, Heloi, Heloi, lema sab-
battani, ðæt is on úre geþeode, Mín
God, mín God, hwi forlète ðu me?

35 And sume ðe ðar ábúton stódon
and ðis gehýrdon, hi cwædon, Nú! ðes
clypþ Heliam.

36 Ða arn hyra án, and fylde áne
spingan mid ecede, and on hreod sette,
and him drincan sealde, and cwæþ,
Lætaþ, ðæt we geseon, hwæder Helias
cume hine nyðer to settanne.

37 Se Hælend, ða ásende his stefne,
and forþ-férde.

38 And ðæs temples wah-rift wæs

24 And thei crucifynge him departiden his clothis, sendinge lot, who what schulde take.

25 Forsoth it was the thridde our,[†] and thei crucifieden him.

26 And the title of his cause was writun, Jhesus of Nazareth, kyng of Jewis.

27 And thei crucifen with him twey theues, oon at the rythalf, and oon at his lefthalf.

28 And the prophecie is fulfilled that seith, And he is gesside[†] with wickide men.

29 And passinge forth thei blasfemyden him, mouynge her heedis, and sayinge, Fy3! thou that distroyest the temple of God, and in thre dayes agen bildest it;

30 Thou comynge down fro the cros, make thi self saf.

31 Also and the hijeste prestes scornynge him, ech to other, with scribis, seiden, Crist, kyng of Yrael, maade othere men saf, he maye not saue him silue.

32 Come he down now fro the cross, that we se, and bileue. And thei that weren crucified with him, puttedyn wrong[†] to him.

33 And the sixte our[†] maad, derknessis ben maad vpon al the erthe til in to the nynthe our.[†]

34 And in the nynthe our Jhesus criede with greet vois, seyynge, Heloy, Heloy, lamazabatany, the which interpretid is, My God, my God, whi[†] hast thou forsake me?

35 And summe of men stondinge aboute heeringe seiden, Lo! he clepith Hely.

36 Sothli oon rennynge, and fillinge a sponge with vynegre, and puttinge aboute to a reede, 3aue him drynke, seyynge, Suffre 3e, se we, if Hely come for to do hym down.

37 Forsoth Jhesus, a greet vois sent out, deiede.[†]

38 And the veil of the temple is kitt

24 And when they had crucified hym they parted hys garmentes, castinge loottes for them, what every man shulde have.

25 And it was aboute the thyrde houre, and they crucifyed hym.

26 And the title of the cause of hys deeth was wrytten, The kynge of the Iewis.

27 And they crucifyed with him two theues, the one on his ryght honde, and the other on hys lifte honde.

28 And the scripture was fulfilled which sayeth, And he was counted amonge the wicked.

29 And they that went by rayled on hym, waggynge their heedis, and sayinge, A! wretche that destroyest the temple, and byldest yt in thre dayes;

30 Save thy silfe, and come doune from the crosse.

31 Lyke wyse also mocked him the hye preestes, amonge themselves, whyth the scribes, and sayde, He saved other men, hym silfe he cannot save.

32 Lett Christ, the kynge of Israel, nowe descende from the crosse, that we maye se, and beleve. And they that were crucified with him, checked hym also.

33 And when the sixte houre was come, darknes aroose over al the erth vntill the nynthe houre.

34 And att the nynthe houre Jesus cryed with a loude voyce, sayinge, Eloi, Eloi, lama sabaththani, which is yf yt be interpreted, My God, my God, why hast thou forsaken me?

35 And some off them that stode by when they herde that sayde, Behoolde! he calleth for Helias.

36 And won ran, and filled a sponge full off veneger, and putt yt on a reede, and gave it hym to drynke, sayinge, Lett hym alone, let vs se, whither Helias wyll come and take hym doune.

37 Butt Jesus cryed with a loude voyce, and gave vppe the gooste.

38 And the vayle off the temple did

ƿwa iupapro und dalap.

39 Gasaiwhands þan sa hundafaps, sa atstandands in andwairþya is, þatei swa hropyands uzon, qaþ, Bi sunyai, sa manna sa sunus was Guþs.

40 Wesunuþ-þan qinons fairraþro saiwh-andeins, in þaimei was Marya so Magdalone, yah Marya Iakobis þis minnizins, yah Iosezis aipei, yah Salome.

41 Yah þan was in Galeilaia, yah laistidedun ina, yah andbahtidedun imma, yah anþaros managos, þozei miþid-dyedun imma in Iairusalem.

42 Yah yupan at andanahtya waurþ-anamma, unte was paraskaiwe saei ist fruma sabbato,

43 Qimands Iosef af Arcimapaia, gaguds ragineis, saei was silba beidands þiudangardyos (þuþs; anananþyauds galaip inn du Peilatau, yah baþ þis leikis Iesus.

44 Iþ Peilatus sildaleikida, ei is yupan gaswalt. Yah athaitands þan hundafap, frah ina, yupan gadauþnodedi;

45 Yah finþands at þamma hundafada, fragaf þata leik Iosefa.

46 Yah usbugyands lein, yah usnimands ita, biwand þamma leina, yah galagida ita in hlaiwa þatei was gadrahan us staina, yah atwalwida stain du daura þis hlaiwis.

47 Iþ Marya so Magdalene, yah Marya Iosezis sewhun, whar galagips wesi.

tosliten on twá of ufewardum oð neoðe-weard.

39 Ðá se hundred-man, ðe ðar stóð ágén, geseah ðæt se Hælend swá clyp-iende forþ-férde, he cwæþ, Sôþlice, ðes man wæs Godes sunu.

40 And ða wif wæron feorran beheald-ende, and betwux ðam wæs seo Magdalenisce Maria, and Maria Iacobes módor [ðæs gingran, and Iosepes mód-er,][†] and Salomeæ.

41 And ðá he wæs on Galilea, hi fylgdon him, and him þenedon, and manega óðre, ðe him mid férdon on Ierusalem.

42 And ðá æfen wæs geworden, ðæt wæs parascue ðæt is ær sæter-dæge,

43 Ðá com Iosep, se ædela geréfa, of Arimathia, se sylfa Godes rices ge-anbídode; and he dystiglice in to Pilate code, and bæd ðæs Hælandes lichaman.

44 Ðá wundrode Pilatus, gif he ðá gyt forþ-férde. Ðá clypode he ðæne hundredman, and hine áhsode, hwæðer he deað wære;

45 Ðá he wiste ðæt, ðá ágef he ðone lichaman Iosepe.

46 Ðá bohte Iosep áne scýtan, . . . and hine ðar-on befeold, and on byrgene léde seo wæs of stáne áheawen, and wylte ánnne stán to ðære byrgene dura.[†]

47 Ðá com Maria Magdalene, and Iosepes Maria and beheoldon, hwar he geléd wære.

CHAP. XVI. 1 Yah inwisandins sab-bate dagis, Marya so Magdalene, yah Marya so Iakobis, yah Salome usbauht-edun aromata, ei atgaggandeins gasalb-odeðeina ina.

2 Yah filu air þis dagis afarsabbate, atiddyedun du þamma hlaiwa, at urrin-andin sunnin.

CHAP. XVI. 1 And ðá sæternes dæg wæs ágán, seo Magdalenisce Maria, and Iacobes Maria, and Salomeæ bohton wurt gemang, ðæt hi comon and hine smýredon.

2 And swýðe ær ánum reste-dæge, comon to ðære byrgene, up-ásprungene sunnan.

in to tweyne fro the hizeste til to down.[†]

39 Forsoth centurio seyng, the which stood euene azenst, for so cryng he hadde deied, seith, Verrili, this man was Goddis sone.

40 Sothli there weren and othere wymmen biholdinge fro affer, among whiche was Mary Mawdeleyn, and Mari of James the lasse, and modir of Joseph, and Salome.

41 And whanne Jhesus was in Galilee, thei folowiden him, and mynystiden to him, and manye othere *wymmen*, that to gidere stizeden vp with him to Jerusalem.

42 And whanne euentyd was now maad, for it was the euentyd before the saboth,

43 Joseph of Armathie, the noble decurioun,[†] cam, the which and he was abidinge the rewme of God; and hardily he entride into to Pilat, and axide the body of Jhesu.

44 Forsothe Pilat wondride, if he hadde now deied. And centurio axid to,[†] he axide him, if he were now deed;

45 And whanne he hadde knowun of centurio, he gaf the body of Jhesu to Joseph.

46 Sothli Joseph byinge him linnen cloth, and doynge him down, wappede in the linnen cloth, and puttide in a newe sepulchre that was hewen in a stoon, and walewid to a stoon at the mouth of the sepulchre.

47 Marie Mawdeleyn forsothe, and Marie of Joseph biheelden, where he was putt.

rent in two parties from the toppe to the boottome.

39 And the vnder captayne, which stode before hym, sawe that he so cryed and gave vppe the gooste, and he sayd, Truly, this man was the sonne of God.

40 There were also wemen a good waye of beholdinge him, amonge whom was Mary Magdalen, and Mary the mother of James the lytle, and of Joses, and Mary Salome.

41 Which alsoo when he was in Galilee, folowed hym, and minstred vnto him, and many other wemen, which cam vppe with hym to Hierusalem.

42 And now when nyght was come, because it was the even that goeth before the saboth,

43 Joseph of Arimathia, a noble senatour, which also loked for the kyngdom of God, cam; and went booldly vnto Pylate, and begged the boddy off Jesu.

44 Pylate merveld, that he was alrede deed. And called vnto hym the vnder captayne, and axed of him, whether he had bene eny whyle deed;

45 And when he knewe the trueth off the vnder captayne, he gave the boddy to Joseph.

46 And he bought a linnen cloothe, and toke hym doune, and wrapped hym in the linnen cloothe, and layde hym in a tombe that was hewen oute of the rocke, and roolled a stone vnto the dore off the sepulchre.

47 And Mary Magdalen, and Mary Jose beheld, where he was layde.

CHAP. XVI. 1 And whanne the saboth hadde passid, Marie Mawdeleyn, and Marie of James, and Salome bouzten oynementis, that thei comynge schulden anoynte Jhesu.

2 And ful eerly in oon of woke dayes, thei camen to the sepulchre, the sunne now sprungun vp.

CHAP. XVI. 1 And when the sabboth daye was past, Mary Magdalen, and Mary Jacobi, and Salome bought oynmentes, that they myght come and anoynt him.

2 And yerly in the morninge the nexte daye after the sabboth day, they cam vnto the sepulchre, when the sun was risen.

3 Yah qeþun du sis misso, Whas af-walwyai unsis þana stain af daurom þis hlaiwis?

4 Yah insaiwhandeins gaumidedun þam-meī afwalwips ist sa stains, was auk mikils abraha.

5 Yah atgaggandeins in þata hlaiw gasewhun yuggalaup sitandan, in taihs-wai biwaiþidan wastyai wheitai; yah usgeisnodedun.

6 Þaruh qap du im, Ni faurhteip izwis; Iesu sokeip Nazoraiu þana ushramidan; nist her, urrais; sail þana stap þarei galagidedun ina.

7 Akei gaggip, qipiduh du siponyam is, yah du Paitrau, þatei faurbigaggip izwis in Galeilaian; þaruh ina gasaiwhip, swaswe qap izwis.

8 Yah usgaggandeins af þamma hlaiwa gaplauhun; dizuh þan sat iyos reiro yah usfilmei, yah ni qeþun mannhun waiht, ohtedun sis auk.

9 Usstandands þan in maurgin frumin sabbato, ataugida frumist Maryin þizai Magdalene, af þizaici uswarp sibun un-hulþons.

10 Soh gaggandei gataih þaim miþ im-ma wisandam, qainondam yah gretand-am.

11 Yah eis hausyandans þatei libaiþ, yah gasaiwhans warþ fram izai, ni ga-laubidedun.

12 Afaruh þan þata

3 And cwædon him betwýnan, Hwá áwylt us ðysne stán of ðære byrgene dura?

4 Ðá hī hī besáwon hī gesáwon ðæne stán áweg áwyltne, sóþlice he wæs swýðe mycel.

5 And ðá hī eodon on ða byrgene hī gesáwon áne geongne, on ða swýðran healfe sittende, hwitum gegyrlan ofer-wrogenne; and hī ðá forhtodon.

6 Ðá cwæþ he to him, Ne forhtige ge nā; ge sēcaþ ðæne Nazareniscan Hælend áhangenne; he áras, nis he hér; hér is seo stów ðær hī hine lédon.

7 Ac faraþ, and secgap his leorning-cnihtum, and Petre, ðæt he gæþ tofóran eow on Galileam; ðar ge hine geseoþ, swá he eow sæde.

8 And hī út-eodon and flugon fram ðære byrgene; and wæron áfærede for ðære gesyhþe ðe hī gesáwon, and hig nánum men náht ne sædon, sóþlice hī him ádrædon.†

9 Ðá he áras on árne morgen on reste-dæge, æryst he ætýwde ðære Mag-daleniscan Marian, of ðære he út-ádráð seofon deofol-seocnyssa.

10 And heo ðá út-eode and hit ðam cýlde ðe mid him wæron, heofendum and wépendum.

11 Ðá hī gehýrdon ðæt he leofode, and hī hine gesáwon, ðá ne gelyfdon hī him.

12 Æfter ðam him twám he wæs ætýwed on óðrum hiwe, him on ðone tūn farendum.

13 And hī ðá fóron and ðæt óðrum cýddon, and hī him ne gelyfdon.†

14 Ðá æt nehstan, he ætýwde him ændlefe-ne, ðar hī ætgædere sæton, and tælde hyra ungeleafulness, and hyra heortan heardnesse, forðam ðe hī ne gelyfdon ðam, ðe hine gesáwon of deaþe árisan.

15 And he sæde him, Faraþ into ealne middan-eard, and bodiaþ góðspell ealre gesceafte.

16 Se ðe gelyfþ, and gefullod biþ, se biþ hál; sóþlice se ðe ne gelyfþ, se biþ genyðerod.

3 And thei seiden to gidere, Who schal turne aȝen to vs the stoon fro the dore of the sepulcre?

4 And thei biholdinge syȝen the stoon walewid away, forsoth it was ful greet.

5 And thei goynge yn into the sepulcre syȝen a ȝong oon, hilid with a whit stoole, sittinge at the riȝt half; and thei weren abaist.[†]

6 The which seith to hem, Nyle ȝe drede; ȝe seken Jhesu of Nazareth crucified; he hath risun, he is not heere; lo! the place where thei puttiden him.

7 But go ȝe, seye ȝe to his disciplis, and to Petre, for he schal go byfore ȝou in to Galilee; there ȝe schulen se him, as he seide to ȝou.

8 And thei goynge out fledden fro the sepulcre; forsothe drede and quakyng hadde assaylid hem,[†] and to no man thei seiden any thing, forsoth thei dredden.

9 Sothly Jhesus, rysinge erly in the first day of the wouke, apperide firste to Mary Mawdeleyn, of whom he hadde cast out seuene deuelis.

10 She goynge tolde to hem that weren with him, *hem* weylinge and wepyng.

11 And thei heeringe that he iyuede, and was seyn of hir, bileueden not.

12 Sothli after thes thingis tweyne of hem wandringe, he is schewid in an other lyknesse[†] to hem goynge in to a toun.

13 And thei goynge toolden to othere, nethir thei bileuyden to hem.

14 Forsoth at the laste, hem enleuene restinge, Jhesus apperide to hem, and reproude the vnbeleue of hem, and the hardnesse of herte, for thei bileuyden not to hem, that hadden seyn him to haue risun fro deede.

15 And he seide to hem, ȝe goynge in to al the world, preche the gospel to ech creature.

16 He that schal bileue, and schal be baptisid,[†] schal be sauȳd; sothli he that schal beleue not, schal be dampned.

3 And they said won to another, Who shall rolle away the stone from the dore off the sepulcre?

4 And when they behelde yt they sawe how the stone was rolled away, for it was a very greate won.

5 And they went in to the sepulcre and sawe a yonge man, sittinge on the ryght syde, cloothed in a longe white garment; and they were abashed.

6 He sayd vnto them, Be nott afayed; ye seke Jesus of Nazareth which was crucified; he ys rysen, he ys nott here; behoolde! the place where they putt hym.

7 Butt go youre waye, and tell his disciples, and namly Peter, that he is goone before you in to Galile; there shall ye se hym, as he sayde vnto you.

8 And they went oute quicly and fledd from the sepulcre; for they trembled and were amased, nether said they eny thinge to eny man, for they were afayed.

9 When Jesus was risen, the morowe after the sabboth daye, he appered fyrst to Mary Magdalen, oute off whom he cast seven devyls.

10 And she went and toolde them that were with hym, as they morned and weppte.

11 And when they herde that he was alive, and had appiered to her, they beleved it not.

12 After that he appered vnto two of them in a straunge figure, as they walked and went in to the country.

13 And they went and toolde it to the remnaunt, and they beleved them nether.

14 After that, he appered vnto the eleven, as they sate at meate, and cast in their tethe their vnbelefe, and hardnes off herte, be cause they beleved not them, which had sene hym after his resurreccion.

15 And he sayd vnto them, Goo ye in to all the woorlde, and preache the gospel to all creaturs.

16 Whosoever beleveth, and ys baptised, shalbe safe; and whosoever beleveth nott shalbe dampned.

17 Ðás tǣcnu fyliaþ ðam, ðe gelyfaþ.
On mīnum naman hī deofol-seocnessa
út-drifaþ; hī sprecaþ niwum tungum;

18 Næddran hī áfyrraþ; and him ne
deraþ, ðeah hī hwæt deadbærlices drinc-
on. Ofer seoce hī hyra handa settaþ,
and hī beoþ hále.

19 And wítodlice Drihten Hǣlend,
syððan he to him spræc, he wæs on
heofonum áfangen, and he sit on Godes
swíðran healfe.

20 Sôþlice hī ðá farende æghwar bode-
don, Drihtne mid-wyrcendum, and trym-
mendre spræce æfter-fyligendum tǣcn-
um.

17 Forsoth these tokenes schulen sue hem, that schulen bileue. In my name thei schulen cast out fendis; thei schulen speke with newe tungis;

18 Thei schulen do awaye serpentis; and if thei schulen drynke ony venym,[†] it schal not noye hem. Thei schulen putte hir hondis vpon sike men, and thei schulen haue wel.

19 And sothli the Lord Jhesu, aftir that he hadde spoke to hem, is takun vp in to heuene, and sittith on the right-half of God.

20 Sothli thei gon forth prechiden euerywhere, the Lord worching with, and conferminge the word with signes folowinge.

17 And these signes shall folowe them, that beleve. In my name they shall cast oute devyls; and shall speake with newe tonges;

18 And shall kill serpentis; and yf they drynke eny dedly thyng, yt shall nott hurte them. They shall laye their hondes on the sike, and they shall recover.

19 So then when the Lorde had spoken vnto them, he was receaved in to heven, and sate on the right honde of God.

20 And they went forth and preached every where, and the Lorde wrought with them, and confirmed their preachynge with myracles that folowed.

HÉR ONGINNEP

AIWAGGELYO

PAIRH

LUKAN ANASTODEIÐ.

ÐÆT GÓDSPÉLL

ÆFTER

LUCAS GERECEÐNESSE.

CHAP. I. 1 Unte raihtis managai dugunnun melyan insaht, bi þos ga-fullaweisidons in uns waihtins,

2 Swaswe anafulhun unsis, þaiei fram frumistin silbasiunyos, yah andbahtos wesun þis waurdis,

3 Galeikaida yah mis yah Ahmin Weihamma, fram anastodeinai allaim glaggwuba afarlaistyandin, gahahyo þus melyan, batista þaiaufeilu,

4 Ei gakunnais, þize bi þoci galaisips is waurde astap.

5 Was, in dagam Herodes, þiudanis Iudaias, gudya, namin Zakarias, us afar Abiyins, yah qeins is us dauhtrum Aharons, yah namo izos Aileisabaip.

6 Wesunuh þan garaihta ba in and-wairþya Guþs, gaggandona in allaim anabusnim yah garaihteim Frauyins, unwaha.

7 Yah ni was im barne, unte was Aileisabaip stairo, yah ba framaldra dage seinaize wesun.

8 Warþ þan, miþþanei gudyinoda is, in wikon kunyis seinis in andwairþya Guþs,

9 Bi biuhtya gudyinassaus, hlauts imma urrann du salyan, atgaggands in alh Frauyins.

10 Yah alls biuhma was manageins beidandans uta, wheilai þwmiamins.

CHAP. I.† 1 Fordam ðe wítodlice manega þohton ðæra þinga race ge-endebyrdan, ðe on us gefyllede synd,

2 Swá us betæhton, ða ðe hit of frympe gesáwon, and ðære spræce þénas wæron,

3 Me gepuhte geornlice eallum oð endebyrdnesse, wítan ðe, ðú se sél-esta Theophilus,

4 Ðæt ðú oncnáwe ðæra worda sôp-fæstnesse, of ðam ðe ðú gelæred eart.

5 On Herodes dagum, Iudéa cyninges, wæs sum sacerð, on naman Zacharias, of Abian tûne, and his wif wæs of Aárones dóltrum, and hyre nama wæs Elizabeth.

6 Sôþlice hig wæron butu rihtwise befóran Gode, gangende on eallum his bebodum and rihtwisnessum, bútan wróhte.

7 And hig næfdon nán bearn, forðam ðe Elizabeth wæs unberende, and hig on heora dagum butu forþ-eodon.

8 Sôþlice wæs geworden, ðá Zacharias his sacerðhádes bréac, on his gewrixles endebyrdnesse befóran Gode,

9 Æfter gewunan ðæs sacerðhádes hlotes, he eode ðæt he his offrunge sette, ðá he on Godes tempel eode.

10 Eall werod ðæs folces wæs úte, gebiddende on ðære offrunge tíman.

HERE BYGYNNETH

THE GOSPEL

OF

LUKE.

CHAP. I. 1 Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs,

2 As thei that seyn atte the bigynnyng, and weren ministris of the word bitaken,

3 It is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee, thou best Theofile,

4 That thou knowe the treuthe of tho wordis, of whiche thou art lerned.

5 Ther was sum prest, Zacharie by name, in the dayes of Eroude, kyng of Judee, of the sort of Abia, and his wyf of the douztris of Aaron, and hir name Elizabeth.

6 Sothli thei bothe weren iuste bfore God, goynge in alle the maundementis and iustifyingis of the Lord, with outen pleynte.

7 And a sone was not to hem, for that Elizabeth was bareyne, and bothe hadden gon forth fer in her dayes.

8 Sothli it was don, whanne Sacharie was set in presthod, in the ordre of his sort bfore God,

9 Vp the custom of presthod, by sort he wente forth, that he entrid in to the temple of the Lord, schulde putte encence.

10 And alle the multitude of the peple was withouteforth, preiynge in the our of encence.

THE GOSPELL

OFF

S. LUKE.

CHAP. I. 1 For as moche as many have taken in hond to compyle a treates off thoo thynges, which are surely knowen amonge vs,

2 Even as they declared them vnto vs, which from the begynnyng sawe them with their eyes, and were minsters at the doying,

3 I determind also, as sone as I had searched out diligently all thinges from the begynnyng, that then I wolde wryte vnto the, goode Theophilus,

4 That thou myghtest knowe the certente off thoo thinges, whereof thou arte informed.

5 In the tyme of Herode, kyng of Iewry, there was a certayne prest, named Zacarias, off the course of Abie, and his wyfe was of the daughters of Aaron, and her name was Elizabeth.

6 Booth were perfect before God, and walked in all the lawes and ordinacions of the Lorde, that no man coule fynde fawte with them.

7 And they had no childe, be cause that Elisabeth was barren, and booth were wele stricken in age.

8 Hit cam to passe, as he executed the prestes office, before God as his course cam,

9 Accordinge to the custome of the prestes office, his lott was to bren odoures, and went into the temple of the Lorde.

10 And all the multitude of people were with out, in their prayers whill the odoures were abrennyng.

11 Warþ þan ïmma in siunai aggilus Frauyins, standands af taihswon hunslastadis þwmiamins.

12 Yah gadrobnoda Zakarias gasaiwhands, yah agis disdraus ina.

13 Qap þan du ïmma sa aggilus, Ni ogs þus, Zakaria; dupe ei andhausida ist bida þeina, yah qens þeina, Aileisabaip, gabairid sunu þus, yah haitais namo is Iohannen.

14 Yah wairþip þus faheds yah swegnipa; yah managai in gabaurþai is faginond.

15 Wairþip auk mikils in andwairþya Frauyins, yah wein yah leiþu ni drigkid, yah Ahmins Weihis gafullyada nauþan in wambai aipeins seinazois.

16 Yah managans suniwe Iſraelis gawandeip du Frauyin Guþa ize;

17 Yah silba fauraqimid in andwairþya is in ahmin yah mahtai Haileiins; gawandyan hairtona attane du barnam, yah untalans in frodein garaihtaize, manwyan Frauyin managein gafahrida.

18 Yah qap Zakarias du þamma aggilau, Biwhe kunnum þata? ik raihtis in sineigs, yah qens meina framaldrozei in dagam seinaim.

19 Yah andhafyands sa aggilus qap du ïmma, Ik im Gabriel, sa standands in andwairþya Gups; yah insandiþs im rodyan du þus, yah wailameryan þus þata.

20 Yah siyais þahands, yah ni magands rodyan und pana dag, ei wairþai þata; dupe ei ni galaubides waurdam meinaim, þoei usfullyanda in mela seinamma.

21 Yah was managei beidandans Zakariins, yah sildaleikidedun, wha latidedi ina in þizai alh.

22 Usgaggands þan ni mahta du im rodyan, yah froþun þammei siun gasawh in alh. Yah silba was bandwyands im, yah was dumbs.

23 Yah warþ, biþe usfullnodedun dagos

11 Ða ætýwde him Drihtnes engel, standende on ðæs weofodes swýðrau healfe.

12 Ðu wearþ Zacharias gedrēfed ðæt geseonde, and him ege on-lreas.

13 Ða cwæp se engel him to, Ne ondræd ðú ðē, Zacharias; forðam ðe ðin bēn ys gehýred, and ðin wif, Elizabeth, ðe sunu cenþ, and ðú nemst his naman Iohannes.

14 And he byþ ðē to gefēan and to blisse; and manega on his ácennednyssse gefagniaþ.

15 Sôþlice he byþ mære befóran Drihtne, and he ne drincþ wīn ne bēor, and he byþ gefylled on Háligum Gáste ðonne gyt of hys módor innode.

16 And manega Israhela bearna he gecyrþ to Drihtne hyra Gode;

17 And he gæþ tofóran him on gáste and Elias milte; ðæt he fædera heortan to heora bearnum gecyrre, and ungeleaffulle to rihtwisra gleawscype, Drihtne full-fremed folc gegearwian.

18 Ða cwæp Zacharias to ðam engele, Hwanon wát ic ðis? ic eom nú eald, and mīn wif on hyre dagum forþ-eóde.

19 Ða andswarode him se engel, Ic eom Gabriel, ic ðe stande befóran Gode; and ic eom ásend wið ðē sprecan, and ðē ðis bodian.

20 And nú! ðú byst súwigende, and ðú sprecan ne miht oð ðone dæg, ðe ðás þing gewurðap; forðam ðú minum wordum ne gelyfdest, ða beoþ on hyra tíman gefyllede.

21 And ðæt folc wæs Zachariam geandbídigende, and wundrigende, ðæt he on ðam temple læt wæs.

22 Ða he út-eóde ne mihte he him to sprekan, and hig oncneowon ðæt he on ðam temple sume gesyhþe geseah. And he wæs bičniende him, and dum þurhwunede.

23 Ða wæs geworden, ða his þenunga

11 Sothli an aungel of the Lord aperide to him, stondinge on the rizthalf of the auter of ensence.

12 And Sacharie seyng was disturblid, and drede felde down on him.

13 Forsoth the aungel seith to hym, Zacharie, drede thou not; for thi preier is herd, and Elizabeth, thi wyf, schal bere to thee a sone, and his name schal be clepid John.

14 And ioye and gladinge schal be to thee; and manye schulen enioye in his natyuite.

15 Sothli he schal be greet bfore the Lord, and he schal not drynke wyn and sydr, and he schal be fulfillid of the Hooly Gost ȝit of his modir wombe.

16 And he schal conuerte manye of the sones of Israel to the Lord God of hem;

17 And he schal go bfore him in the spirit and vertu of Helye; and he schal turne the hertis of fadris in to sones, and men out of bileue to the prudence of iuste men, for to make redy a parfyt peple to the Lord.

18 And Zachari seide to the aungel, Wherof schal I wite this? for I am old, and my wyf hath gon fer in hir dayes.

19 And the aungel answeringe seide to him, Forsoth I am Gabriell, that stonde nyȝ bfore God; and I am sent to thee for to speke, and to euangelise⁺ to thee thes thingis.

20 And loo! thou shalt be stille,⁺ and thou schalt not mowe speke til in to the day, in which thes thingis schulen be don; for that thou hast not bileuyd to my wordis, whiche schulen be fillid in her tyme.

21 And the peple was abidinge Zacharie, and thei wondriden, for he tariede in the temple.

22 Forsoth he gon out myȝte not speke to hem, and thei knewen that he hadde seyn a vicioun in the temple. And he was bekenynge to hem, and dwellide doubt.

23 And it was maad, as the dayes of

11 There appered vnto him the Lordes angell, stondinge on the right syde off the aultre off odours.

12 And when Zacharias sawe hym he was abashed, and feare cam on hym.

13 The angell sayde vnto hym, Feare not, Zacary; for thy prayer is herde, and thy wyfe, Helyzabeth, shall beare the a sonne, and thou shalt call his name Jhon.

14 And thou shaltt have ioye and gladnes; and many shall reioyce att his birth.

15 For he shalbe greate in the sight off God, and shall nether drynke wyne ner stronge drynke, and he shalbe filled with the Holy Goost even in his mothers wombe.

16 And many off the chyl dren off Israel shall he tourne to their Lorde God;

17 And he shall goo before hym in the sprete and power off Helyas; to tourne the herttes off the fathers to their chyl dren, and the vnbeleveres to the wisdom off the iuste men, to make the peple redy ffor the Lorde.

18 And Zacary sayde vnto the angell, Wherby shall I knowe this? seinge that I am olde, and my wyfe wele stricken in yeares.

19 And the angell answered and sayde vnto hym, I am Gabriell, that stonde in the presens off God; and am sentt to speake vnto the, and to shewe the this glad tydinges.

20 And take hede! thou shalt be domme, and not able to speake vntyll the tyme, that these thinges be performed; because thou belevedst not my wordes, which shalbe fulfilled in there season.

21 And the peple wayted for Zaccarias, and mervelled, that he taryed in the temple.

22 When he cam oute he coulede not speake vnto them, and they perceaved that he had sene some vision in the temple. And he beckened vnto them, and remayned speachlesse.

23 And it fortunyd, as sone as the

andbahteis is, galaip du garda seinam-
ma.

24 Afaruh þan þans dagans inkiþþo
warþ Aileisabaip, qens is, yah galaug-
nida sik menops fimf, qiþandei,

25 Patei swa mis gatawida Frauya in
dagam, þamei insawh, afniman idweit
mein in mannam.

26 Panuh þan in menop sailstin in-
sandips was aggilus Gabriel fram Gupa
in baurg Galeilaias, sei haitada Nazar-
aip,

27 Du magapai, in fragibtim abin, þizei
namo Iosef, us garda Daweidis; yah
namo þizos magapais Mariam.

28 Yah galeipands inn sa aggilus du
izai qap, Fagino, anstai audahafta;
Frauya miþ þus; þiupido þu in qinom.

29 Iþ si, gasaiwhandei, gablansnoda bi
innatgaltai is, yah þalta sis wheleika
wesi so goleins, þatei swa þiupida izai.

30 Yah qap aggilus du izai, Ni ogs
þus, Mariam, bigast auk anst fram
Gupa.

31 Yah sai! ganimis in kilþein, yah
gabairis sunu, yah haitais namo is
Iesu.

32 Sah wairþip mikils, yah sunus Hau-
histins haitada; yah gibid imma Frauya
Gup stol Daweidis, attins is,

33 Yah þiudanop ufar garda Iakobis
in ayukduþ, yah þiudinassaus is ni
wairþip andeis.

34 Qap þan Mariam du þamma aggilau,
Whaiwa siyai þata, þandei aban ni
kann?

35 Yah andhafyands sa aggilus qap
du izai, Ahma Weihs atgaggiþ ana þuk,
yah malts Hauhistins ufarskadweid þus;
duþe ei saci gabairada weihs, haitada
sunus Gups.

36 Yah sai! Aileisabaip, niþyo þeina,
yah so inkiþþo sunau in aldoin seinam-
ma, yah sa menops sailsta ist izai sei
haitada stairo;

dagas gefyllede wæron, he fêrde to his
huse.

24 Sôþlice æfter dagum Elizabeth, his
wif, ge-æcnode, and heo bediglude hig
fif mônþas, and cwæþ,

25 Sôþlice me Drihten gedyde ðus on
ðam dagum, ðe he geseah, minne hosp
betweox mannum afýrran.†

26 Sôþlice on ðam syxtan mônþe wæs
ásend Gabriel se engel fram Drihtne on
Galilea ceastre, ðære nama wæs Na-
zareth,

27 To beweddadre fæmnan ánum were,
ðæs nama wæs Iosep, of Dauides huse;
and ðære fæmnan nama wæs Maria.

28 Ðá cwæþ se engel ingangende, Hál
wæs ðú, mid gyfe gefylled; Drihten
mid ðé; ðú eart gebletsod on wífum.

29 Ðá wearþ heo on his spræce ge-
dréfed, and þolhte hwæt seo gréting
wære.

30 Ðá cwæþ se engel, Ne ondræd ðú
ðé, Maria, sôþlice ðú gyfe mid Gode
geméttest.

31 Sôþlice nú! ðú on innoðe ge-
eacnast, and sunu censt, and his naman
Hælend genennest.

32 Se hyþ mære, and ðæs Hehstan
sunu genemned; and him sylþ Drihten
God, his fæder Dauides setl,

33 And he ricesap on écnesse on Iacobes
huse, and his rices ende ne byþ.

34 Ðá cwæþ Maria to ðam engle, Hú
gewyrþ ðis, forðam ic were ne oncnáwe?

35 Ðá andswarode hyre se engel, Se
Hálga Gást on ðé becymp, and ðæs
Heahstan miht ðé ofer-sceadaþ; and
forðam ðæt hálige ðe of ðé áecnenned
byþ, byþ Godes sunu genemned.

36 And nú! Elizabeth, ðin mæge,
sunu on hyre ylde ge-æcnode, and ðes
mónaþ ys hyre syxta seo is unberende
genemned;

his office weren fullid, he wente in to his hous.

24 Forsoth after dayes Elizabeth, his wyf, conseyuede, and hidde hir fyue monethis, seyinge,

25 For so the Lord dide to me in the dayes, in the whiche he bihelde, for to take a wey my schenschip a mong men.

26 Sothely in the sixte monethe the aungel Gabriel was sent fro God in to a citee of Galilee, to which the name Nazareth,

27 To a mayden, weddid to a man, to whom the name was Joseph, of the house of Dauith; and the name of the mayden Marie.

28 And the aungel gon yn to hir seide, Heil, ful of grace; the Lord *be* with thee; blessid *be* thou among wymmen.

29 Which, whanne she had herd, was troublid in his word, and thougte what maner salutacioun this was.

30 And the aungel seide to hir, Ne drede thou, Marie, sothli thou hast founden grace anemptis God.

31 Loo! thou schalt conseyue in the wombe, and schalt bere a sone, and thou schalt clepe his name Jhesu.

32 This schal be greet, and he schal be clepid the sone of the Higeste; and the Lord God schal 3yue to him the seete of Dauith, his fadir,

33 And he schal regne in the hous of Jacob with outen ende, and of his rewme schal be non ende.

34 Forsoth Marie seith to the aungel, On what manere schal this thing be don, for I knowe not man?

35 And the aungel answeringe seide to hir, The Hooly Gost schal come fro aboue in to thee, and the vertu of the Higeste schal schadewe vnto thee; therefore and that hooly thing that schal be born of thee, schal be clepid the sone of God.

36 And loo! Elizabeth, thi cosyness, and sche hath conceyued a sone in hir elde, and this monethe is the sixte to hir that is clepid bareyne;

tyme off his office was oute, he departed home in to his awne housse.

24 After thoose dayes his wife, Elizabeth, conceived, and hid her silfe .v. monethes, saynge,

25 This wyse hath God dealte with me in the dayes, when he loked on me, to take from me the rebuke that I suffered a mong men.

26 And in the .vj. moneth the angell Gabryel was sent from God vnto a cite off Galile, named Nazareth,

27 To a virgin, spoused to a man, whose name was Joseph, of the housse of David; and the virgins name was Mary.

28 And the angell went in vnto her and sayde, Hayle, full of grace; the Lorde is with the; blessed arte thou amonge wemen.

29 When she sawe hym, she was abasshed att his saynge, and cast in her mynde what maner of salutacion that shulde be.

30 And the angell sayde vnto her, Feare not, Mary, thou hast founde grace with God.

31 Loo! thou shalt conceive in thy wombe, and shalt beare a childe, and shalt call his name Jesus.

32 He shalbe greate, and shalbe called the sonne off the Hiest; and the Lorde God shall geve vnto hym the seate off his father, David,

33 And he shall raygne over the housse off Jacob for ever, and of his kyngdom shalbe none ende.

34 Then sayd Mary vnto the angell, Howe shall this be, seinge that I knowe no man?

35 And the angell answered and sayd vnto her, The Holy Goost shall come upon the, and the power off the Hiest shall over shaddowe the; therefore also that holy thyng which shalbe borne, shalbe called the sonne of God.

36 And marke! thy cosen, Elizabeth, hath also conceived a sonne in her olde age, and this is the .vj. moneth to her which was called barren;

37 Unte nist unmahteig Guþa ainlun waurde.

38 Qaþ þan Mariam, Sai! þiwi Frau-yins; wairþai mis bi waurda þeinamma. Yah galaip fairra izai sa aggilus.

39 Usstandandei þan Mariam in þaim dagam, iddya in bairgahein sniumundo, in baurg Iudins.

40 Yah galaip in gard Zakariūs, yah golidā Aileisabaip.

41 Yah warþ, swe hausida Aileisabaip golein Mariūs, lailaik barn in qipau izos. Yah gafullnoda Ahmins Weihis Aileisabaip,

42 Yah ufwopida stibnai mikilai, yah qaþ, þiupido þu in qinom, yah þiupido akran qipaus þeinis.

43 Yah whaþro mis pata, ei qemi aiþei Frauyins meinis at mis?

44 Sai! allis sunsei warþ stibna gol-einai þeinaizos in ausam meinaim, lailaik pata barn in swignipai in wambai meinai.

45 Yah audaga so galaubyandei, þatei wairþip ustauhts, þize rodidane izai fram Frauyin.

46 Yah qaþ Mariam, Mikileid saiwala meina Frauyan,

47 Yah swegneid ahma meins du Guþa, nasyand meinamma.

48 Unte insawh du hnaiweinai þiuyos seinazos. Sai! allis fram himma nu audagyand mik alla kunya.

49 Unte gatawida mis mikilein sa mahteiga, yah weih namo is.

50 Yah armahairtei is in aldins alde, þaim ogandam ina.

51 Gatawida swinþein in arma seinamma, distahida mikilþuhtans gahugdai hairtins seinis.

52 Gadrausida mahteigans af stolam, yah ushauhida gahnaiwidans.

37 Forðam nis ælc word mid Gode unmihtelic.

38 Ðā cwæþ Maria, Hēr is Drihtnes þinen; geweorde me æfter ðinum worde. And se engel hyre fram-gewāt.†

39 Sōþlice on ðam dagum árás Maria, and fērde on muntland mid ofste, on Iudeisce ceastre.

40 And eode into Zacharias huse, and grētte Elizabeth.

41 Ðā wæs geworden, ðā Elizabeth gehyrde Marian grētinge, ðā gefagnode ðæt cild on hyre innode. And ðā wearþ Elizabeth Hālegum Gāste gefylled,

42 And heo clypode mycelre stefne, and cwæþ, Ðú eart betwux wifum gebletsod, and gebletsod is ðines innodes wæstm.

43 And hwanon is me ðis, ðæt mines Drihtnes mōdor to me cume?

44 Sōna swā ðinre grētinge stefn on minum earum geworden wæs, ðā fægnode . . . mīn cild on minum innode.

45 And eadig ðú eart, ðú ðe gelyfdest, ðæt fulfremede synd ða þing ðe ðe fram Drihtne gesæde synd.

46 Ðā cwæþ Maria, Mīn sáwl mærsaþ Drihten,

47 And mīn gást geblissode on Gode, minum hælende.

48 Forðam ðe he geseah hys þinene ead-mōdnesse. Sōþlice! heonon-forþ me eadige secgaþ ealle cneoressa.

49 Forðam ðe me micle þing dyde se ðe mihtig is, and hys nama ys hālig.

50 And hys mīld-heartnes of cneoresse on cneoresse, hyne ondrædendum.

51 He worhte [mægne] on hys earme, he to-dælde ða ofer-mōdan on mōde hyra heortan.

52 He áwearp ða rican of setle, and ða ead-mōdan up-áhóf.

37 For euery word schal not be impossible anemptis God.

38 Forsoth Marie seide, Loo! the hand mayden of the Lord; be it don to me aftir thi word. And the angel departide fro hir.

39 Sothli Marie risinge vp in tho dayes, wente with haste in to the hilly placis, in to a citee of Judec.

40 And sche entride yn to the hows of Zacharie, and grette Elizabeth.

41 And it was don, as Elizabeth herde the salutacioun of Marie, the 3onge child in hir wombe gladide. And Elizabeth was fillid with the Hooly Gost,

42 And criede with grete voys, and seide, Blessid be thou a mong wymmen, and blessid be the fruyt of thi wombe.

43 And wherof this thing to me, that the modir of my Lord come to me?

44 Loo! forsothe as the vois of thi salutacioun was maad in myn eeris, the 3onge child gladide with ioye in my wombe.

45 And blessid thou *ert*, that hast bileuyd, for tho thingis that ben seid to thee fro the Lord, schulen be parfytli don.

46 And Marie seide, My soule magnyfieth the Lord,

47 And my spirit hath gladid in God, myn heelthe.

48 For he hath biholden the mekenesse of his hand mayde. Loo! forsoth of this alle generaciouns schulen seie me blessid.

49 For he that is my3ti hath don grete thingis to me, and his name is hooly.

50 And his mercy is fro kynredis in to kynredis, to men dredinge him.

51 He made my3te in his arme, he scatteride proude men with mynde of his herte.

52 He puttide doun my3ty men fro seete, and enhaunside meke.

37 For with God shall nothinge be vnpossible.

38 Mary sayd, Beholde! the honde mayden off the Lorde; be it vnto me even as thou hast sayde. And the angel departed from her.

39 Mary arose in thoose dayes, and went into the mountayns with hast, into a cite off Iewry.

40 And entred in to the housse off Zacary, and saluted Elizabeth.

41 And it fortunede, as Elizabeth herde the salutacion of Mary, the babe spronge in her belly. And Elizabeth was filled with the Holy Goost,

42 And cryede with a loude voyce, and sayde, Blessed arte thou among wemen, and blessed is the frute off thy wombe.

43 And whens hapeneth this to me, that the mother off my Lorde shulde come to me?

44 Loo! as sone as the voyce of thy salutacion sounde in myne eares, the babe lepte in my belly for ioye.

45 And blessed arte thou, that belevdest, for thoose thinges shalbe performed, which were tolde the from the Lorde.

46 And Mary sayde, My soule magnyfieth the Lorde,

47 And my sprete reioyseth in God, my savioure.

48 For he hath loked on the povre degre off his honde mayden. Beholde! now from hens forth shall all generacions call me blessed.

49 For he that is myghty hath done to me greate thinges, and blessed ys his name.

50 And hys mercy is always on them that feare him, thorow oute all generacions.

51 He hath shewed strengthe with his arme, he hath scattered them that are proude in the ymaginacion of their hertes.

52 He hath putt doune the myghty from their seates, and hath exalted them of lowe degre.

53 Gredagans gasoþida þiuþe, yah gabiḡnandans insandida lausans.

54 Hleibida Īsraēla, þiumagu seinamma, gamunands armahairteins ;

55 Swaswe rodida du attam unsaraim, Abrahamas yah fraiwa is, und aiw.

56 Gastoþ þan Mariam miþ izai swe menoþs þrins, yah gawandida sik du garda seinamma.

57 Īþ Aileisabaþ usfullnoda mel du bairan, yah gabar sunu.

58 Yah hausidedun bisitands yah ganiþyos izos, unte gamikilida Frauya armahairtein seinas bi izai ; yah miþfaginodedun izai.

59 Yah warþ, in daga ahtudin, qemun bimaitan þata barn ; yah haihaitun ina, afar namin attins is, Zakarian.

60 Yah andhafyandei so aiþei is qap, Ne, ak haitaidau Iohannes.

61 Yah qeþun du izai, Þatei ni ainshun ist in kunya þeinamma, saei haitaidau þamma namin.

62 Gabandwidedun þan attin is, þata whaiwa wildedi haitan ina.

63 Īþ is sokyands spilda, nam gahmelida, qiþands, Iohannes ist namo is. Yah sildaleikidedun allai.

64 Usluknoda þan munþs is suns, yah tuggo is, yah rodida, þiuþyands Gup.

65 Yah warþ ana allaim agis þaim bisitandam ina, yah in allai baigahain Iudaias merida wesun alla þo waurda.

66 Yah galagidedun allai þai hausyandans in hairtin seinamma, qiþandans, Wha skuli þata barn wairþan? Yah þan handus Frauyins was miþ imma.

67 Yah Zakarias, atta is, gafullnoda Ahmins Weihis, yah praufetida, yah qap,

68 Þiuþeigs Frauya Gup Īsraelis, unte gaweisoda, yah gawaurhta uslausein managein seinai.

69 Yah urraisida haurṇ nascainais unsis in garda Daweidis, þiumagaus seinis.

53 Hingriende he mid gōdum gefylde, and ofer-mōde īdele forlēt.

54 He āfēng Israhel, hys cniht, and gemunde hys mild-heortnesse ;

55 Swā he spræc to ūrum fæderum, Abrahamas and hys sǣde, on ā woruld.†

56 Sōþlice Maria wunede mid hyre swylce þrý mōnþas, and gewende ðā to hyre hūse.

57 Ðā wæs gefylled Elizabethe cening-tid, and heo sunu cende.

58 And hyre nehcheburas and hyre cūðan ðæt gehýrdon, ðæt Drihten hys mild-heortnesse mid hyre mǣrsode ; and hig mid hyre blissodon.

59 Ðā, on ðam ehteoþan dæge, hig comon ðæt cild ymb-sniðan ; and nemdon hine, hys fæder naman, Zachariam.

60 Ðā andswarode his mōdor, Nese sōþes, ac he byþ Iohannes genemned.

61 Ðā cwædon hig to hyre, Nis nān on ðinre mǣgþe, ðyson naman genemned.

62 Ðā biçnodon hi to hys fæder, hwæt he wolde hine genemnedne beón.

63 Ðā wrát he, gebedenum wex-brede, Iohannes is hys nama. Ðā wundrodon hig ealle.

64 Ðā wearþ sōna hys mūþ, and hys tunge ge-openod, and he spræc, Drihten blætsiende.

65 Ðā wearþ ege geworden ofer ealle hyra nehcheburas, and ofer ealle Iudéa munt-land wæron ðās word gewid-mǣrsode.

66 And ealle ða ðe hit gehýrdon on heora heortan setton, and cwædon, Wénst ðú, hwæt byþ ðes cnapa? Witodlice Drihtenes hand wæs mid him.

67 And Zacharias, his fæder, wæs mid Hālegum Gāste gefylled, and he witegode, and cwæþ,

68 Gebletsod si Drihten Israhela God, forðam ðe he genesode, and his folces ālýsednesse dyde.

69 And he us hæle horn árærde on Dauides hūse, hys cnihtes.

53 He hath fillid hungry men with goode thingis, and he hath left ryche men voyde.

54 He, hauynge mynde of his mercy, took vp Israel, his child ;

55 As he hath spoken to oure fadris, to Abraham and to his seed, in to worldis.

56 Forsoth Marye dwellide with hir as three monethis, and turnyde agen in to hir hous.

57 Sothly the tyme of beringe child was fillid to Elizabeth, and sche childe a sone.

58 And the neizeboris and cosyns of hir herden, for the Lord hadde magnified his mercy with hir ; and thei thankiden him.

59 And it was don, in the eigthe day, thei camen for to circumside the child ; and thei clepiden him Sacharie, by name of his fadir.

60 And his modir answeringe seide, Nay, but he schal be clepid John.

61 And thei seiden to hir, For no man is in thi kyn, that is clepid bi this name.

62 Sothli thei maden a synge to his fadir, whom he wolde him for to be clepid.

63 And he axinge a poyntel, wroot, seyinge, John is his name. And alle men wondriden.

64 Forsoth his mouth was openyd anon, and his tunge, and he spak, blessinge God.

65 And drede was maad on alle her neizeboris, and thes wordis weren pupplischid on alle the hilly placis of Judee.

66 And alle men that herden puttedyn in her herte, seyinge, Who, gessist thou, this child schal be ? And sothli the hond of the Lord was with him.

67 And Zacharie, his fadir, was fillid with the Hooli Gost, and prophesiede, seyinge,

68 Blessid be the Lord God of Israel, for he hath visitid, and maad redempcioun of his peple.

69 And he hath rerid to vs an horn of helthe in the hous of Dauith, his child.

53 He hath filled the hongry with goode thinges, and hath sent awaye the ryche empty.

54 He hath remembred mercy, and hath holpen his servaunt, Israel ;

55 Even as he promised to oure fathers, Abraham and to his seede, for ever.

56 And Mary aboode with her iij. monethes, and retourned home agayne.

57 Elizabethes tyme was come that she shulde be delyvered, and she brought forth a sonne.

58 And her neighbores and her cosins herde tell, howe the Lorde had magnified hys mercy vpon her ; and they reioysed with her.

59 And hit fortunèd, the eyght daye, they cam to circuncise the childe ; and called his name Zacari, after the name of his father.

60 And his mother answered and sayd, Not soo, but he shalbe called Jhon.

61 And they sayd vnto her, There ys none of thy kynne, that is named with thys name.

62 And they made signes to hys father, howe he wolde have hym called.

63 And he axed for wrytynge tables, and wroote, saying, Hys name is Jhon. And they marvelled all.

64 And hys mought was opened immediatly, and hys tonge, and he spake, lawdyng God.

65 And feare cam on all them that dwelt nye, and all these sayinges were noised abroad throughoutt all the hylly countre of Jewry.

66 And all they that herde them layde them vppe in their hertes, saying, What maner chylde shall thys be ? And the honde of God was with hym.

67 And his father, Zacharias, was fylled with the Holy Goost, and prophisyed, sayinge,

68 Blessed be the Lorde God of Israel, for he hath visited, and redeemed his peple.

69 And hath reysed vppe the horne off health vnto vs in the housse of his servaunt, David.

70 Swaswe rodida þairh munþ weih-
aize, þize fram anastodeinai aiwis, prau-
fete seinaize.

71 Giban nasein us fýandam unsaraim,
yah us handau allaize þize hatandane
unsis.

72 Tauyan armahairtþa bi attam un-
saraim, yah gamunan triggwos weihazos
seinaizos.

73 Aipis þanei swor wipra Abraham,
attan unsarana, ei gebi unsis.

74 Unagein us handau fýande un-
saraze galausidaim, skalkinon imma,

75 Ìn sunyai yah garaihtein ìn and-
wairþya is allans dagans unsarans.

76 Yah þu, barnilo, praufetus Hauh-
istins haitaza; fauragaggis auk faura
andwairþya Frauyins, manwyan wigans
imma.

77 Du giban kunþi naseinaiis managein
is, ìn afleta frawaurhte ize;

78 Þairh ìnfeinandein armahairtein
Guþs unsaris, ìn þammei gaweisoþ un-
sara urruns us hauhiþai.

79 Gabairhtyan þaim ìn riqiza, yah
skadau dauþus sitandam; du garaihtyan
fotuns unsarans ìn wig gawairþyis.

80 Ìþ þata barn wohs, yah swinþnoda
ahmin, yah was ana auþidom und dag
ustaikneinaiis seinaizos du Ìsraela.

CHAP. II. 1 Warþ þan ìn dagans
yainans, urrann gagrefts fram Kaisara
Agustau, gamelyan allana midyungard.

2 Soh þan gilstrameleins frumista warþ
at wasandin kindina Swriais, raginondin
Saurim Kwreinaiau.

3 Yah ìddyedun allai, ei melidai
weseina, wharyizuh ìn seinai baurg.

4 Urrann þan yah Ìosef us Galeilaia,
us baurg Nazaraip, ìn Ìudaian, ìn baurg
Daweidis, sei haitada Beþlahaim, duþe

70 Swā he spræc þurh hys hālegra
witegena mūþ, ða ðe of worldes frymþe
spræcon.

71 And he ālýsde us of úrum feondum,
and of ealra ðæra handa ðe us hatedon.

72 Mild-heortnesse to wyrcanne mid
úrum fæderum; and gemunan his hāleg-
an cyðnesse.

73 Hyne us to syllanne ðone āþ ðe he
úrum fæder, Abrahame, swōr.

74 Ðæt we bútan ege of úre feonda
handa ālýsede, him þeowian,

75 On hālignesse befóran him eallum
úrum dagum.

76 And ðú, cnapa, byst ðæs Hehstan
witega genemned; ðú gæst befóran
Drihtnes ansýne, his wegas gearwian.

77 To syllanne his folce hys hæle ge-
wit, on hyra synna forgyfenesse;

78 Þurh innodas úres Godes mīld-
heortnesse, on ðam he us geneosode of
east-dæle up-springende.

79 Onlihtan ðam ðe on þýstrum, and
on deaþes sceade sittap; úre fēt to ge-
reccanne on sybbe weg.

80 Sōþlice se cnapa weóx, and wæs on
gæste gestrangod, and wæs on wēstenum
oð ðone dæg hys ætiwednessum on
Israhel.

CHAP. II. *1 Sōþlice on ðam dagum,
wæs geworden gebod fram ðam Casere
Augusto, ðæt eall ymbe-hwyrft wære
tomearcod.

2 Deos tomearcodnes wæs ærest ge-
worden fram ðam déman Syrige, Ci-
rino.

3 And ealle hig eodon, . . . and
syndrie férdon on hyra ceastre.

4 Ða férde Iosep fram Galilea, of ðære
ceastre Nazareth, on Iudeisce, ceastre
Dauides, seo is genemned Bethleem,

70 As he spak by the mouthe of hooly prophetis, that ben fro the world.

71 Helthe fro oure enemyes, and fro the hond of alle men that hatiden vs.

72 To do mercy with oure fadris, and to haue mynde of his hooly testament.

73 The ooth that he swor to Abraham, oure fadir, to 3yue him silf to vs.

74 That we withoute drede deliuerid fro the hond of oure enemyes, serue to him,

75 In hoolynesse and ryztfulnesse bifore him in alle oure dayes.

76 And thou, child, schalt be clepid the prophete of the Hizeste; for thou schalt go bifore the face of the Lord, to make redy his weyes.

77 For to 3yue the science of helthe to his peple, in to remiscioun of her synnes;

78 Bi the entraylis of mercy of oure God, in whiche he spryngynge vp fro an hiz hath visytid vs.

79 For to 3yue l3t to hem that sitten in derknessis, and in schadewe of deth; for to dresse oure feet in to the wey of pees.

80 Sothli the child waxide, and was comfortid in spirit, and was in desert til to the day of his schewing to Israel.

CHAP. II. 1 Forsothe it was don in tho dayes, a maundement went out fro Cesar August,[†] that al the world schulde be discryued.

2 This firste discryuyng was maad of Cyryne, iustice of Ciryne.

3 And alle men wenten, that thei schulde make profescioun,[†] ech by him self in to his cite.

4 Sothly and Josep stizede vp fro Galilee, of the cite of Nazareth, in to Jude, in to a cite of Dauith, that is clepid

70 Even as he promised by the moughth of his holy prophetes, which were sens the worlde began.

71 That we shulde be saved from oure enimys, and from the hondis of all that hate vs.

72 To shewe mercy towardses oure fathers, and to remember hys holy promes.

73 That is to saye the ooth which he sware to oure fater, Abraham, for to geve vs.

74 That we delivered oute of the hondes of oure enemys, myght serve hym with oute feare,

75 All the dayes of oure lyfe in suche holynes and ryghtewesnes that are accept before him.

76 And thou, chylde, shalt be called the prophet off the Hyest; for thou shalt goo before the face off the Lorde, to prepare his wayes.

77 And to geve knowlege off health vnto hys peple, for the remission of sinnes;

78 Through the tender mercy off oure Lorde, wher with hath visited vs the daye springe from an hye.

79 To geve light to them that sate in darcknes, and in shadowe of deth; and to gyde oure fete into the waye of peace.

80 And the chylde encreased, and waxed stronge in sprete, and was in wildernes tyll the daye cam when he shulde shewe hymself vnto the Israhelites.

CHAP. II. 1 Hit folowed in those dayes, that there went oute a commaundment from Auguste the Emperour, that all the woorld shulde be valued.

2 This taxynge was fyrst executed when Syrenus was leftenaunt in Siria.

3 And every man went in to his awne shyre toune, there to be taxed.

4 And Joseph also ascended from Galilee, oute of a cite called Nazareth, vnto Iewry, into a cite of David, which is

ei was us garda fadreinais Daweidis,

5 Anamelyan miþ Mariin, sei in fragift-im was imma qeins wisandein inkilþon.

6 Warþ þan, miþþanei þo wesun yainar, usfullnodedun dagos, du bairan izai.

7 Yah gabar sunu seinana þana frum-abaur, yah biwand ina, yah galagida ina in uzetin, unte ni was im rumis in stada þamma.

8 Yah hairdyos wesun in þamma sam-in landa, þairhwakandans yah witandans wahtwom nahts ufaro hairdai seinai.

9 Iþ aggilus Frauyins anaqam ins, yah wulþus Frauyins biskain ins; yah oht-edun agisa mikilamma.

10 Yah qap du im sa aggilus, Ni ogeiþ; unte sai! spillo izwis faheid mikila, sei wairþiþ allai managein.

11 Þatei gabaurans ist izwis himma daga nasyands, saei ist Christus Frauya, in baurg Daweidis.

12 Yah þata izwis taikns; bigitid barn biwundan, yah galagid in uzetin.

13 Yah anaks warþ miþ þamma aggilau managei haryis himinakundis, haz-yandane Guþ, yah qiþandane,

14 Wulþus in hauhistyam Guþa, yah ana airþai gawairþi in mannam godis wilyins.

15 Yah warþ, biþe galipun fairra im in himin þai aggilyus, yah þai mans þai hairdyos qeþun du sis misso, þairhgagg-aima yu und Beþlahaim, yah saiwhaima waurd þata waurþano, þatei Frauya gakkannida unsis.

16 Yah qemun sniumyandans, yah bi-getun Marian yah Iosef, yah þata barn ligando in uzetin.

17 Gasaiwhandans þan, gakkannidedun bi þata waurd þatei rodip was du im bi þata burn.

18 Yah allai þai gahausyandans sil-daleikidedun, bi þo rodidona fram þaim hairdyam du im.

forðam ðe he wæs of Dauides hūse and hirede,

5 Ðæt he fērde mid Marian, ðe him beweddod wæs and wæs ge-eacnod.

6 Sōþlice wæs geworden, ðā hī ðar wæron, hire dagas wæron gefyllede, ðæt heo cende.

7 And heo cende hyre frum-cennedan sunu, and hine mid cild-clādum bewand, and hine on binne ālēde, forðam ðe hig næfdon rūm on cumena hūse.

8 And hyrdas wæron on ðam ylcan rīce, waciende and niht-wæccan healdende ofer heora heorda.

9 Ðā stōd Drihtnes engel wið hig, and Godes beorhtnes him ymbe-scean; and hī him mycelum ege ādrēdon.

10 And se engel him to cwæþ, Nelle ge eow ādrēdan; sōþlice nū! ic eow bodie mycelne gefean, se biþ eallum folce.

11 Forðam to-dæg eow ys hælend ācenned, se is Drihten Crist, on Dauides ceastre.

12 And ðis tācen eow byþ; ge gemetap an cild hrægum bewunden, and on binne āléd.

13 And ðā wæs færinga geworden mid ðam engle mycelnes heofonlices werydes, God herigendra, and ðus cweðendra,

14 Gode sý wuldor on heahnesse, and on eorþan sybb mannum gódes willan.

15 And hit wæs geworden, ðā ða englas to heofone fērdon, ða hyrdas him betwýnan spræcon, and cwædon, Uton faran to Bethleem, and geseon ðæt word ðe geworden is, ðæt Drihten us ætýwde.

16 And hig étstende comon, and gemetton Marian and Iosep, and ðæt cild on binne āléd.

17 Ðā hī ðæt gesáwon, ðā oncneowon hig be ðam worde ðe him gesæd wæs be ðam cilde.

18 And calle ða ðe gehýrdon wundredon, be ðam ðe him ða hyrdas sædon.

Bedleem, for that he was of the hous
and meyne of Dauith,

5 That he schulde knowleche with
Marie, with child spousid wyf to him.

6 Sothli it was don, whanne thei weren
there, the dayes weren fulfillid, that she
schulde here child.

7 And sche childide her firste born
sone, and wlapide him in clothis, and
puttide him in a cracche, for ther was
not place to hym in the comyn stable.

8 And schepherdis weren in the same
cuntre, wakinge and kepinge the watchis
of the nyȝt on her flok.

9 And loo! the aungel of the Lord
stood by sydis hem, and the clerenesse
of God schynede aboute hem; and thei
dredde with greet drede.

10 And the aungel seide to hem, Nyle
ȝe drede; lo! sothli I euangelise to ȝou
a grete ioye, that schal be to al peple.

11 For a sauour is borun to day to
vs, that is Crist the Lord, in the cite of
Dauith.

12 And this a tokene to ȝou; ȝe schulen
fynde a ȝong child wlapid in clothis,
and put in a cracche.

13 And suddenly ther is maad with
the aungel a multitude of heuenly knyȝt-
hod, heriynge God, and seyinge,

14 Glorie *be* in the hizeste thingis to
God, and in erthe pees *be* to men of
good wille.

15 And it was don, that whanne the
aungelis passiden a wey fro hem in to
heuene, the schepherdis spaken to gidere,
seiynge, Passe we ouer til to Bedleem,
and se we this word that is maad, the
whiche the Lorde maad, and schewid
to vs.

16 And thei hyȝinge camen, and found-
en Marie and Joseph, and a ȝong child
put in a cracche.

17 Sothli thei seinge, knewen of the
word that was seid to hem of this child.

18 And alle men that hadden herd
wondriden, and of thes thingis that
weren seide to hem of the schepherdis.

called Bethleem, because he was of the
housse and linage of David,

5 To be taxed with Mary, his wedded
wife which was with childe.

6 And it fortunede, whill they there
were, her tyme was come, that she shulde
be delyvered.

7 And she brought forth her fyrst be-
gotten sonne, and wrapped hym in swad-
lynge cloothes, and layed hym in a
manger, be cause there was no rounge
for them with in in the hostrey.

8 And there were in the same region
shepherdes, abydinge in the felde and
watching their flocke by nyght.

9 And loo! the angell of the Lorde
stode harde by them, and the brightnes
of the Lorde shone rounde aboute them;
and they were soore afrayed.

10 And the angell sayd vnto them, Be
not afrayed; beholde! I brynge you
tydings off grete ioye, that shall come
to all the people.

11 For vnto you is borne this daye in
the cite of David, a saveoure, which is
Christ the Lorde.

12 And take this for a signe; ye shall
fynde the childe swaddled, and layed in a
manger.

13 And streight waye there was with
the angell a multitude of heuenly sow-
diers, laudyng God, and sayinge,

14 Glory to God an hye, and peace on
the erth, and vnto men reioysynge.

15 And itt fortunede, as sone as the
angels were gone awaye in to heuen,
the shepherdes sayd won to another, Let
vs goo even vnto Bethleem, and se this
thyng that is hapened, which the Lorde
hath shewed vnto vs.

16 And they cam with haste, and
founde Mary and Joseph, and the babe
layde in a manger.

17 When they had sene it, they pub-
lisshed abrode the saynge which was
tolde them off that chylde.

18 And all that herde itt wondred, att
thoose thynges which were tolde them
off the shepherdes.

19 *Īp Maria alla gafastaida þo waurda, þagkyandeī in hairtin seinamma.*

20 *Yah gawandidedun sik þai hairdyos, mikilyandans yah hazyandans Guþ in allaize þizeī gahausidedun yah gasewhun, swaswe rodip was du im.*

21 *Yah biþe usfulnodedun dagos ahtau, du bimaitan ina, yah haitan was namo is Iesus, þata qipano fram aggilau, faurþizeī ganumans wesi in wamba.*

22 *Yah biþe usfulnodedun dagos hrain-einais ize, bi witoda Mosezis, brahtedun ina in Iairusalem, atsатыan faura Frau-yin,*

23 *Swaswe gamelid ist in witoda Frauyns, Patei whazuh gumakundaize uslukands qipu, weihs Frauyns haitada;*

24 *Yah ei gebeina fram imma hunsl, swaswe qipan ist in witoda Frauyns, Gayuk hraiwadubono, aipþau twos yugg-ons alake.*

25 *Paruh was manna in Iairusalem, þizeī namo Swmaion; yah sa manna was garaihts yah gudafaurhts, beidands laponais Israelis; yah Ahma Weihs was ana imma.*

26 *Yah was imma gataihan fram Ahmin þamma Weihi, ni saiwhan dauþu, faurþizeī sewhi Christu Frauyns.*

27 *Yah gam in ahmin in þizeī alh. Yah miþþaneī innattaun berusyos þata barn Iesu, ei tawidedeina bi biuhtya witodis bi ina,*

28 *Yah is andnam ina ana armins seinans, yah þiupida Gupa, yah qap,*

29 *Nu fraleitaīs skalk þeinana frau-yinond, Frauya, bi waurda þeinamma in gawairþya;*

30 *Þande sewhun augona meina nasein þeina,*

31 *Þoei manwides in andwairþya alaizo manageino;*

32 *Liuhap du andhuleinai þiudom, yah wulþu managein þeinai Israela.*

33 *Yah was Iosef yah aipei is sildaleikyandona ana þaim, þoei rodida wesun bi ina.*

19 *Maria geheold calle ðas word, on hyre heortan smeagende.*

20 *Ða gewendon hām ða hyrdas, God wuldrigende and heriende on eallum ðam ðe hi gehýrdon and gesáwon, swá to him geeweden wæs.[†]*

21 *After ðam ðe ehta dagas gefyllede wæron, ðæt ðæt eild emb-snyden wære, his nama wæs Hælend, se wæs fram engle genemned, ær he on innode ge-eacnod wære.*

22 *And æfter ðam ðe hyre clænsunge dagas gefyllede wæron, æfter Moyses æ, hi læddon hine on Hierusalem, ðæt hi hine Gode gesetton,*

23 *Swá swá on Drihtnes æ áwriten is, Ðæt ælc wæpned geecynd-lim ontýnende, byþ Drihtne hálīg genemned;*

24 *And ðæt hig offrunge seáldon, æfter ðam ðe Drihtnes æ geeweden is, Twá turtlan, odde twegen culfran brid-das.*

25 *And ða wæs án man on Hierusalem, ðæs nama wæs Simeon; and ðes man wæs rihtwis, . . . and oð Israhela frófor ge-anbídiende; and Hálīg Gást him on wæs.*

26 *And he andsware fram ðam Hálegan Gáste onféng, ðæt he deap ne gesáwe, búton he ær Drihten Crist gesáwe.*

27 *And on gáste he on ðæt tempel com. And ða his magas láddon ðone Hælend, ðæt hig for him æfter ðære æ gewunan dydon,*

28 *He onféng hine mid hys handum, and God bletsode, and cwæþ,*

29 *Drihten, nú ðú lætst ðinne þeow æfter ðinum worde on sibbe;*

30 *Fordam mine eagan gesáwon ðine hæle,*

31 *Ða ðú ge-earwodeþ befóran ansýne eallra folca;*

32 *Leoht to þeoda áwrigenesse, and to ðines folces wuldre Israhel.[†]*

33 *Ða wæs his fæder and his módor wundriende be ðam, ðe be him gesæde wæron.*

19 Forsoth Marie kepte alle thes wordis, beringe to gidere in hir herte.

20 And the shepherdis turneden aȝen, glorifynge and heriynge God in alle thingis that thei hadden herd and seyn, as it is seyde to hem.

21 And aftir that eȝte dayes weren endid, that the child schulde be circumcidid, his name was clepid Jhesus, which was clepid of the aungel, bifore he was conseyuēd in wombe.

22 And aftir that the dayes of purgacioun of Marie weren fulfild, vp Moyses lawe, thei token him in to Jerusalem, that thei schulden offre him to the Lord,

23 As it is writun in the lawe of the Lord, For ech male kynde openynge the wombe *to go out*, schal be clepid hooly to the Lord;

24 And that thei schulen ȝyue an offrynge, vp that it is seid in the lawe of the Lord, A peyre of turtris, or twey culuere briddis.

25 And lo! a man was in Jerusalem, to whom the name Symeon; and this man *was* iust and dredful, abidinge the comfort of Israel; and the Hooly Gost was in him.

26 And he hadde taken answer of the Hooly Gost, that he schal not se deeth, no but he saiz first the Crist of the Lord.

27 And he cam in spirit in to the temple. And whenne his fadir and modir ledden in the child Jhesu, that thei schulden do vp the custom of lawe for him,

28 And he took him in to his armes, and he blesside God, and seide,

29 Lord, now thou leeuyst thi seruauht vp thi word in pees;

30 For myn yȝen han seyn thin helthe,

31 The which thou hast maad redy bifore the face of alle pepelis;

32 Liȝt to the schewing of hethene, and glorie of thi peple of Israel.

33 And his fadir and his modir weren wondringe on thes thingis, that weren seid of him.

19 But Mary kept all thoose sayinges, and pondered them in hyr hert.

20 And the shepherdes retourned, praysynge and laudyng God ffor all that they had herde and sene, evyn as itt was told vnto them.

21 And when the eyght daye was come, thatt the chylde shuld be circumcised, his name was called Jesus, which was named off the angell, before he was conceived in his mothers wombe.

22 And when the tyme of their purificacion, after the lawe of Moyses, was come, they brought hym to Hierusalem, to present hym to the Lorde,

23 As yt is written in the lawe off the Lorde, Every man chylde that fyrst openeth the matrix, shalbe called holy to the Lorde;

24 And to offer, as yt ys sayde in the lawe of the Lorde, A payre off turtle doves, or ij. yonge pignons.

25 And beholde! there was a man in Hierusalem, whose name was Simeon; and the same man was iuste and feared God, and longed for the consolacion off Israhel; and the Holy Goost was in hym.

26 And an answer was geven hym of the Holy Goost, that he shulde not se deethe, before he had sene the Lordes Christ.

27 And he cam by inspiracion in to the temple. And as the father and mother broght in the chylde Jesus, to do for hym after the custome of the lawe,

28 Then toke he hym vppe in his armes, . . . and sayde,

29 Lorde, nowe lettest thou thy seruauht departe in peace accordinge to thy promes;

30 For myne eyes have sene the saveour sent from the,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the gentyls, and the glory off thy peple Israhel.

33 And his father and mother marvelled att thoose thinges, which were spoken off hym.

34 Yah þiupida ina Swmaion, yah qap du Mariin, aipein is, Sai! sa ligip du drusa yah usstassai managaize in Is-raela, yah du taiknai andsakanai.

35 Yah þan þeina silbons saiwala þairhgaggip hairus, ei andhulyaindau us managaim hairtam mitoneis.

36 Yah was Anna praufeteis, dauhtar Fanuelis, us kunya Aseris. Soh fram-aldra dage managaize, libandei miþ abin yera sibun fram magapein seinai.

37 Soh þan widuwo yere ahtautehund yah fidwor; soh ni afiddya fairra alh, fastubnyam yah bidom blotande Frau-yan nahtam yah dagam.

38 Soh þizai wheilai atstandandei, and-haihait Frauyn, yah rodida bi ina in allaim þaim usbeidandam laþon Iairu-saulwmos.

39 Yah biþe ustauhun allata, bi witoda Frauyns, gawandidedun sik in Ga-leilaian, in baurg seinu Nazaraip.

40 Ip þata barn wohs, yah swinþnoda, ahmins fullnands yah handugeins; yah aunts Gups was ana imma.

41 Yah wratodedun þai birusyos is yera whammeh in Iairusalem, at dulp-paska.

42 Yah biþe warþ twalibwintrus, us-gaggandam þan im in Iairusaulwma, bi biuhtya dulpais,

43 Yah ustiuhandam þans dagans, miþ-þane gawandidedun sik aftra, gastop Iesus sa magus in Iairusalem, yah ni wisedun Iosef yah aipei is.

44 Hugyandona in gasinþyam ina wis-an, qemun dagis wig, yah sokidedun ina in ganiþyam yah in kunþam.

45 Yah ni bigitandona ina, gawandi-dedun sik in Iairusalem, sokyandona ina.

46 Yah warþ, afar dagans þrins bige-tun ina in allh, sitandan in midyam

34 And ða bletsode hig Simeon, and cwæp to Marian, his mēder, Lōca nū! ðes is on hryre and on ærýst ásett manegra on Israhel, and on tæcen, ðam ðe wið-cweden byþ.

35 And his sweord ðine sáwle þurh-færþ, ðæt gepohtas sýn áwrigene of manegum heortum.

36 And Anna wæs witegestre, Fan-ueles dōltor, of Asseres mægpe. ðeos wunode mænigne dæg, and heo lyfode mid hyre were seofen gear of hyre fæmnhāde.

37 And heo wæs wuduwe oð feower and hund-eahtatig geara; seo of ðam temple ne gewāt, dæges and nihtes leowigende on fæstenum and on hál-sungum.

38 And ðeos ðære tīde becumende, Drihtne andette, and be him spræc eallum ðam ðe ge-anbidedon Hieru-salem alýsednesse.

39 And ða hī ealle þing gefyldon, æfter Drihtnes æ, hī gehwurfon on Galileam, on heora ceastre Nazareth.

40 Sōþlice ðæt cild weox, and wæs gestrangod, wisdōmes full; and Godes gyfu wæs on him.

41 And his magas fērdon ælce geare to Hierusalem, on easter-dæges freols-tide.

42 And ða he wæs twelf wintre, hý fōron to Hierusalem, to ðam easterlīcan freolse, æfter hyra gewunan,

43 And gefylledum dagum, ða hig ágēn-gehwurfon, beláf se Hælend on Hierusalem, and his magas ðæt nyston.

44 Wéndon ðæt he on heora gefére wære, ða comon hig ánes dæges fær, and hine sōhton betweox his magas and his cūðan.

45 Ða hig hyne ne fúndon, hig ge-wendon to Hierusalem, hine sēcende.

46 Ða, æfter þrim dagum hig fúndon hine on ðam temple, sittende on mid-

34 And Symeon blesside hem, and seide to Marie, his modir, Lo! this is put in to the fallinge and in to the rysinge azen of many men in Israel, and in to a tokene, to whom it schal be azeinseid.

35 And a swerd schal passe thorw thin owne soule, that thouztis be schewid of manye hertis.

36 And Anna was a prophetisse, the douztir of Fanuel, of the lynage of Aser. And sche hadde gon forth in many dayes, and hadde lyued with hir hosebonde seuen 3eer fro hir maydenhed.

37 And this was a widowe til to foure score 3eer and foure; which departide not fro the temple, seruyng ny3t and day to fastingis and bisechingis.

38 And this in thilke our aboue comynge, knowlechide to the Lord, and spak of him to alle that abiden the redempcioun of Israel.

39 And as thei hadden perfytti doon alle thingis, by the lawe of the Lord, thei turnyden azen in to Galilee, in to her citee Nazareth.

40 Sothli the child wax, and was coumfortid, ful of wysdom; and the grace of God was in him.

41 And his fadir and modir wenten by alle 3eeris in to Jerusalem, in the solemne day of paske.

42 And whanne Jhesus was maad of twelue 3eeris, hem stizynge vp in to Jerusalem, by custom of the feeste day,

43 And the dayes endid, whanne thei turneden azen, the child dwelte in Jerusalem, and his fadir and modir knewen not.

44 Forsothe thei gessinge him to be in the felowschipe, camen the wey of a day, and sou3ten him a mong his cosyns and knownen.

45 And thei not fyndinge, wenten azen in to Jerusalem, sekyng him.

46 And it was don, afir the thridde day thei founden him in the temple,

34 And Simeon blessed them, and sayd vnto Mary, his mother, Behold! this childe shalbe the fall and resurreccion off many in Israhel, and a signe, which shalbe spokyn agaynste.

35 And moreover the swearde shall pearce the very hert off the, that the thoughtes of many hertes maye be opened.

36 And there was Anna a prophetes, the doughter of Phanuel, of tribe of Aser. And she was off a greate age, and had lived with an husbande .vij. yere from her virginite.

37 And this wedowe was aboute .iiij. scoore and .iiij. yere off age; which went never oute of the temple, but served there with fastinge and prayer nyght and daye.

38 And she cam forth that same houre, and prayed God, and spake of hym to all that loked for redempcion in Hierusalem.

39 And as sone as they had performed all thinges, accordinge to the lawe off the Lorde, they returned into Galile, into their awne cite Nazareth.

40 And the childe grewe, and waxed stronge in sprete, and was full off wysdom; and the favour of God was with hym.

41 And his father and mother went to Hierusalem every yere, att the feeste of ester.

42 And when he was xij. yere olde, they went yppe to Hierusalem, after the custome of the feeste,

43 And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in Hierusalem, vnknowynge to his father and mother.

44 For they supposed he had bene in the company, they cam a days iorney, and sought hym amonge their kynsfolke and acquayntaunce.

45 And founde hym not, they went backe agayne to Hierusalem, and sought hym.

46 And hit fortunied, that after .iiij. dayes they founde hym in the temple,

laisaryam, yah hausyandan im yah fraih-nandan ins.

47 Usgeisnodedun þan allai þai haus-yandans is, ana frodein yah andawaurd-yam is.

48 Yah gasaiwhandans ina sildaleis-idedun. Yah qap du imma so aiþei is, Magau, wha gatawides uns swa? Sai! sa atta þeins yah ik winnandona sokid-dum þuk.

49 Yah qap du im, Wha þatei sokid-eduþ mik? niu wisseduþ, þatei in þaim attins meinis, skulda wisan?

50 Yah iya ni froþun þamma waurda, þatei rodida du im.

51 Yah iddya miþ im, yah qam in Nazaraþ, yah was ufhausyands im. Yah aiþei is gafastaida þo waurda alla in hairtin seinamma.

52 Yah Iesus þaih frodein, yah wahs-tau, yah anstai, at Gupa yah mannam.

CHAP. III. 1 In yera þan fimfta-taihundin þiudinassaus Teibairiaus, Kaisaris, raginondin Puntiau Peilatau Iudaia, yah fidurragina þis Galeilais, Herodeis, Filippauzuh, þan broþrs is, fidurrag-inya þis Iturais, yah Trakauneitidaus landis, yah Lwsaniaus, Abeileni fidur-ragina,

2 At auhmistam gudyam Annin yah Kayafin, warþ waurd Guþs at Iohannen, Zachariins sunau, in auþidai.

3 Yah qam and allans gauyans Iaur-danaus, meryands dauþein idreigos du fraleta frawaurhte.

4 Swaswe gamelid ist in bokom waurde Esaeiins, praufetaus, qipandins, Stibna wopyandins in auþidai, Manweid wig Frauyins, raihtos waurkeiþ staigos is.

5 All dalei usfullyada, yah all fairgunye yah hlaine gahnaiwyada; yah wairþiþ þata wraiþo du raihtamma, yah usdrus-teis du wigam slaihtaim;

dan ðam lareowum, hlystende and hi ahsende.

47 Ða wundrodon hig ealle ðe gehýrdon, be his gleawscipe and hys and-swarum.

48 . . . Ða cwæþ his módor to him, Sunu, hwí dydest ðú unc ðus? ðín fæder and ic sárigende ðe sóhton.

49 Ða cwæþ he to him, Hwæt is ðæt gyt me sóhton? nyste gyt, ðæt me gebyraþ to beonne, on ðam þingum ðe mines fæder synd?

50 Ða ne ongeaton hig ðæt word, ðe he to him spræc.

51 Ða férde he mid him, and com to Nazareth, and wæs him under-þeod. And his módor geheold ealle ðás word, on hyre heortan smeagende.

52 And se Hælend þeah on wisdóme, and on ylde, and mid gyfe, mid Gode and mid mannum.

CHAP. III. 1 *Sóþlice ðam fisteoþan geara ðæs Caseres anwealdes, Tiberi, begýmendum ðam Pontiscan Pilate Iudæa-þeode, feorþan dæles rica Galilé, Herode, Filippo, his bræder, feorþan dæles rica Iturie, and ðæs rices Traconitidis, and Lisanía, Abiline feorþan dæles rica,

2 Under ðæra sacerda ealdrum Anna and Caifa, Godes word wæs geworden ofer Zacharias sunu, on wéstene.

3 And he com into eall Iordanes rice, bodigende dæd-bóte fulluht and synna forgyfenesse.

4 Swá hit áwriten ys on Isaies bec, ðæs witegan, Clypiendes stefn on wéstene, Gegearwiaþ Drihtnes weg, dóp his síðas rihte.

5 Ælc denu biþ gefylled, and ælc munt and beorh byþ genýðerod; and þweoru beoþ on gerihte, and ungerýdu on sméde wegás;

sittinge in the myddil of doctours, heer-
inge hem and axinge hem.

47 Sothli alle men that herden him,
wondriden on the prudence and answeris
of him.

48 And thei seyng wondriden. And
his modir seide to him, Sone, what hast
thou don to vs thus? Lo! thi fadir and
I sorwyng han sougt thee.

49 And he seith to hem, What is it
that 3e sougten me? wisten 3e not, for
in tho thingis that ben of my fadir, it
bihoueth me to be?

50 And thei vnderstoden not the word,
which he spak to hem.

51 And he cam doun with hem, and
cam to Nazareth, and was suget to hem.
And his modir kepste to gidere alle thes
wordis, beringe to gidere in hir herte.

52 And Jhesu profitide in wysdom,
age, and grace, anemptis God and men.

sittinge in the middes of the doctours,
both hearynge them and posinge them.

47 And all that herde hym, mervelled
at his witt and answers.

48 And when they sawe hym they were
astonyed. And his mother sayde vnto
hym, Sone, why haste thou thus dealte
with vs? Beholde! thy fader and I
have sorowed and sought the.

49 And he sayd vnto them, Howe is it
that ye sought me? wist ye not, that I
muste goo aboute my fathers busines?

50 And they vnderstod nott the saynge,
that he spake to them.

51 And he went with them, and cam
to Nazareth, and was obedient to them.
His mother kept all these thynges in
her hert.

52 And Jesus increased in wisdom,
and age, and in favoure, with God and
man.

CHAP. III. 1 Forsothe in the fyf-
tenthe 3eer of the empyre of Tiberie,
emperour, Pilat of Pounce kepinge Judee,
sothli Eroude, prince of Galilee, Philip
forsoth, his brother, prince of Ituree,
and of the cuntre of Tracon, and Lisany,
prince of Abilyn,

2 Vndir the princis of prestis Annas
and Cayfas, the word of the Lord is
maad on Jhon, the sone of Zacharie, in
desert.

3 And he cam in to al the cuntre of
Jordan, prechinge baptym of penaunce
in to remyscioun of synnes.

4 As it is writun in the booke of wordis
of Ysaye, the prophete, The voys of oon
cryinge in desert, Make 3e redy the
weye of the Lord, make 3e his pathis
rygt.

5 Ech valey schal be fulfillid, and ech
mountayn and lital hil schal be maad
lou3; and schrewide thingis schulen be
in to dressid thingis, and scharpe thingis
in to playne weyes;

CHAP. III. 1 In the fiften the yeare
of the raigne off Tiberius, the emperoure,
Pontius Pilate beinge leftenaunt of Jewry,
and Herode beinge tetrarch of Galile,
and his brother Philip, tetrarch in Iturea,
and in the region of Traconitis, and Ly-
sanias the tetrarch of Abyline,

2 When Anna and Cayphas were the
hye prestes, the commaundment of God
was puplisshed vnto Jhon, the sonne off
Zacarias, in the wilderness.

3 And he cam into all the coostes
about Jordan, preachyng the baptim of
repentaunce for the remission of synnes.

4 As it is written in the boke of the
sayinges of Esayas, the prophet, which
saeth, The voyce off a cryar in wylder-
nes, Prepare the waye off the Lorde,
make lys pathes straight.

5 Every valley shalbe fylled, and every
mountayne and hyll shalbe broght lowe;
and crooked thynges shalbe made streight,
and the rought wayes shalbe made smoth;

6 Yah gasaiwhiþ all leike nasein Guþs.

7 Qaþ þan du þaim atgaggandeim manageim, dauppan fram sis, Kuni nadre, whas gataiknida izwis þliuhan faura þamma anawairþin hatiza?

8 Waurkyaþ nu akran wairþata iðreigos, yah ni duginnaþ qīþan in izwis, Attan aigum Abraham; qīþa auk izwis, þatei mag Guþ us stainam þaim urrais-
yan barna Abrahamana.

9 Aþþan yu so aqizi at waurtim bagme ligiþ; all nu bagme unbairandane akran god, usmaitada, yah in fon galagyada.

10 Yah frehun ina manageins, qīþ-andans, An wha tauyaima?

11 Andhafyands þan qaþ, Sa habands twos paidos, gibai þamma unhabandin; yah saei habai matins, samaleiko tauyai.

12 Qemun þan motaryos dauppan; yah qeþun du imma, Laisari, wha tauyaima?

13 Þaruh qaþ du im, Ni waiht, ufar þatei garaid siyai izwis, lausyaþ.

14 Frehun þan ina yah þai militondans, qīþandans, Yah weis wha tauyaima? Yah qaþ du im, Ni mannanhun holop, ni mannanhun anamahtyaid, yah waldaþ annom izwaraim.

15 At wenyandein þan allai managein, yah þagkyandamallaim in hairtam seinaim bi Iohannein, niu aufto sa wesi Christus,

16 Andhof þan Iohannes, allaim qīþands, Ik allis izwis watin daupya; iþ gaggiþ swinþoza mis, þizei ik ni im wairþs andbindan skaudaraþ skohis is; sah izwis daupeþ in Ahmin Weihamma yah funin.

17 Habands winþiskauron in handau seinai, yah gahrainiþ gaþrask sein, yah briggīþ kauron in bansta seinamma; iþ ahana intandeþ funin unwhapnandin.

18 Managuþ-þan yah anþar þrafstyands, þiupþpilloda managein.

6 And æle flæsc gesihþ Godes hæle.

7 Sôþlice he cwæp to ðam menegum, ðe ferdon, ðæt hi wæron gefullode fram him, Ealá ge næddrena cynn, hwá æt-
ýwde eow ðæt ge fleon fram ðam to-
weardan yrre?

8 Dôþ geornlice weordlice dæd-bôte wæstmas, and ne ongynne ge cweðan, We habbaþ us to fæder Abraham; ic secge eow, ðæt God is swá mihtig ðæt he mæg of ðysum stánum Abrahames bearn áweccan.

9 Nú is seo æx áset to ðæs treowes wyrtruman; witodlice æle treow ðe ne bryngþ gôðne wæstm, biþ forcorfen, and on fyr áworpen.

10 Ðá áhsodon hyne ða menegu, and cwædon, Hwæt dó we?

11 Ðá cwæp he to him, Se ðe hæfþ twá tunecan, sylle ðam ðe næfþ; and ðam gelice dó, se ðe mettas hæfþ.

12 Ðá comon ða mánfullan ðæt hig áþwegene wæron; and cwædon to him, Læreow, hwæt dó we?

13 Ðá cwæp he, Ne dó ge náht mære, ðonne ðæt eow geset is.

14 Ðá áhsodon hine ða cempa, and cwædon, And hwæt dó we? Ðá sæde he him, Ne slea ge nánne, ne tale ne dôþ, and beoþ éðhyld on eowrum andlyfenum.

15 Sôþlice ðam folce wénendum, and eallum on hyra heortan þencendum be Iohanne, hwæðer he Crist wære,

16 Ðá andswarode Iohannes, him eal-
lum secgende, Witodlice ic eow on wætere fullge; sôþlice cymþ strengra ðonne ic, ðæs ic ne eom wyrðe ðæt ic hys sceoþwang unenytte; he eow fullaþ on Hálgum Gáste and on fyre.

17 And his fann ys on his handa, and he feormaþ his bernas flóre, and ga-
ðeraþ hys hwæte into his berne; ðæt ceaf he forbærnþ on unácwencedlicum fyre.

18 Manega ôðre þing bodigende, he ðæt folc lærde.

6 And ech fleisch⁺ schal se the helthe of God.

7 Therefore he seide to the cumpanyes, the whiche wenten out, that thei schulden be baptysid of him, Kyndlis of eddris, who schewide to 3ou to flee fro wraththe to comynge?

8 Therefore do 3e worthi fruytis of pen-aunce, and bigynne 3e not to seye, We han a fadir Abraham; sothli I seie to 3ou, God is my3ti to reise of thes stooness the sones of Abraham.

9 Forsothe now an ax is put to the roote of the tree; sothli ech tree not makyng good fruyt, schal be kitt doun, and schal be sent in to the fier.

10 And the cumpanyes axden him, seiynge, What therefore schulen we do?

11 Sothli he answeringe seide to hem, He that hath twey cootis, 3yue to him that hath non; and he that hath metis, do on lyk manere.

12 Sothli and pupplicans camen for to be baptised; and thei seiden to him, Maistir, what schulen we don?

13 And he seide to hem, Do 3e no thing more, than that that is ordeyned to 3ou.

14 Forsothe and knyztis axiden him, seiynge, What schulen also we do? And he seith to hem, Smyte 3e wrongfulli no man, nether make 3e fals chalenge, and be 3e apaid with 3oure soudis.

15 Forsoth al the peple gessinge, and alle men thenkinge in her hertis of John, lest perauenture he were Crist,

16 John answeride, seyinge to alle men, Sothli I baptise 3ou in watir; forsothe a strengere than I schal come affir me, of which I am not worthi for to vnbynde the thwong of his schoon; he schal baptyse 3ou in the Hooly Gost and fyer.

17 Whos wynewyng tool in his hond, and he schal purge his corn floor, and schal gedere the whete in to his berne; sothli the chaffis he schal brenne in fier vnquencheable.

18 Forsoth and he monestinge manye othere thingis, euangeliside to the peple.

6 And all flesshe shall se the saveour sent off God.

7 Then sayde he to the people, that were come to be baptised of hym, O generacion of vipers, who hath shewed you the crafte to flye from wrath to come?

8 Brynge forth due frutes of repent-aunce, and begyn nott to saye in youre selves, We have Abraham to oure father; for I say vnto you, God is able of these stoness to reyse vppe children vnto Abraham.

9 Nowe also ys the axe leyd vnto the rote off the trees; every tree therfore which bringeth not forth good frute, shalbe hewen doune, and caste in to the fyre.

10 And the people axed him, sayinge, What shall we do then?

11 He answered and sayde vnto them, He that hath ij. coottes, lett hym parte with him that hath none; and he that hath meate, let him do lyke wyse.

12 Then cam there puppicans to be baptised; and sayde vnto hym, Master, what shall we do?

13 He answered vnto them, Requyre no more, then that which ys appoynted vnto you.

14 The soudiers lykewyse demaunded off hym, sayinge, And what shall we do? And he sayde to them, Do violence to noo man, nether trouble eny man wrongfully, and be content wyth youre wages.

15 As the people were in a doute, and all men disputed in there hertes of Jhon, whether he were very Christ,

16 Jhon answered, and sayd to them all, I baptise you wyth water; butt a stronger then I commeth, whose shue latchet I am nott worthy to vnloose; he will baptise you with the Holy Goost and with fyre.

17 Which hath his fan in his hond, and wil pource his floore, and will gader his corne in to his barne; and the chaffe wyll he bourne with fyre that never shalbe quenched.

18 And many other thynges in hys exhortacion, preached he vnto the people.

19 Īþ Herodes, sa taitrarkes, gasakans fram ĩmma bi Herodiadein, qen broþrs ĩs, yah bi alla þoei gawaurhta ubila Herodes,

20 Anaai auk yah þata ana alla, yah galauk Īohannen ĩn karkarai.

21 Warþ þan, biþe dauþida alla managein, yah at Īesu ufdlauþidamma, yah bidyandin, usluknoda himins.

22 Yah atıddya Ahma sa Weiha leikis siunai, swe ahaks ana ĩna; yah stibna us himina warþ, qıþandei, þu ĩs sunus meins sa liuba, ĩn þuzei waila galeikaida.

23 Yah silba was Īesus swe yere þriyetiwiþe uf gakunþai, swaei sunus munds was Īosefis, sunaus Heleis,

24 Sunaus Matþatis, sunaus Laiwweis, sunaus Mailkeis, sunaus Yannins, sunaus Īosefis,

25 Sunaus Mattapiwis, sunaus Ammons, sunaus Naumis, sunaus Aizleimis, sunaus Naggais,

26 Sunaus Mahapis, sunaus Mattapias, sunaus Saimaicinis, sunaus Īosefis, sunaus Īodins,

27 Sunaus Īohannins, sunaus Resins, sunaus Zaurababilis, sunaus Salapielis, sunaus Nerins,

28 Sunaus Mailkeins, sunaus Addeins, sunaus Kosamis, sunaus Airmodamis, sunaus Heris,

29 Sunaus Īosezis, sunaus Aileiaizairis, sunaus Īoreimis, sunaus Mattapanis, sunaus Laiwweis,

30 Sunaus Swmaions, sunaus Īudins, sunaus Īosefis, sunaus Īohannins, sunaus Aileiakeimis,

19 Herodes, se feorþan dæles rīca, dā he wæs fram him geþread be dære Herodiadiscan, hys brōðer wife, and be eallum yfelum ðe Herodes dyde,

20 And ofer eall ðæt he ge-ıcte, ðæt he beclýsde Iohannem on cwearterne.

21 Sōþlice wæs geworden, ðā eall ðæt folc wæs gefullod, and ðam Hælende gefulledum, and gebiddendum, heofon wæs ge-openod.

22 And se Hālega Gāst āstāh lichamlicre ansýne, on hyne swā ān culfre; and stefen wæs of heofone geworden, and ðus cwæþ, Ðū eart min gecorena sunu, on ðe me gelicode.

23 And se Hælend wæs on ylde swylce þritig wintre, ðæt men wéndon ðæt he wære Iosepes sunu, se wæs Helies sunu,*

24-38 se wæs Nazareth. Swā of cneorýsse on cneorýsse, oð Adam, se wæs Godes sunu, oð fíf and hund-seofentig cneorýssa.

19 Sothli Eroude, the forthe prince,
whanne he was blamyd of John for
Herodias, wyf of his brother, and of alle
euels that Eroud dide,

20 Addide this ouer alle, and closide
John in prisoun.

21 Forsoth it was don, whanne al the
peple was baptisid, and Jhesu cristenyd,
and preiynge, heuene was openyd.

22 And the Hooly Gost cam down in
bodily licknesse, as a culuere in to him ;
and a voys was maad fro heuene, Thou
ert my dereworthe sone, in thee it hath
plesid to me.

23 And Jhesu him silf was bygynnyng
as of thritti 3eer, that he was gessid the
sone of Joseph, which was of Hely,

24 Which was of Mathath, which was
of Leuy, wich was of Melchy, which was
of Jamne, that was of Joseph,

25 That was of Mataty, that was of
Amos, that was of Naum, that was of
Hely, that was of Nagge,

26 That was of Mathath, that was of
Mathatye, that was of Semy, that was
of Joseph, that was of Juda,

27 That was of Johanna, that was of
Resa, that was of Zorobabel, that was of
Salatiel, that was of Nery,

28 That was of Melchy, that was of
Addy, that was of Cosan, that was of
Elmadan, that was of Her,

29 That was of Jesu, that was of Ele-
asar, that was of Jorym, that was of
Mathath, that was of Leuy,

30 That was of Symeon, that was of
Juda, that was of Joseph, that was of
Jona, that was of Elyachim,

19 Then Herode, the tetrach, when he
was rebuked of hym for Herodias, his
brother Philippes wyfe, and for all the
evyls which Herod had done,

20 Added this above all, and leyd Jhon
in preson.

21 And yt fortunyd, as all the people
receaved baptim, and when Jesus was
baptised, and did praye, that heven was
opened.

22 And the Holy Goost cam doune in
a bodely shape, lyke a dove apon him ;
and a voyce cam from heven, sayinge,
Thou arte my dere sonne, in the do I
delyte.

23 And Jesus him silfe was about thirty
yere of age when he began, beinge as
men supposed the sonne of Joseph,
which Joseph was the sonne of Heli,

24 Which was the sonne of Mathat,
which was the sonne of Levi, which was
the sonne of Melchi, which was the sonne
of Janna, which was the sonne of Joseph,

25 Which was the sonne of Matatthias,
which was the sonne of Amos, which
was the sonne of Nahum, which was the
sonne of Esli, which was the sonne of
Nagge,

26 Which was the sonne of Maath,
which was the sonne of Matathias, which
was the sonne of Semei, which was the
sonne of Joseph, which was the sonne of
Juda,

27 Which was the sonne of Johanna,
which was the sonne of Rhesya, which
was the sonne of Zorobabel, which was
the sonne of Salathiel, which was the
sonne of Neri,

28 Which was the sonne of Melchi,
which was the sonne of Addi, which was
the sonne of Cosam, which was the sonne
of Helmadam, which was the sonne of
Her,

29 Which was the sonne of Jeso, which
was the sonne of Helieser, which was
the sonne of Joram, which was the sonne
of Mattha, which was the sonne of Levi,

30 Which was the sonne of Simeon,
which was the sonne of Juda, which was
the sonne of Joseph, which was the
sonne of Jonam, which was the sonne
of Heliacim,

31 Sunaus Mailaianis, sunaus Maeinanis, sunaus Mattapanis, sunaus Napanis, sunaus Daweidis.

32 Sunaus Īaissaizis, sunaus Obeidis, sunaus Bauauzis, sunaus Salmonis, sunaus Nahassonis,

33 Sunaus Ameinadabis, sunaus Aramis, sunaus Aizoris, sunaus Faraizis, sunaus Īudins,

34 Sunaus Īakobis, sunaus Īsakis, sunaus Abrahamis, sunaus Parins, sunaus Nakoris,

35 Sunaus Sairokis, sunaus Ragawis, sunaus Falaigis, sunaus Aibairis, sunaus Salamis,

36 Sunaus Kaeinanis, sunaus Arfaksadis, sunaus Semis, sunaus Nauelis, sunaus Lamaikis,

37 Sunaus Maþusalis, sunaus Ainokis, sunaus Īaredis, sunaus Maleilaielis, sunaus Kaeinanis,

38 Sunaus Ainosis, sunaus Sedis, sunaus Adamis, sunaus Gups.

CHAP. IV. 1 Īþ Īesus Ahmins Weihis fulls gawandida sik fram Īaurdanau, yah tauhaus was in ahmin in aupidai

2 Dage fidwortiguns, fraisans fram diabolau, yah ni matida waiht in dagam yainaim; yah at ustauhanaim þaim dagam, biþe gredags warþ.

3 Yah qap du imma diabolus, Yabai sunaus siyais Gups, qip þamma staina, ei wairþai hlaiþs.

4 Yah andhof Īesus wiþra ina qipands,

CHAP. IV. 1 Sôþlice se Hælend wæs full Hāligum Gāste and fêrde fram Iordane, and he wæs fram Hāligum Gāste gelæd on sumum wêstene

2 Feowertig daga, and wæs fram deofle costod, and he on ðam dagum nân þing ne æt; and ðam gefylledum dagum, hine hingrede.

3 Ðá cwæþ se deofol him to, Gif ðú sý Godes sunu, sege ðisum stāne, ðæt he to hlāfe geweorðe.

4 Ðá andswarode him se Hælend, Hit

31 That was of Melca, that was of Menna, that was of Mathatha, that was of Nathan, that was of Dauith,

32 That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Nason,

33 That was of Amynadab, that was of Aram, that was of Esrom, that was of Phares, that was of Judas,

34 That was of Jacob, that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor,

35 That was of Seruch, that was of Ragau, that was of Phaleth, that was of Heber, that was of Sale,

36 That was of Caynan, that was of Arfaxat, that was of Sem, that was of Noe, that was of Lameth,

37 That was of Matusale, that was of Enok, that was of Jareth, that was of Malaliel, that was of Caynan,

38 That was of Enos, that was of Seth, that was of Adam, that was of God.

31 Which was the sonne of Melca, which was the sonne of Menam, which was the sonne of Mathathan, which was the sonne of Nathan, which was the sonne of David,

32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naason,

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Ysaac, which was the sonne of Abraham, which was the sonne of Tharra, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragan, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala,

36 Which was the sonne of Cainan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lameth,

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jareth, which was the sonne of Malalehel, which was the sonne of Cainan,

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

CHAP. IV. 1 Forsothe Jhesu ful of the Hooly Gost turnede agen fro Jordan, and was led by the spirit in to desert

2 Fourty dayes, and was temptid of the deuyll, and eet no thing in tho dayes; and tho dayes endid, he hungride.

3 Forsothe the deucl seide to him, If thou ert Goddis sone, seye to this stoon, that it be maad bred.

4 And Jhesus answeride to him, It is

CHAP. IV. 1 Jesus then full off the Holy Goost returnyd from Iordan, and was caryed off the sprete into a wildernes,

2 And was xl. dayes tempted of the deuyll, and in thoose dayes ate he no thinge; and when they were ended, he after ward hongred.

3 And the devyll sayd vnto him, Yf thou be the sonne of God, commaunde this ston, that he be breed.

4 And Jesus answered hym, sayinge,

Gamelid ist, Patei ni bi hlaib ainana libaid manna, ak bi all waurde Gups.

5 Yah ustiuhands ina diabulaus ana fairguni hauhata, ataugida imma allans piudinassuns pis midyungardis in stika melis ;

6 Yah qap du imma sa diabolus, Pus giba pata waldufni pize allata, yah wulpu ize, unte mis atgiban ist, yah piswham-meh þei wilyau giba pata ;

7 Þu nu yabai inweitis mik in and-wairþya meinamma, wairþiþ þein all.

8 Yah andhafyands imma Iesus qap, Gamelid ist, Frauyan Gup þeinana inweitis, yah imma ainamma fullafahyais.

9 Þaproh gatauh ina in Iairusalem, yah gasatida ina ana giblin alhs, yah qap du imma, Yabai sunus siyais Gups, wairp þuk þapro dalap ;

10 Gamelid ist auk, Patei aggilum seinaim anabiudip bi þuk, du gafastan þuk,

11 Yah þatei ana handum þuk ufhab-and, ei whan ni gastaggyais bi staina fotu þeinana.

12 Yah andhafyands qap imma Iesus, Patei qipan ist, Ni fraisais Frauyan Gup þeinana.

13 Yah ustiuhands all fraistobnyo, diabolus afstoþ fairra imma und mel.

14 Yah gawandida sik Iesus in mahtai ahmins in Galeilaian, yah meriþa ur-rann and all gawi bisitande bi ina.

15 Yah is laisida in gaqumþim ize, mikilids fram allaim.

16 Yah qam in Nazaraþ, þarei was fodiþs, yah galaip inn bi biuhtya sein-amma in daga sabbato in swinagogein, yah usstoþ siggwan bokos.

17 Yah atgibanos wesun imma bokos Eisaeiins, praufetus ; yah uslukands þos bokos, bigat stad þarei was gamelid,

18 Ahma Frauyins ana mis, in pizei gasalboda mik ; du wailameryan unled-aim insandida mik, du ganasyan þans

is awriten, Ðæt se man ne lyfaþ be hlāfe anum, ac of ælcum Godes worde.

5 And ðā lǣdde se deofol hyne, and ætýwde him ealle ricu eorþan ymbe-hwyrftes on anre byrhtm-hwile ;

6 And to him cwæþ, Ealne ðisne an-weald ic ðē sylle, and hyra wuldor, forðam ðe hi me synd gesealde, and ic hi sylle ðam ðe ic wylle ;

7 Witodlice ealle hig beoþ ðine, gif ðū ge-eaðmētst befōran me.

8 Ðā andswarode him se Hǣlend, Hit is awriten, Drihten ðinne God ðū ge-eaðmētst, and him anum þeowast.

9 Ðā lǣdde he hyne on Hierusalem, and gesette hine ofer ðæs temples hrieg, and him to cwæþ, Gyf ðū sý Godes sunu, āsend ðē heonun nyðer ;

10 Sōþlice hyt is awriten, Ðæt he hys englum be ðē bebyt, ðæt hig ðē ge-healdon,

11 And ðæt hig ðē mid handum nim-on, ðe-læs ðū ðinne fōt æt stāne æt-speorne.

12 Ðā cwæþ se Hǣlend him andswariende, Hyt is gecweden, Ne costna ðū Drihten ðinne God.

13 And ealne ðære costnunge gefylledre, se deofol him sume hwile fram-gewāt.

14 Ðā fērde se Hǣlend on gāstes mægene on Galileam, and his hlisa be him fērde on eall ðæt rice.

15 And he lārde be hyra gesamnungum, and wæs fram eallum gemārsod.

16 Ðā com he to Nazareth, ðar he āfēd wæs, and he eode on reste-dæge on ða gesamnunge æfter his gewunan, and he arās ðæt he rǣdde.

17 And him wæs geseald Isaias bōc, ðæs witegan ; and sōna swā he ða bōc unfeōld, ðā fūnde he ðar awriten,

18 Drihtnes Gāst is ofer me, forðam ðe he smýrede me ; he sende me þearf-um bodian, and gehæftum ālýsednesse,

writun, For a man lyueth not in breed aloone, but in euery word of God.

5 And the deuyll ladde hym in to an hyl, and schewide to him alle the rewmes of the roundnesse of erthe in a moment of a tyme;

6 And seith to him, I schal ȝyue to thee al this power, and the glorie of hem, for to me thei ben ȝouun, and to whom I wole I ȝyue hem;

7 Therefore if thou fallinge doun schalt worschipe bifore me, alle thingis schulen be thine.

8 And Jhesus answeringe seide to him, It is writen, Thou schalt worschipe the Lord thi God, and to hym aloone thou schalt serue.

9 And he ledde him in to Jerusalem, and settide on the pynacle of the temple, and seide to him, If thou art Goddis sone, sende thi self fro hennis down;

10 For it is writen, For he hath comaundid to his aungels of thee, that thei kepe thee in alle thi weyes,

11 And for thei schulen in hondis take thee, lest perauenture thou hirte thi foot at a stoon.

12 And Jhesus answeringe seith to him, It is seid, Thou schalt not tempte the Lord thi God.

13 And euery temptacioun endid, the deuyll wente away fro him til to a tyme.

14 And Jhesu turnyde aȝen in the vertu of the spirit in to Galilee, and the fame wente forth of him thurȝ al the cuntre.

15 And he tauȝte in the synagogis of hem, and was magnyfyed of alle men.

16 And he cam to Nazareth, where he was norischid, and he entride by custom in the day of saboth in to the synagoge, and roos for to rede.

17 And the book of Ysaie, the prophete, was takun to him; and as he turnyde the book, he fond a place where it is writun,

18 The Spirit of the Lord on me, for which thing he anoyntide me; he sente me for to euaungelise to pore men, for to

It ys written, Man shall nott live by breed only, butt by every worde of God.

5 And the devyll toke him vppe into an hye mountayne, and shewed hym all the kyngdoms of the erth even in the twyncklyng of an eye;

6 And the devyll said vnto him, All this power will I geve the everywhit, and the glori of them, for that is delyvered to me, and to who soever I wyll I geve it;

7 Yf thou therfore wilt worshippe me, they shalbe all thyne.

8 Jesus answered and sayd vnto hym, Hence from me, Satan, for hit is writen, Thou shalt honour thy Lorde God, and hym only serve.

9 And he caryed hym to Hierusalem, and set him on a pynacle of the temple, and sayd vnto him, Yf thou be the sonne of God, cast thy silfe doune from hens;

10 For it ys written, He shall geve hys angelles charge over the, to kepe the,

11 And with there hondis they shall stey the vppe, that thou hurt nott thy fote agaynst a stone.

12 Jesus answered and sayde vnto hym, It ys sayd, Thou shalt nott tempte thy Lorde God.

13 And as sone as the devyll had ended all his temptacions, he departed from hym for a season.

14 And Jesus retourned by the power of the sprete in to Galile, and the fame off hym went throwe oute all the region rounde aboute.

15 And he tauȝht in there sinagogges, and was commended off all men.

16 And he cam to Nazareth, where he was nursed, and as hys custume was went in to the sinagog on the saboth daye, and stode vppe for to rede.

17 And there was delyvered vnto hym the boke off the prophet, Esaia; and when he had opened the boke, he founde the place where hit was wrytten,

18 The Sprete off the Lorde apon me, be cause he hath annoynted me; to preache the gospell to the povre he hath

gamalwidans hairtin, meryan frahunþ-
anaim fralet, yah blindaim siun; fralet-
an gamaidans in gaþrafstein;

19 Meryan yer Frauyins andanem.

20 Yah faifalþ þos bokos, yah usgib-
ands andbahta, gasat; yah allaim in
þizai swnagogein wesun augona fair-
weityandona du imma.

21 Dugann þan rodyan du im, Patei
himna daga usfullnodedun mela þo in
ausam izwaraim.

22 Yah allai alakyo weitwodidedun
imma, yah sildaleikidedun bi þo waurda
anstais, þo usgaggandona us munþa is.
Yah qeþun, Niu sa ist sunus Iosefis?

23 Yah qap du im, Aufto qipþ mis þo
gayukon, þu leiki, hailei þuk silban.
Whan filu hausidedun waurþan in
Kafarnaum, tawei yah her in gebaurþai
þeina.

24 Qap þan, Amen izwis qipa, patei ni
ainshun praufete andanems ist in ga-
baurþai seinai.

25 Aþþan bi sunyai qipa izwis, patei
managos widuwons wesun in dagam
Heleins in Israela, þan galuknoda him-
ins du yeram þrim yah menops saihs, swe
warþ huhrus mikils and alla airþa;

26 Yah ni du ainaihun pizo insandipþ
was Helias, alya in Saraipta Seidonais,
du qinon widuwon.

27 Yah managai þrutsfillai wesun, uf
Haileisaiu, praufetau, in Israela, yah
ni ainshun ize gahrainids was, alya
Naiman sa Saur.

28 Yah fullai waurþun allai modis in
þizai swnagogein, hausyandans þata.

29 Yah usstandandans, uskusun imma
ut us baurg, yah brahtedun ina and
auhmisto þis fairgunyis ana þammei so
baurgs ize gatimrida was, du afdrausyan
ina þapro.

30 Ip is þairhleipands þairh midyans
ins iddya;

31 Yah galaip in Kafarnaum, baurg

and blindum gesilþe, forbrocene ge-
hælan;

19 And bodian Drihtnes andfenge gér,
and edleancs dæg.

20 And ða he ða bōc befeold, he hig
ðam þēne āgef, and sæt; and ealra
heora eagan on ðære gesamnunge wæron
on hyne behealdende.

21 Ða ongan he him to cweðan, Sōp-
lice to-dæg ðis gewrit is on eowrum
earum gefylled.

22 And hig ealle wæron ðæs ge-
cnæwe, and wundredon be ðam wordum,
ðe of his mūþe eodon. And ðus cwæd-
on, Nys ðes Iosepes sunu?

23 Ða cwæþ he, Witodlice ge secgaþ
me ðas gelicnesse, Ealā læce, gehæł ðe
sylfne. Dó hēr on ðinum earde, swā
fela wundra swā we gehýrdon gedóne
on Cafarnaum.

24 Ða cwæþ he, Sōþlice ic eow secge,
ðæt nān witega nis andfenge on his
édele.

25 Sōþlice ic eow secge, manega wud-
ewan wæron on Helias dagum on Is-
rahel, ða ða seo heofon wæs belocen
preo gér and syx mōnþas, ða wæs ge-
worden mycel hunger on ealre eorþan;

26 And to ðara nānum næs Helias
ásend, búton to ánre wudewan, on
Sarepta Sidonie.

27 And manega lic-próweras wæron
on Israhel, under Heliseó, ðam witegan,
and hyra nān næs áclænsod, búton
Nááman se Sirisca.

28 Ða wurdon hig ealle on ðære ge-
samnunge mid yrrre gefylled, ðas þing
gehýrende.

29 And hig árison, and seufon hine
of ðære ceastre, and læddon hine ofer
ðæs múntes cnapp ofer ðone hyra burh
getimbrod wæs, ðæt hi hine nyðer-
beseufon.

30 Ða férde he þurh hyra midlen;

31 And he férde to Cafarnaum, on

hee le contrite men in herte, and for to preche remyscioun to ceytifs, and siȝt to blynde men; and for to delyuere brokun men in to remiscioun;

19 For to preche the ȝeer of the Lord plesaunt, and the day of ȝeldynge.

20 And whanne he hadde closid the booke, he ȝaf aȝein to the mynystre, and sat; and the yȝen of alle men in the synagoge weren biholdinge in to him.

21 Sothli he bigan for to seie to hem, For in this day this scripture is fulfillid in ȝoure eiris.

22 And alle men ȝauen witnessinge to him, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Wher this is not the sone of Joseph?

23 And he seide to hem, Sothli ȝe schulen seie to me this liknesse, Leeche, hee le thi silf. Thei sayden, Hou grete thingis han we herd don in Capharnaum, make thou and here in thi cuntre.

24 Sothli he seith, Treuli I seie to ȝou, for no man prophete is receyued in his owne cuntre.

25 In treuthe I seie to ȝou, for manye widewis weren in the dayes of Elye, the prophete, in Israel, whanne heuene was closid thre ȝeer and sixe monethis, whanne greet hungir was maad in euery lond;

26 And to non of hem was Elye sent, no but to Sarepta of Sydon, to a woman widowe.

27 And manye meselis weren in Israel, vndir Elyse, the prophete, and non of hem was clensid, no but Naman of Sirie.

28 And alle in the synagoge heer-inge thes thingis, weren fulfillid with wraththe.

29 And thei risen vp, and castiden out him with oute the citee, and ledde him to the cop of the hil on which the cite of hem is foundid, that thei schulden caste him down.

30 Sothly Jhesus passynge wente thorw the myddil of hem;

31 And he cam down in to Cafarnaum,

sent me, and to heale them which are troubled in there hertes, to preache deliuerance to the captive, and siȝt to the blynde; and frely to sett att liberte them that are brused;

19 And to preache the acceptable yeare off the Lorde.

20 And he cloosed the booke, and gave it agayne to the minister, and sate doune; and the eyes off all thatt weren in the synagog were fastened on hym.

21 And he began to saye vnto them, This daye ys thys scripture fulfilled in youre eares.

22 And all they bare hym witnes, and wondred att the gracious wordes, which proceded oute off hys mouth. And sayde, Is not this Josephs sonne?

23 And he sayde vnto them, Ye maye very wele saye vnto me this proverbe, Visicion, heale thy silfe. Whatsoeuer we have herd done in Capernaum, do the same here lyk wyse in thyne awne cuntre.

24 And he sayde, Verely I saye vnto you, no prophet is accepted in his awne cuntre.

25 But I tell you off a trueth, many wyddowes were in Israhell in the dayes off Helyas, when hevyn was shet thre yeres and syxe monethes, when greate fammissment was troughoute all the londe;

26 And vnto none off them was Helyas sent, save in to Sarepta besydes Sydon, vnto a woman that was a widow.

27 And many leppers were in Israhel, in the tyme off Heliseus, the prophet, and yet none off them was healed, savynge Naaman off Siria.

28 And as many as were in the sinagog when they herde that, wer filled with wrath.

29 And roose vppe, and thrust hym oute of the cite, and ledde hym even vnto the edge of the hill wheron their cite was bilte, to cast hym doune hed-lynge.

30 But he went his waye even thorowe the myddes of them;

31 And cam in to Capernaum, a cite

Galileiaſ, yah was laisyaſ ſins in ſab-
batim.

32 Yah ſildaleikideduſ bi þo laiſein iſ,
unte in waldufnſa was waurd iſ.

33 Yah in þizai ſwnagoein was man-
na habaſds aħman unhulþons unhrai-
nana, yah ufhropida,

34 Qipandaſ, Let, wha unſ yah þuſ,
İeſu Nazorenu ? qamt fraqiſtſyan unſiſ ?
Kann þuk whaſ iſ, ſa weiħa Guþſ

35 Yah gawhotida imma İeſuſ, qip-
andaſ, Afdobn, yah uſgagg uſ þamma.
Yah gawairpandaſ ina ſa unhulþa in
midſaim, urraſn af imma, ni waiħtai
gaſkaþyaſds imma.

36 Yah warþ aſlaupnan allanaſ, yah
rodideduſ du ſiſ miſſo, qipandaſ, Wha
waurde þata, þatei miþ waldufnſa yah
maħtai anaþiudiþ þaim unħraiſnaſ aħ-
mam, yah uſgaggand ?

37 Yah uſiddſa meriþa fraſm imma and
allanaſ ſtađiſ þiſ biſuſnana landiſ.

38 Uſſtaſdaſds þan uſ þizai ſwnagogaſ,
galaþ in ġard Seimonis ; ſwaiħro þan
þiſ Seimonis was anaħabaġa brinnoſ
miķilai, yah beđun ina bi þo.

39 Yah atſtaſdaſds ufaſ iſa, ġaſoķ
þizai brinnoſ, yah aſſailoť iſa ; ſunſaiw
þan uſſtaſdaſdei andbaħtida im.

40 Miþþanei þan ſaġġ ſunno, allai ſwa
managaſ ſwe ġabaġideduſ ſiukanaſ ſauħ-
tim miſſaleiķaim, braħteduſ inſ at im-
ma ; iþ iſ, ainwhariſammeh iſe ġanduſnaſ
anaġaġyaſds, ġaħailida inſ.

41 Uſiddſyedun þan yah unhulþons af
managaſim, ġropyandeinaſ, yah qipand-
eiſ, Þatei þu iſ Chriſtuſ ſunuſ Guþſ.
Yah ġaſakaſds im ni laiľoť þoſ rođyan,
unte wiſſeduſ ſilban Chriſtu ina wiſan.

42 Biþeh, þan warþ daġſ, uſgaggandaſ,
galaþ ana auþana ſtađ ; yah managaſ-
eiſ ſoķideduſ ina, yah ġemuſ und ina,
yah ġaħabaġideduſ ina, ei ni aſliþi fairra
im.

43 Þaruħ iſ ġaþ du im, Þatei yah þaim

Galileiſce ceastre, and ġi đar on reſte-
daġum laerde.

32 And ġiġ wundredon be ġiſ lare,
forđam ġiſ ſpraec on anwealde waſ.

33 And on ġyra ġeſamnunġe waſ ſum
man unclæne deoľol ġæbbende, and ġe
ħrýmde mićelre ſtefne,

34 And cwæþ, Læt, lā Nadzarenisća
Hælend, ġwæt iſ uſ and đē ? com đū
uſ to forſpillanne ? Ic wāt, đæt đū
eať Godeſ hāġa.

35 And đā eiđde ġim ſe Hælend, and
cwæþ, Adumba, and ġā ġim of. And
đā ġe út-ádráf ġine on ġeora midlene,
ġe ġim fraſm-ġewát, and ġim náħť ne
derede.

36 Đā wurdon ġiġ ealle forħte, and
ſpracon ġim betwýnan, and cwædon,
Hwæt ſu đæt word, đæt ġe on miħte
and on mæġene unclænum ġáſtum
bebyt, and ġiġ út-ġāþ ?

37 Đā waſ ġiſ ġliſa ġewiđmærsod on
ælcere ſtówe đæſ rićeſ.†

38 Sôþlice ġe árâſ of ġeora ġeſam-
nunġe, and ferde on Simoneſ ġuſ ; đā
waſ Simoneſ ſweġer ġeſwenced on
mycelum feferum, and ġiġ ġyne for
ġyre bædon.

39 And ġe ſtaſdende ofer ġiġ, đam
feferu bebeád, and ġe ġiġ forľet ; and
ġeo ſóna árâſ and ġim þenode.

40 Sôþlice đā ſunne áſáh, ealle đe
untrumu wæron on miſlicum áđlum, ġiġ
læddon ġim to ; and ġe, ſyndryġum ġyſ
ġand on-ſettende, ġiġ ġeħælde.

41 Đā ferdon đa deoľu of manegum,
ħrýmende, and cweđende, Sôþeſ đū eať
Godeſ ſunu. And ġe ne ġeþafode đæt
ġiġ æniġ þiġ ſpracon, forđam đe ġiġ
wiſton đæt ġe Criſť waſ.

42 Đā, ġewordenum dæġe, ſe Hælend
út-ġangende, ferde on wêſte ſtówe ; and
đā mænegu ġine ſóħton, and ġi comon
to ġim, and beħæfdon ġine, đæt ġe ġim
fraſm ne ġewite.

43 Đā ſæde ġe ġim, Sôþlice me ġe-

a citee of Galilee, and there he tauȝte hem in the sabothis.

32 And thei weren astonyed in his teching, for his word was in power.

33 And in the synagoge was a man hauynge an vnelene fend, and he criede with greet vois,

34 Seyinge, Suffre, what to vs and to thee, Jhesus of Nazareth? hast thou comen for to leese vs? I knowe thee, that thou art the hooly of God.

35 And Jhesu blamyde him, seyinge, Waxe doumbe, and go out fro him. And whanne the fend hadde cast him forth in to the myddel, he wente a wey fro him, and ȝit noyede hym no thing.

36 And drede is maad in alle men, and thei spaken to gidere, seyinge, What is this word, for in power and vertu he comaundith to vnelene spiritis, and thei gon out?

37 And the fame was pupplischid of hym in to ech place of the cuntre.

38 Forsothe Jhesu risynge of the synagoge, entride in to the hous of Symount; sothli the modir of Symondis wyf was holden with grete feueris, and thei preieden him for hir.

39 And Jhesu stondinge on hir, comaundide to the feuir, and it lefte hir; and anon sche risynge mynystride to hem.

40 Forsoth whanne the sunne wente down, alle that hadden sike men with dyuerse langwischingis, ledden hem to hym; and he, puttinge hondis to ech by him silf, heelide hem.

41 Sothli fendis wenten out fro manye, crynge, and seyinge, For thou ert the sone of God. And he blamyng suffride not hem for to speke, for thei wisten him to be Crist.

42 Sothli, the day maad, he gon out, wente in to desert place; and the cumpenyes of peple souȝten him, and thei camen til to him, and thei be'lden him, that he schulde not go away fro hem.

43 To whiche he seyde, For and to

of Galile, and there taught them on the sabboth dayes.

32 And they were a stonied at his doctrine, for hys preaching was with power.

33 And in the sinagoge there was a man which had a foule sprete whith in him, and cryed with a loude voyce,

34 Sayinge, Let me alone, what haste thou to do wyth vs, thou Jesus off Nazareth? arte thou come to destroye vs? I knowe the what thou arte, thou arte the holy man of God.

35 And Jesus rebuked hym, sayinge, Hoolde thy peace, and come oute of hym. And the devyle threwe him in the myddes of them, and cam oute of hym, and hurt hym not.

36 And feare cam on them all, and they spake amonge them selves, sayinge, What manner a thinge is this, for with auctorite and power he commaundeth the foule spretes, and they come out?

37 And the fame of hym spreade abroode throwoute all places of the countre round aboute.

38 And he roose vppe and cam oute of the synagoge, and entred into Simons housse; and Simons motherelawe was taken wyth a greate fever, and they made intercession to him for her.

39 And he stode over her, and rebuked the fever, and hit leest her; and immediatly she roose and ministred vnto them.

40 When the sun was doune, all they that had sicke taken with divers deseases, brought them vnto him; and he layde his hondes on every won of them, and healed them.

41 And devils also cam out of many of them, cryingge, and saying, Thou arte Christ the sonne of God. And he rebuked them and suffered them nott to speake, for they knewe that he was Christ.

42 As sone as it was daye, he departed, and went away into a desert place; and the people sought hym, and cam to hym, and kept hym, that he schulde not departe from them.

43 And he sayde vnto them, I muste

anþaraim baurgim wailameryan ik skal bi þiudangardya Guþs, unte duþe mik insandida.

44 Yah was meryands in swnagogim Galeilaias.

CHAP. V. 1 Yah warþ, miþþanei man-agei anatramp ina, du hausyan waurd Guþs, yah is silba was standands newha saiwa Gainnesaraþ,

2 Yah gasawh twa skipa standandona at þamma saiwa; iþ fiskyans afgagg-andans af im, usþwohun natya.

3 Galaþ þan in ain pize skipe, þatei was Seimonis, hailhait ina aftiuhan fairra stapa leitil; yah gasitands laisida us þamma skipa manageins.

4 Biþeh þan gananþida rodyands, qap du Seimonau, Brigg ana diuþiþa, yah atahid þo natya izwara du fiskon.

5 Yah andhafyands Seimon qap du imma, Talzyand, alla naht þairharbaidyandans waiht ni nemum, iþ afar waurda þeinamma wairpam natya.

6 Yah þata tauyandans, galukun managein fiske filu; swe natya dishnupnodedun ize.

7 Yah bandwidedun gamanam, þoei wesun in anþamma skipa, ei atiddydeina, hilpan ize. Yah qemun, yah gafullibedun ba þo skipa, swe sugqun.

8 Gaumyands þan Seimon Patrus, draus du kniwam Iesus, qipands, Bidya þuk usgagg fairra mis, unte manna fra-waurhts im, Frauya.

9 Sildaleik auk dishabaida ina, yah allans þans miþ imma, in gafahis pize fiske þanzei ganutun.

10 Samaleikoh þan yah Iakobau yah Iohannen, sununs Zaibaidaiaus, þaiei wesun gadailans Seimona. Yah qap du Seimona Iesus, Ni ogs þus; fram himma nu manne siud nutans.

dafenap oðrum ceastrum Godes rice bodian, forðam to ðam ic eom æsend.

44 And he wæs bodigende on Galilea gesamnungum.

CHAP. V. 1 †Sôþlice wæs geworden, ða ða manegu him to comon, ðæt hig Godes word gehýrdon, he stóð wið ðone mere Genesareth,

2 And he geseah twá scipu standende wið ðone mere; ða fisceras eodon, and wóxon heora nett.

3 He ðá ástigende on án scyp, ðæt wæs Simones, bæd hyne ðæt he hit lyt-hwon fram lande tuge; and on ðam scipe sittende he lærde ða mænegu.

4 Ðá he sprecað geswác, he cwæþ to Simone, Teoh hit on dýpan, and lætaþ eowre nett on ðone fisc-wér.

5 Ðá cwæþ Simon him andswariende, Ealá bebedend, ealle niht swincende we náht ne geféngon, sóþlice on ðinum worde ic min nett út-læte.

6 And ðá hi ðæt dydon, hig betugon mycele menigeo fixa; and hyra net wæs tobrocen.

7 And hig biçnodon hyra geféran, ðe on oðrum scipe wæron, ðæt hi comon, and him fylston. Ðá comon hig, and gefylðon butu ða scipu, swá ðæt hi neh wæron besencte.

8 Ðá Petrus ðæt geseah, he feoll to ðæs Hælandes cneowum, and cwæþ, Drihten, gewit fram me, forðam ic eom synfull mann.

9 And he wundrode, and ealle ða ðe mid him wæron, on ðam wére ðara fixa ðe hi geféngon.

10 Gelice Iacobum and Iohannem, Zebedeis suna, ða wæron Simones geféran. Ðá cwæþ se Hælend to Simone, Ne ondræd ðú ðe; heononforþ ðú byst men gefónde.

othere citees it bihoueth me for to euangelise the kyngdom of God, for therfore I am sente.

44 And he was preching in the synagoges of Galilee.

CHAP. V. 1 Sotheli it was don, whanne cumpanyes of peple felden in⁺ to Jhesu, that thei schulden heere the word of God, and he stood bisydis the stondinge watir of Genasereth,

2 And sy3 twey bootis stondinge bisydis the stonding watir; sothli the fischeris hadden gon down, and waischide nettis.

3 Sothli he stizynge in to a boot, that was Symoundis, preiede him to lede a3en a litil fro the lond; and he sittinge tau3te the cumpanyes fro the boot.

4 Sothli as he ceesside to speke, he seide to Symound, Lede thou in to hi3, and slake 3e 3oure nettis in to the takinge.

5 And Symount answeringe seide to him, Comaundour, we traueling by al the ny3t token no thing, but in thi word I schal leye out the nett.

6 And whanne thei hadden don this thing, thei closiden to gidere a plenteuous multitude of fysches; forsoth her nett was broken.

7 And thei bekenyden to felowis, that weren in an othir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe litle bootis, so that thei weren al moost drenchid.

8 Which thing whanne Symound Petre sy3, he felde down to the knees of Jhesu, seyinge, Lord, go fro me, for I am a man synnere.

9 Sothli greet wondir hadde bigon aboute him, and alle that weren with him, in the takinge of fisches whiche thei taken.

10 Sothli in lyk manere James and John, the sones of Zebede, whiche weren felowis of Symount Petre. And Jhesu seith to Symound, Nyle thou drede; now fro this tyme thou schalt be takynge men.

to other cities also preace the worde of God, for therfore am I sent.

44 And he preached in the synagoges off Galile.

CHAP. V. 1 Hit cam to passe, as the people preased apon hym, to heare the worde off God, that he stode by the lake of Genazareth,

2 And sawe two shippes stonde by the lake syde; for the fisshermen were gone out of them, and were wasshyng their nettis.

3 Jesus entred in to one of the shippes, which perteyned to Simon, and prayed hym that he wolde cary hym a litell from the londe; and he sate doune and taught the peple out of the shippe.

4 When he had leeft speakynge, he sayde vnto Simon, Cary vs in to the depe, and lett slippe thy nett to make a draught.

5 And Simon answerid and sayde to hym, Master, we have labored all nyght and have taken nothyng, yet now at thy worde I wil loose forthe the net.

6 And when they had so done, they inclosed a greate multitude of fisshes; and the net brake.

7 And they made signes to their felowes, which were in the other shippe, that they shulde come, and helpe them. And they cam, and they filled bothe the shippes, that they soncke agayne.

8 When Simon Peter sawe that, he fell doune at Jesus knees, sayinge, Lorde, goo from me, for I am a sinfull man.

9 For he was vtterly astonyed, and all that were with hym, att the draught off fische which they toke.

10 And so was also James and Jhon, the sonnes of Zebedei, which were partakers with Simon. And Jesus sayd vnto Simon, Feare not; from hence forthe thou shalt catche men.

11 Yah gatinhandans þo skipa ana airþa, afleiþandans allata, laistidedun afar imma.

12 Yah warþ, miþþanei was is in ainai baurge, yah sai! manna fulls þrutsfills; yah gasaiwhands Iesu, driusands ana andwairþi, bad ina, qipands, Frauya, yabai wileis, magt mik gahrainyan.

13 Yah ufrakyands handu, attaitok imma, qipands, Wilyau, wairþ hrains. Yah suns þata þrutsfill aflaip af imma.

14 Yah is faurbaud imma, ei mann ni qeþi; Ak gagg, yah ataugei þuk silban gudyin, yah atbair imma fram þizai gahraineinai þeinai, þatei anabaud Moses, du weitwodipai im.

15 Usmernoda þan þata waurd mais bi ina; yah garunnun hiuhmans managai, hausyon, yah leikinon fram imma sauhte seinai zo.

16 Iþ is was afleiþands ana aupidos, yah bidyands.

17 Yah warþ in ainamma dage, yah is was laisyands; yah wesun sitandans Fareisaieis, yah witodalaisaryos, þatei wesun gaqumanai us allamma haimo Galeilaias, yah Iudaias, yah Iairusaulwmon; yah mahts Frauyins was du hailyan ins.

18 Yah sai! mans bairandans ana ligra mannan saci was usliþa, yah sokidedun whaiwa ina innatbereina, yah galagidideina in andwairþya is.

19 Yah ni bigitandans whaiwa innatbereina ina, in manageins, ussteigandans ana hrot, and skalyos gasatidedun ina miþ þamma badya in midyaim, faura Iesua.

20 Yah gasaiwhands galaubein ize, qap du þamma usliþin, Manna, afleitanda þus frawaurhteis þeinus.

21 Yah dugunnun þagkyan þai bokaryos yah Fareisaieis, qipandans, Whas ist sa, saci rodeiþ naiteinins? whas mag afletan frawaurhtins, aly ains Guþ?

22 Ufkummands þan Iesus mitonius ize,

11 And hig tugon hyra scyðu to lande, and forlæton hig, and folgodon ðam Hælende.

12 Ða he wæs on ánre ceastre, ða wæs ðar án hreoþla; and ða he geseah ðone Hælend, ða ástrehte he hine, and bæd, and ðus cwæþ, Drihten, gyf ðú wylt, ðú miht me geclænsian.

13 And he æt-hrán hine, his handa áþenede, and cwæþ, Ic wylle, si ðú geclænsod. And sóna se hreoþla him fram ferde.

14 And he bebedad him, ðæt he hit nánun men ne sæde; Ac gá, and ætýw ðe ðam sacerde, and bring for ðinre clænsunge, swá Moyses bebedad, him on gewitnesse.

15 Witodlice ðæs ðe má seo spræc be him ferde; and mycele menegeo comon, ðæt hi gehýrdon, and wurdon gehælede fram hyra untrumnessum.

16 He ða ferde on wësten, and hine gebæd.[†]

17 Ða wæs ánum dæge geworden, ðæt he sæt and hig lærde; and ði wæron ða Farisei sittende, and ðære ælcereowas, ða comon of ælcum castellum Galilææ, and Iudeæ, and Hierusalem; and Drihtnes mægen wæs hig to gehælenne.

18 And ða bæron men on ánum bedde áne man se wæs lama,

19 And hig ne mihton hine in bringan and áleegan befóran him, for ðære menigeo ðe mid ðam Hælende wæs, ða ástigon hig uppán ðæne hróf, and þurh ða watelas hine mid ðam bedde ásendon, befóran ðone Hælend.

20 Ða he geseah hyra geleafan, he cwæþ, Lú mann, ðe synd ðine synna forgyfene.

21 Ða águnnon þencan ða bóceras and Farisei, and cwædon, Hwæt is ðes, ðe hér spryc wóffunga? hwá mæg synna forgyfan, búton God ána?

22 Ða se Hælend gecneow hyra ge-

11 And the bootis led vp to the lond,
alle thingis left, thei sueden him.

12 And it was don, whanne he was in
oon of the citees, and lo! a man ful of
leper; and seyunge Jhesu, and fallinge
doun in to his face, preiede him, sey-
inge, Lord, if thou wolt, thou maist
make me clene.

13 And Jhesu holdinge forth the hond,
touchide him, seyinge, I wole, be thou
maad clene. And anon the lepre passide
a wey fro hym.

14 And Jhesu comaundide to him, that
he schulde seie to no man; But go thou,
schewe thou thee to a prest, and offre
thou for thi clensinge, as Moyses bad, in
to witnessinge to hem.

15 Sothli the word walkide aboute the
more of him; and manye cumpanyes
camen to gidre, that thei schulden heere,
and be heelid of her syknessis.

16 Forsothe he wente in to desert, and
preiede.

17 And it was don in oon of dayes,
and he sittinge tauzte; and there were
Pharisees sittinge, and doctours of the
lawe, that camen of ech castel of Galilee,
and of Judee, and of Jerusalem; and
the vertu of the Lord was for to heele
syke men.

18 And loo! men beringe in a bed a
man that was syk in palasye, and thei
souzten for to bere in hym, and to putte
bifore him.

19 And thei not fyndinge in what part
thei schulde bere him yn, for the cum-
penye of peple, stizeden vp on the rof,
and by the sclattis thei senten him doun
with the bed in to the myddil, byfore
Jhesu.

20 The feith of whiche as Jhesu sy3,
he seide, Man, thi synnes ben for3ouun
to thee.

21 And scribes and Pharisees bigunnen
for to thenke, seyinge, Who is this, that
spekith blasphemyes? who may for3yue
synnes, no but God aloone?

22 Forsoth as Jhesu knew the thouztis

11 And they broughtt their shippes
to londe, and forsoke all, and folowed
hym.

12 And itt fortunede, that he was in a
certayne cite, and beholde! there was a
man full of leprosy; and when he had
spied Jesus, he fell on his face, and be-
sought hym, saying, Lorde, yff thou
wilt, thou canst make me cleane.

13 And he strethed forth his hond, and
touched hym, sayinge, I will, be thou
cleane. And immediatly the leprosy
departed from hym.

14 And he warnede hym, that he shulde
tell no man; But that he shulde goo,
and shewe hym silfe to the preste, and
offer for his clensinge, accordynge as
Moses commaundement was, for a witnes
vnto them.

15 But his name spread the moare
abroade; and the people cam togedder,
to heare, and to be healed of hym of
infirmities.

16 And he kepte hym silfe aparte in
the wildernes, and gave hym silfe to
prayer.

17 And itt happened on a certayne
daye, that he taught; and there sate the
Pharises, and doctours of lawe, which
were come out off all the tounes of
Galile, Jewry, and Jerusalem; and the
power off the Lorde was to heale them.

18 And beholde! men brougt a man
lyinge in hys bed which was taken with
the palsey, and they sought meanes to
brynge hym in, and to laye hym before
hym.

19 And when they coude not fynde by
what waye they myght brynge hym in,
be cause off the preace, they went vp on
the toppe of the housse, and lett hym
doun thorowe the tylynge beed and all
in the myddes, before Jesus.

20 When he sawe their fayth, he sayde
vnto hym, Man, thy synnes are forgiven
the.

21 And the scribes and the Pharises
began to thynke, saynge, What felow is
this, which speaketh blasphemy? who
can forgeve synnes, butt God only?

22 When Jesus perceaved their

andhafyands qap du im, Wha biþagkeiþ
in hairtam izwaraim ?

23 Whaþar ist azetizo qiþan, Afletanda
þus frawaurhteis, þau qiþan, Urreis, yah
gagg ?

24 Appan ei witeid, þatei waldufni
habaid sa sunus mans ana airþai afletan
frawaurhtins, qap du þamma uslipin, Du
þus qiþa, urreis, yah ushafyands þata
badi þeinata, gagg in gard þeinana.

25 Yah sunsaiw usstandands in and-
wairþya ize, ushafyands ana þammei lag,
galaip in gard seinana, mikilyands Gup.

26 Yah usfilmei dissat allans, yah mik-
ilidedun Gup ; yah fullai waurþun ag-
isis, qiþandans, þatei gasaiwþam wulpaga
himma daga.

27 Yah afar þata usiddya, yah ga-
sawh motari, namin Laiwwi, sitandan
ana motastada. Yah qap du imma,
Laistei afar mis ;

28 Yah bileiþands allaim, usstandands
iddya afar imma.

29 Yah gawaurhta dauht mikila Laiw-
weis imma in garda seinamma ; yah was
managei motarye mikila, yah anþaraize
þaiei wesun miþ im anakumbyandans.

30 Yah birodidedun bokaryos ize yah
Fareisaieis, du siponyam is qiþandans,
Duwhe miþ þaim motaryam yah fra-
waurhtaim matyid yah drigkid ?

31 Yah andhafyands Iesus qap du im,
Ni þaurbun hailai leikeis, ak þai un-
hailans ;

32 Ni qam laþon garaihtans, ak fra-
waurhtans in idreiga.

33 Ip eis qeþun du imma, Duwhe
siponyos Iohannes fastand ufta, yah bid-
os tauyand, samaleiko yah Fareisaiei, ip
þai þeinai siponyos matyand yah drigk-
and ?

34 Paruh is qap du im, Ni magud
sununs brupfadis, unte sa brupfads miþ
im ist, gatauyan fastan ?

35 Appan qimand dagos, yah þan
afnimada af im sa brupfads, yah þan
fastand in yainaim dagam.

þancas, he andswarigende cwæþ to him,
Hwæt þence ge on eowrum heortum ?

23 Hwæðer is eðre to cweðenne, Ðe
synd ðine synna forgyfene, hwæðer ðe
cweðan, A'ris, and gá ?

24 Ðæt ge witon, ðæt mannes sunu
on eorþan anweald hæfþ synna to for-
gyfanne, and he sæde ðam laman, Ðe
ic secge, áris, nim ðin bed, and gá on
ðin hūs.

25 And he sóna befóran him árás, and
nam ðæt he on læg, and to his hūse
férde, and God wuldrode.

26 And hig ealle wundredon, and God
mærsodon ; and wæron mid ege ge-
fyllede, and cwædon, Sôþes we to-ðæg
wundru gesáwon.

27 Ðá æfter ðam he út-eode, and ge-
seah publicanum, he wæs óðrum naman
Leui geháten, æt ceap-sceamule sittende.
And he cwæþ to him, Filig me ;

28 And he him ðá fligde, and ealle
hys þing forlét.

29 And Leui dyde hym mycelne ge-
beorscype on his hūse ; and ðar wæs
mycel menegeo mánfulra, and óðerra ðe
mid him sæton.

30 Ðá murenodon ða Farisei and ða
bóceras, and cwædon to hys leorning-
cnihtum, Hwí ete ge and drincaþ mid
mánfullum and synfullum ?

31 Ðá andswarode se Hælend and
cwæþ to him, Ne beþurfon læces ða ðe
hále synd, ac ða ðe unhæle habbaþ ;

32 Ne com ic rihtwise clypian, ac
synfulle on dæd-bóte.

33 Ða cwædon hig to him, Hwí fæstaþ
Iohannes leorning-cnihtas gelómlice, and
hálsunga dóp, and eall-swá Farisea, and
ðine etaþ and drincaþ ?

34 Ðá cwæþ he, Cwyst ðú mágon ðæs
brýdguman bearn fæstan, swá lange swá
se brýdguma myd him ys ?

35 Sôþlice ða dagas cumað, ðonne se
brýdguma him byþ áfyrred, ðonne fæstaþ
hig on ðam dagum.

of hem, he answeringe seide to hem,
What thenken 3e yuele thingis in 3oure
hertis?

23 What is listere to seye, Synnes ben
for3ouun to thee, ethir to seie, Ryse vp,
and walke?

24 Sothli that 3e wite, for mannis sone
hath power in erthe to for3yue synnes,
he seith to the syke man in palasy, To
thee I seie, ryse vp, take thi bed, and
go in to thin hous.

25 And anon he risinge vp bifore hem,
took the bed in which he lay, and wente
in to his hous, magnyfyinge God.

26 And greet wondir took alle men,
and thei magnyfieden God; and thei
weren fulfillid with greet drede, seyinge,
For we han seyn merueilouse thingis to
day.

27 And aftir thes thingis Jhesu wente
out, and sy3 a puppican, Leey by name,
sittinge at the tolbothe. And he seith
to him, Sue thou me;

28 And alle thingis forsaken, he risynge
suede him.

29 And Leuy made to him a greet
feeste in his hous; and there was a
greet cumpanye of puppicans, and of
othere that weren with hem, sittinge at
the mete.

30 And Farisees and the scribis of hem
grucchiden, seyinge to his disciplis, Whi
eten 3e and drynken with puppicans
and synful men?

31 And Jhesu answeringe seith to hem,
Thei that ben hoole han no nede to a
leche, but thei that han yuele;

32 Sothli I cam not to clepe iust men,
but synful men to penaunce.

33 And thei seiden to him, Whi dis-
cipleis of John fasten oft, and maken
bisechingis, also and of Pharisees, but
thi *discipulis* eten and drynken?

34 To whiche he seith, Wher 3e mown
make the sones of the spouse for to faste,
the while the spouse is with hem?

35 Sothli dayes schulen come, whanne
the spouse schal be taken away fro hem,
thanne thei schulen faste in tho dayes.

thoughtes, he answered and sayde vnto
them, What thyнке ye in youre hertes?

23 Whether is easyar to saye, Thy synnes
are forgeven the, or to saye, Rise, and
walke?

24 That ye maye knowe, that the sonne
off man hath power to forgeve synnes
on erth, he sayde vnto the sicke of the
palyse, I saye to the, aryse, take vp thy
beed, and goo home to thy housse.

25 And immediatly he rose vp before
them all, and toke vp his beed where on
he laye, and departed to his awne housse,
praysynge God.

26 And they were all amased, and they
lauded God; and were filled with feare,
sayinge, We have sene straunge thynges
to daye.

27 And after that he went forth, and
sawe a publican, named Levi, sittynge
at the receyte off custome. And sayde
vnto hym, Folow me;

28 And he lefft all, roose vppe and
folowed hym.

29 And that same Levi made him a
greate feaste at home in his awne housse;
and there was a greate company of pub-
licans, and off other, that sate at meate
with hym.

30 And the scribes and Pharises
grudged agaynst his disciples, sainge,
Why eate ye and drynke ye with publi-
cans and synners?

31 Jesus answered and sayde vnto
them, They that are whole nede not of
the phisicion, but they that are sicke;

32 I cam not to call the rightewes to
repentaunce, but the synners.

33 They sayde vnto hym, Why do the
disciples off Jhon fast often, and praye,
and the disciples of the Pharises also,
and thynne eate and drynke?

34 To whome he sayde, Can ye make
the children of the weddyng fast, as
longe as the brydegrome is present with
them?

35 The dayes will come, when the bryd-
grome shalbe taken away from them,
then shall they fast in thoose dayes.

36 Qapuh þan yah gayukon du ïm ;
Patei ainshun plat snagins niuyis ni
lagyid ana snagan fairnyana ; aipþau
yah sa niuya aftaurnid, yah þamma
fairnyin ni gatinid þata af þamma
niuyin.

37 Yah ainshun ni giutid wein niuyata
in balgins fairnyans ; aipþau distairid
þata niuyo wein þans balgins, yah silbo
usgutinþ, yah þai balgeis fraqistnand.

38 Ak wein yuggata in balgins niuyans
giutand, yah bayoþs gafastanda.

39 Yah ainshun driggandane fairni, ni
suns wili yugg ; qipþ auk, þata fairnyo
batizo ist.

36 Ðá sæde he him æn bigspell ; Ne
ásent nán man scyp of niwum reafe on
eald reáf ; elles ðæt niwe slit, and se
niwa scyp ne hylþþ ðam ealdan.

37 Ne nán man ne sent niwe win on
ealde bytta ; elles ðæt niwe win brycþ
ða bytta, and ðæt win byþ ágoten, and
ða bytta forwurðað.

38 Ac niwe win is to sendenne on
niwe bytta, ðonne beoþ ða bytta ge-
healdene.

39 And ne drineþ nán man eald win,
and wylle sóna ðæt niwe ; he cwyþ,
Ðæt ealde is betere.

CHAP. VI. 1 Yah warþ in sabbato
anþaramma frumin, gaggan ïmma þairh
atisk, yah raupidedun ahsa siponyos is ;
yah matidedun, bnauandans handum.

2 Æp sumai Fareisaie qeþun du ïm,
Wha tauyid, þatei ni skuld ist tauyan in
sabbato dagam ?

3 Yah andhafyands wipra ïns Æsus
qap, Ni þata ussuggwud, þatei gatawida
Daweid, þan gredags was silba, yah þatei
miþ ïmma wesun ;

4 Whaiwa ïngalaip in gard Guþs, yah
hlaibans faurlagecinais usnam, yah mat-
ida, yah gaf þaim miþ sis wisandam ;
þanzei ni skuld ist matyan, nibai ainaim
gudyam.

5 Yah qap du ïm, Þatei frauja ist sa
suns mans, yah, þamma sabbato daga.

6 Yah warþ þan in anþaramma daga
sabbato, galeiþan ïmma in swinagogein,
yah laisyan. Yah was yainar manna,
yah handus is so taihswo was þaursus.

7 Witaidedunuh þan þai bokaryos yah
Fareisaieis, yau in sabbato daga leik-
inodedi, ei bigeteina til du wroþyan
ina.

8 Æp is wissuh mitonins ïze, yah qap
du þamma mann þamma þaursya haband-
in handu, Urreis, yah stand in midyain.
Þaruh is urreisands gastop.

CHAP. VI. 1 Sôþlice was geworden
on ðam æfteran reste-dæge ærest, ðá
he fêrde þurh ða æceras, hys leorning-
cnihtas ða eár plucedon ; and mid
hyra handum guidon, and áton.

2 Ðá cwædon sume of ðam Sundor-
hálgan, Hwi dó ge, ðæt eow ályfed nis
on reste-dagum ?

3 Ðá andswarode him se Hælend, Ne
rædde ge ðæt, hwæt David dyde, ðá
hine hingrede, and ða ðe mid him
wæron ;

4 Hú he eode into Godes huse, and
nam ða offrung-hlāfas, and lig æt, and
ðam sealde ðe mid him wæron ; ða næron
ályfede to etanne, búton sacerðum áu-
um.

5 And he sæde him, Ðæt drihten is
mannes sunu, eac swylce, reste-dæges.

6 Sôþlice on óðrum reste-dæge was
geworden, ðæt he on gesamnunge eode,
and lærde. And ðar wæs sum man,
and his swýðre hand wæs forseruncen.

7 Ðá gýmdon ða bóceras and Farisei,
hwæðer he on reste-dæge hælte, ðæt hi
hine gewrégdon.

8 Sôþlice he wiste hyra geþancas, and
he sæde ðam men ðe ða forseruncenan
hand hæfde, Áris, and stand hér ámid-
dan. Ðá árás he and stóð.

36 Forsoth he seide to hem also a liknesse; For no man sendith a medling of newe cloth in to an old cloth; ellis and he brekith the newe, and the medling of the newe acordith not to the oolde.

37 And no man sendith newe wyn in to olde wyn vesselis; ellis the newe wyn schal breke the wyn vesselis, and the wyn schal be sched out, and the wyn vesselis schulen perische.

38 But newe wyn is to be sent in to newe wyn vesselis, and bothe ben kept.

39 And no man drynkinge old, wole anon newe; sothli he seith, The olde is the betere.

CHAP. VI. 1 Forsothe it is don in the secunde firste saboth, whanne he passide by cornes, his disciplis pluckeden eeris; and thei frotinge with her hondis, eeten.

2 Sothli summe of the Pharisees seiden to hem, What don 3e this, that is not leefful in sabotis?

3 And Jhesu answeringe seide to hem, Neithir 3e han rad this, that Dauith dide, whanne he hungride, and thei that weren with him;

4 Hou he entride in to the hous of God, and took looues of proposicioun, and eet, and 3af to hem that weren with him; whiche looues it was not leefful to ete, no but to preestis aloone.

5 And he seide to hem, For mannissone is lord, 3e, of the saboth.

6 Sothli it was don and in an other saboth, that he entride in to a synagoge, and tauhte. And a man was there, and his ri3thond was drye.

7 Forsothe scribis and Pharisees aspieden him, if he schulde heele him in the saboth, that thei schulden fynde cause, wherof thei schulden accuse him.

8 Sothli he wiste the thou3tis of hem, and he seith to the man that hadde a drye hond, Rise vp, and stonde in to the myddel. And he risinge stood.

36 He spake vnto them in a similitude; No man puttheth a pece of an newe garment into an olde vesture; for yf he do, then breaketh he the newe, and the pece that was taken out of the newe agreeth nott with the olde.

37 Also no man poureth newe wyne into olde vessels; yf he do, the newe wyne breaketh the vessels, and runneth out it silfe, and the vessels perisshe.

38 But newe wyne must be poured into newe vessels, and boothe are preserved.

39 Also no man that drynketh olde wyne, strayght waye can awaye with newe; for he sayeth, The olde is pleasaunter.

CHAP. VI. 1 Hit happened on an aftersaboth, they went thorowe the corne felde, and his disciples plucked the eares of corne; and ate them, and rubbed them in their hondes.

2 Certayne of the Pharises sayde vnto them, Why do ye that, which is not laufful to be done on the saboth dayes?

3 Jesus answered them and sayde, Have ye nott redde what David did, when he hym silfe was anhungred, and they which were with hym;

4 Howe he went into the housse off God, and toke, and ate the loves off halowed breed, and gave also to them which were with hym; which was nott laufful to eate, but for the prestes only.

5 And he sayd vnto them, The sonne of man is lorde, even of the saboth daye.

6 And it fortunede in a nother saboth also, that he entred into the synagoge, and tauhte. And there was a man, whose right honde was dried vp.

7 The scribes and the Pharises watched hym, to se whether he wolde heale on the saboth daye or not, that they myght fynde an accusacion agaynst hym.

8 Butt he knewe their thoughtes, and sayde to the man which had the wyddred honde, Ryse vp, and stonde forthe in the myddes. He arose and stepped forthe.

9 Qap þan Æsus du ïm, Fraihna ïz-wis, wha skuld ist sabbato dagam þiup tauyan, þau unþiup tauyan? saiwala ganasyan, þau usqistyan?

10 Yah, ussaiwhands allaus ïns, qap du ïmma, Ufrakei þo handu þeina. Þaruh is ufrakida, yah gastop so handus is swaswe so anþara.

11 Ìþ eis fullai waurþun unfrodeins, yah rodidedun du sis misso, wha taw-idideina þamma Æsua.

12 Yah warþ in dagam þaim, ei usid-dya Æsus in fairguni bidyan; yah was naht þairhwakands in bidai Gups.

13 Yah biþe warþ dags, atwopida siponyans seinans, yah gawalyands us ïm twalib, þanzei yah apaustuluns nam-nida;

14 Seimon, þanei yah nammida Paitru, yah Andraian, broþar is, Æakobu yah Ìohannen, Filippu yah Barþulomaiu,

15 Mappaiu yah Ðoman, Æakobu þana Alfaius, yah Seimon, þana haitanan Zeloten,

16 Ìudan Æakobaus, yah Ìudan Æs-karioten, saei yah warþ galewyands ïna.

17 Yah atgaggands dalap miþ ïm, ga-stop ana stada ïbnumma; yah hiuna siponye is, yah hansa mikila manageins, af allamma Ìudaias, yah Æairusalem, yah þize faur marcin, Twre, yah Seidone, yah anþaraizo baurge, þaiei qemun hausyan ïmma, yah hailyan sik saulte seinaiþo.

18 Yah þai anahabaidans fram ahmam unbrainyaim, yah gahailidai waurþun.

19 Yah alla managei sokidedun attekan ïmma, unte mahts af ïmma usiddya, yah ganasida allans.

20 Yah is, ushafyands augona seiua du siponyam seinaim, qap, Audagai, yus anledans ahmin, unte ïzwara ist þiud-angardi himine.

21 Audagai yus, gredagans nu, unte sadai wairþiþ. Audagai yus, gretandans nu, unte uflohhyanda.

22 Audagai siyup, þan fiyand ïzwis

9 Ðá cwæþ se Hælend to him, Ic æhsige cow, ælyfþ on reste-dagum wel dôn, oððe yfele? sáwle hále gedôn, hwæðer ðe forspillan?

10 And, him callum gesceawodum mid yrre, he sæde ðam men, Aþene ðine hand. And he aþenode, and his hand was ge-edniwod.

11 Ðá wurdon hig mid unwisdóme gefyllede, and spræcon betwux him, hwæt hig ðam Hælende dydon.

12 Sôþlice on ðam dagum, he fêrde on áne munt hine gebiddan; and wæs ðar wacigende on Godes gebede.

13 And ðá ðá dæg wæs, he clypode hys leorning-cnihtas, and geceas twelf of him, and ða he nemde apostolas;

14 Simonem, ðæne he nemde Petrum, and his brôðor, Andrean, Iacobum and Iohannem, Philippum and Bartholomeum,

15 Thomam and Matheum, Iacobum Alþei, and Simonem, se is geneimned Zelotes,

16 Iudam Iacobi, and Iudam Scarioth, se wæs læwa.

17 And mid him farendum, he stôd on feldliere stówe; and mycel wered his leorning-cnihta, and mycel menegeo, fram ealre Iudea, and fram Ierusalem, and ofer mûþan, and sæ-gemære, Tiri, and Sydonis, ða comon, ðæt hí hyne gehýrdon, and wæron of hyra ádlum gehælede.

18 And ða ðe wæron of unclænum gástum gedrêhte, wæron gehælede.

19 And eal seo menigeo sóhte hine to æt-hrinanne, forðam ðe mægen of him eode, and he ealle gehælde.

20 Ðá cwæþ se Hælend, beseonde to his leorning-cnihtum, Eadige synd, ge þearfan on gaste, forðam ðe Godes rice is eower.

21 Eadige synd, ge ðe hingriap nú, forðam ðe ge beoþ gefyllede. Eadige synd, ge ðe nú wépaþ, forðam ge hlihaþ.

22 Eadige beo ge, ðonne eow men

9 Sothli Jhesu seith to hem, I axe 3ou, if it is leefful to do wel in the sabot, ether yuele? for to make a soule saf, ether for to leese?

10 And, alle men lookide aboute, he seide to the man, Hold forth thin hond. And he held forth, and his hond was restorid to helthe.

11 Sothli thei weren fulfild with vn-wysdom, and spaken to gidere, what thei schulden do of Jhesu.

12 Forsothe it is don in tho dayes, he wente out in to an hil for to preye; and he was al ny3t dwellinge in the preier of God.

13 And whanne the day was maad, he clepide his disciplis, and chees twelue of hem, whiche he clepide also apostlis;

14 Symound, whom he clepide Petre, and Andrew, his brother, James and Jon, Philip and Bartolmew,

15 Matheu and Thomas, James Alphei, and Symound, that is clepid Zelotis,

16 Judas of James, and Judas Scariot, that was traitour.

17 And Jhesu comynge doun fro the hil with hem, stood in a feeld place; and the cumpenye of his disciplis, and a plenteuous multitude of pore peple, of al Judee, and of Jerusalem, and of the se coostis, and of Tire, and of Sydon, whiche camen, that thei schulde heere hym, and that thei schulden be heeled of her langwischingis;

18 And thei that weren trauelid with vnclene spiritis, weren heeled.

19 And ech cumpenye of the peple sou3ten for to touche him, for vertu wente out of him, and heclide alle.

20 And, his y3en reysid vp in to his disciplis, he seide, Blessid be 3e, pore men, for the kyngdom of God is 3oure.

21 Blessid be 3e, that hungren now, for 3e schulen be fillid. Blessid be 3e, that wepen now, for 3e schulen ley3e.

22 3e schulen be blessid, whanne men

9 Then sayde Jesus vnto them, I will axe you a question, whether is it lauffull on the saboth dayes to do goode, or to do evill? to save life, oder for to destroye hyt?

10 And he behelde them all in compasse, and sayd vnto the man, Stretche forth thy honde. He did soo, and his honde was restored and made as whoole as the other.

11 And they were filled full of madenes, and counselled won with another, what they myght do to Jesu.

12 Hit fortunyd in thoose dayes, he went out into a mountayne for to praye; and continued all nyght in prayer to God.

13 And as sone as it was daye, he called his disciples, and of them he chose twelve, which also he called his aposteles;

14 Simon, whom also he named Peter, and Andrew, his brother, Jannes and Jhon, Philip and Bartlemew,

15 Mathew and Thomas, James the sonne of Alpheus, and Simon, called Zelotes,

16 And Judas James sonne, and Judas Iscariot, which same was the traytour.

17 And he cam doune with them, and stode in the playne felde; with the company of his disciples, and a greate multitude of people, out off all parties off Jewry, and Jerusalem, and from the see cooste off Tire, and Sidon, which cam to heere hym, and to be healed of their diseases;

18 And they also that were vexed with foule spretes, and they were healed.

19 And all the people preased to touche hym, for there went vertue out off hym, and healed them all.

20 And he lefte vp his eyes apon his disciplis, and sayde, Blessed are ye, povre, for youers is the kyngdom off God.

21 Blessed are ye, that longer, for ye shalbe satisfied. Blessed are ye, that wepe, for ye shall laugh.

22 Blessed are ye, when men hate you,

mans, yah afskaidand izwis, yah id-weityand, yah uswairpand namin izwar-amma swe ubilamma, in sunaus mans.

23 Faginod in yainamma daga, yah laikid; unte sai! mizdo izwara managa in himinam; bi þamma auk tawidedun praufetum attans ize.

24 Apþan wai izwis, þaim gabeigam, unte yu habaid gablaiht izwara.

25 Wai izwis yus sadans nu, unte gredagai wairþip. Wai izwis yus hlah-yandans nu, unte gaunon, yah gretan duginnid.

26 Wai, þan waila izwis qipand allai mans; samaleiko allis tawidedun galiugapraufetum attans ize.

27 Akei izwis qiba þaim hausyandam, friyod þans lataudans izwis, waila tauyaid þaim fityandam izwis;

28 Þiupþaiþ þans fraqipandans izwis, bidyaid fram þaim anamahtyandam izwis.

29 Þamma stautandin þuk bi kinnu, galewei imma yah anþara; yah þamma nimandin af þus wastya, yah, paida ni waryais.

30 Whammeh þan bidyandane þuk gif, yah af þamma nimandin þein, ni lausei.

31 Yah swaswe wileid ei tauyaina izwis mans, yah yus tauyaid im samaleiko.

32 Apþan yabai friyod þans friyondans izwis, wha izwis laune ist? yah auk þai frawaurhtans þans friyondans sik friyond.

33 Yah yabai þiup tauyaid þaim þiup tauyandam izwis, wha izwis laune ist? yah auk þai frawaurhtans pata samo tauyand.

34 Yah yabai leiwhid, fram þaim ei weneid andniman, wha izwis laune ist? yah auk frawaurhtai frawaurhtaim leiwh-and, ei andnimaina samalaud.

35 Sweþauh friyod þans fityands izwarans, þiup tauyaid, yah leiwhaid, ni waihtais uswenans, yah wairþip mizdo izwara managa, yah wairþip sunyus Hauhistins, unte is gods ist þaim unfagram yah unselyam.

latiaþ, and eltaþ, and onhiscap, and awurpaþ eowerne naman swā swā yfel, for mannes suna.

23 Gebliissiaþ, and gefægnaþ on ðam dagum; nú! eower mēd is mycel on heofenum; sōþlice æfter ðisum þingum hyra fæderas dydon ðam witegum.

24 Deah-hwæðere wā eow weligum, forðam ðe ge eowerne frōfer habbaþ.

25 Wā eow ðe ge fyllde synd, forðam ðe ge hingriaþ. Wā eow ðe nú hlihaþ, forðam ðe ge heofiaþ, and wēpaþ.

26 Wā eow, ðonne eow ealle men bletsiaþ; æfter ðisum þingum hyra fæderas dydon ðam . . witegum.

27 Ac ic eow seege forðam ðe ge gehýraþ, lufiaþ eowre fýnd, dōþ ðam tala ðe eow hatedon;

28 Bletsiaþ ða ðe eow wirgiaþ, gebiddaþ for ða ðe eow onhiscap.

29 And ðam ðe ðe slihþ on ðin gewenge, wend óder ágén; and ðam ðe ðin reaf nimþ, ne forbeod him nā ðine tunecan.

30 Syle ælcum ðe ðe bidde, and se ðe nimþ ða þing ðe ðine synd, ne mynega ðú hyra.

31 And swā ge wyllaþ ðæt eow men dōn, dōþ him gelice.

32 And hwylc þanc is eow, gif ge lufiaþ ða ðe eow lufiaþ? sōþlice synfulle lufiaþ ða ðe hī lufiaþ.

33 And gyf ge wel dōþ ðam ðe eow wel dōþ, hwylc þanc is eow? witodlice ðæt dōþ synfulle.

34 And gif ge lænaþ, ðam ðe ge eft æt-onfōþ, hwylc þanc is eow? sōþlice synfulle synfullum lænaþ, ðæt hī gelice onfōn.

35 Deah-hwæðere lufiaþ eowre fýnd, and him wel dōþ, and læne syllap, nān þing ðanun eft gehihtende, and eower mēd byþ mycel on heofone, and ge beoþ ðæs Helstan bearn, forðam ðe he is gōd ofer unþancfulle and ofer yfele.

schulen hate 3ou, and schulen departe 3ou away, and schulen putte schenschip on 3ou, and schulen caste out 3oure name as yuel, for mannis sone.

23 Joye 3e *in herte* in that day, and glade 3e *with oute forth*; loo! sothli 3oure mede is moche in heuene; forsothe vp thes thingis the fadris of hem didnen to prophetis.

24 Netheles woo to 3ou, riche men, that han 3oure comfort.

25 Woo to 3ou that ben fulfillid, for 3e schulen hungre. Woo to 3ou that lauzhen now, for 3e schal morne, and wepe.

26 Woo, whanne alle men schulen blesse 3ou; aftir thes thingis the fadris of hem didnen to . . prophetis.

27 But I seie to 3ou that heeren, loue 3e 3oure enemyes, do 3e wel to hem that haten 3ou;

28 Blesse 3e to men cursinge 3ou, preie 3e for men falsly chalengynge 3ou.

29 And to him that schal smyte thee on o cheke, 3yue also the tother; and fro him that takith away fro thee a cloth, 3he, nyle thou forbede the coote.

30 Sothly 3yue to ech axinge thee, and who takith away tho thingis that ben thyne, axe thou not a3eyn.

31 And as 3e wolen that men do to 3ou, and do 3e to hem in lyk manere.

32 And if 3e louen hem that louen 3ou, what grace[†] is to 3ou? for whi and synful men louen men louynge hem.

33 And if 3e don wel to hem that don wel to 3ou, what grace is to 3ow? sothly and synful men don this thing.

34 And if 3e 3yuen borwyng to hem, of whiche 3e hopen to take a3en, what grace is to 3ou? for whi and synful men leenen to synful men, that thei taken a3eyn euene thingis.

35 Netheles loue 3e 3oure enemyes, and do 3e wel, and 3yue 3e borwyng, hopinge no thing therof, and 3oure mede schal be moche, and 3e schulen be the sones of the Higeste, for he is benyngne on vukynde men and yuele men.

and thrust you out off their companye, and rayle on you, and abhorre youre name as an evill thyng, for the sonne off mannes sake.

23 Reioyse ye then, and be gladde; for beholde! youre reward^e is greate in heven; after this manner their fathers entreated the prophetes.

24 But wo be to you, that are ryche, for ye have ther in youre consolacion.

25 Wo be to you that are full, for ye shall hunger. Wo be to you that now laugh, for ye shall wayle, and wepe.

26 Wo be to you, when all men prayse you; for so did their fathers to the false prophetes.

27 But I saye vnto you which heare, love youre enemyes, do goode to them whych hate you;

28 Blesse them that coursse you, and praye for them which wrongfully trouble you.

29 And vnto hym that smyteth the on the one cheke, offer also the other; and hym that taketh awaye thy gowne, forbid nott to take thy coote also.

30 Geve to every man that axeth of the, and yf eny man take awaye thy goodes, axe them nott agayne.

31 And as ye wolde that men shulde doo to you, soo do ye to them lyke wyse.

32 Yf ye love them which love you, what thanke are ye worthy of? seinge that the very synners love their lovers.

33 And yf ye do for them which do for you, what thanke are ye worthy of? for the very sinners doo even the same.

34 Yff ye lende to them, off whome ye hope to receave, what thanke shal ye have? for the very synners lende to sinners, to receave as moch agayne.

35 Love ye youre enemyes, do goode, and lende, lokinge for nothyng agayne, and youre rewarde shalbe greate, and ye shalbe the chyldren off the Hyest, for he is kynde vnto the vnkynde and to the evyll.

36 Wairpaid bleiþyandans, swaswe yah
atta izwar bleiþs ist.

37 Yah ni stoyid, ei ni stoyaindau.
Ni afdomyaid, yah ni afdomyanda;
fraletaid, yah fraletanda.

38 Gibaid, yah gibada izwis. Mitads
goda, yah ufarfulla, yah gawigana, yah
ufargutana gibada in barm izwarana;
þizai auk samon mitadyon, þizaiei mitid,
mitada izwis.

39 Qaþuh þan gayukon im, Iþai mag
blinds blindana tiuhan? niu bai in dal
gagriusand?

40 Nist siponeis ufar laisari seinana;
iþ gamanwids, wharyizuh wairþai sve
laisaris is.

41 Appan wha gaumeis gramsta in
augin broþrs þeinis, iþ anza in þeinamma
augin ni gaumeis?

42 Aipþau whaiwa magt qiþan du broþr
þeinamma, Broþar, let, ik uswairpa gram-
sta þamma in augin þeinamma? silba in
augin þeinamma anza ni gaumyands?
Liuta, uswairp faurþis þamma anza us
augin þeinamma, yah þan gaumyais, us-
wairpan gramsta þamma in augin broþrs
þeinis.

43 Ni auk ist bagms gods, tauyands
akran ubil, niþþan bagms ubils, tauyands
akran god;

44 Wharyizuh raihtis bagme us swe-
samma akrana uskunþs ist. Ni auk us
þaurnum lisanda smakkans, niþþan us
aiwhatundyai trudanda weinabasya.

45 Þiuþeigs manna us þiuþeigamma
huzda hairtins seinis usbairid þiuþ, yah
ubils manna us ubilamma huzda hairtins
seinis, usbairid ubil; uzuh allis ufar-
fullein hairtins rodeid munþs is.

46 Appan wha mik haitid, Frauya,
Frauya, yah ni tauyid þatei qiþa.

47 Whazuh sa gaggands du mis, yah
hausyands waurda meina, yah tauyands
þo, ataugya izwis, whamma galeiks ist.

36 † Eornostlice beoþ mild-heorte, swá
eower fæder is mild-heort.

37 Nelle ge dēman, and ge ne beoþ
dēmede. Nelle ge genyðerian, and ge
ne beoþ genyðerode; forgyfaþ, and eow
byþ forgyfen.

38 Syllaþ, and eow byþ geseald. Góð
gemet, and full, and geþeapod, and ofer-
flōwende hig syllaþ on eowerne bearm;
ðam sylfan gemete ðe ge metaþ, eow
byþ gemeten.

39 Ðá sæde he him sum bigspell, Segst
ðu mæg se blinda ðæne blindan lædan?
hú ne feallaþ hig begen on ðæne pytt?

40 Nis se leorning-cniht ofer ðone
læreow; ælc byþ fulfremed, gif he is
swylce hys læreow.

41 Hwi gesihst þú ða egle on ðines
bróðor eagan, and ne gesihst ðæne beam,
on ðinum eagan?

42 And hú miht þú secgan ðinum
bréðer, Bróðor, læt, ðæt ic áteo ða egle
of ðinum eagan? and þú sylf ne ge-
syhst ðæne beam on ðinum ágenum
eagan? Ealá licetere, teoh ærest ðone
beam of ðinum eagan, and ðonne þú
gesihst, ðæt þú áteo ða egle of ðines
bróðor eagan.

43 Nys góð treow, ðe yfelne wæstm
ðép, ne nis yfel treow, góðne wæstm
dónde;

44 Ælc treow is be his wæstm on-
cniāwen. Ne hig of þornum fic-æppla
ne gaderiaþ, ne win-berian on gorste ne
nimap.

45 Góð man of góðum gold-horde hys
heortan góð forþ-bringþ, and yfel man
of yfelum gold-horde, yfel forþ-bringþ;
sóplice se mūþ spyceþ swá seo heorte
þenep.

46 Hwi clypige ge me, Drihten, Drih-
ten, and ne dōþ ðæt ic eow seege.

47 Ælc ðara ðe to me cymþ, and mine
spræca gehyrþ, and ða dēþ, ic him
ætýwe, hwam he gelic is.

36 Therefore be 3e mercyful, as and 3oure fadir is mercyful.

37 Nyle 3e deme, and 3e schulen not be demyd. Nyle 3e condempne, and 3e schulen not be condempned; for 3yue 3e, and it schal be for 3ouun to 3ou.

38 3yue 3e, and it schal be 3ouun to 3ou. Thei schulen 3yue in to 3oure bosum a good mesure, and wel fillid, and shakun to gidere, and ouerflowynge; forsothe by the same mesure, by which 3e schulen mete, it schal be meten to 3ou.

39 Sothli he seide to hem and a liknesse, Whethir a blynd man may leede the blynde? whethir thei falle not bothe in to the dyche?

40 A disciple is not aboue the maistir; sothli ech schal be perfyte, if he is as his maistir.

41 Sothli what seest thou in thi brotheris y3e a festu,[†] but thou biholdist not a beam, which is in thi owne y3e?

42 Othir hou maist thou seye to thi brother, Brother, suffice, I schal caste out a festu of thin y3e? thou biholdist not a beam in thin owne y3e? Ypocrite, first tak out the beam of thyn y3e, and thanne thou schalt biholde, that thou lede out a festu of thi brotheris y3e.

43 Forsothe it is not a good tree, that makith yuele frutis, nother an yuele tree, that makith goode fruytis;

44 Sothli euery tree is knowun of his fruyt. Sothli neither men gederyn fygis of thornes, neither men gederyn a grape of a boysch of breris.

45 A good man of the goode tresour of his herte bryngeth forth good thing, and an yuel man of yuel tresour, bryngeth forth yuel thing; sothli of the plente of the herte the mouth spekith.

46 Forsothe what clepen 3e me, Lord, Lord, and don not tho thingis that I seye.

47 Ech that cometh to me, and heerith my wordis, and doth hem, I schal schewe to 3ou, to whom he is lyk.

36 Be ye therefore mercifull, as youre father ys mercifull.

37 Judge nott, and ye shall nott be judged. Condemne nott, and ye shall not be condemned; forgeve, and ye shalbe forgeven.

38 Geve, and yt shalbe geven vnto you. Goode measure, pressed doune, shaken to gedder, and runnyng over shall men geve into youre besomes; for with what measure ye mete, with the same shall men mete to you agayne.

39 And he put forth a similitude vnto them, Can the blynde ledde the blynde? do they nott both then fall into the dyche?

40 The disciple is not above his master; every man shalbe perfecte, even as hys master ys.

41 Why seist thou a moote in thy brothers eye, and considerest not the beame, that is in thyne awne eye?

42 Other howe cannest thou saye to thy brother, Brother, lett me pull out the moote that is in thyne eye? when thou perceavest nott the beame that is in thyne awne eye? Ypocrite, cast out the beame out off thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

43 Hit is nott a goode tree, that bryngeth forth the evyll frute, nether is that an evyll tree, whych bryngeth forth the goode frute;

44 For every tree ys knowen by his frute. Nether off thornes gader men fygges, nor of busshes gadrer they grapes.

45 A goode man off the goode treasure off hys hert bryngeth forth the that which ys goode, and the evyll man of the evyll treasure off hys hert, bryngeth forth the that whych ys evyll; for off the aboundance off the hert the mought speaketh.

46 Why call ye me, Master, Master, and do not as I bid you.

47 Whosoever commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you, to whome he ys lyke.

48 Galeiks iſt mann timryandin razn, ſaei grob yah gædiupida, yah gasatida grunduwaddyau ana staina. At garunyon þan waurþanai, biſtagq awla bi yaiamma razna, yah ni mahta gawagyan ita, gasulid auk was ana þamma staina.

49 Ip sa hausyands, yah ni tauyands, galeiks iſt mann timryandin razn ana airþai inuh grunduwaddyu; þatei biſtagq flodus, yah ſuns gadraus; yah warþ so uswaltains þis raznis mikila.

CHAP. VII. 1 Biþe þan usfullida alla þo waurda ſeina in hlumans manageins, galaip in Kafarnaum.

2 Hundafade þan ſumis ſkalks ſiukands, ſwultawairþya, ſaei was imma ſwers.

3 Gahausyands þan bi Iesu, inſandida du imma ſiniſtans Iudaie, biðyands ina, ei qimi, yah ganasidedi þana ſkalk is.

4 Ip eis qimandans at Iesua, bedun ina usdaudo, qipandans, Þatei wairþs iſt, þammei fragibis þata;

5 Unte friyop þiuda unsara, yah ſwnagogein is gatimrida unſis.

6 Ip Iesus iddyuh miþ im. Yah yupan ni fairra wiſandin imma þamma garda, inſandida du imma sa hundafads friyonds, qipands du imma, Frauþya, ni draibeþ þuk, unte ni im wairþs, ei uf hrot mein inngaggais;

7 Duþei ni mik ſilban wairþana rah-nida, at þus qiman; ak qip waurda, yah gahailnid sa þimagus meins.

8 Yah þan auk ik manna im uf wald-ufnþya gasatids, habands uf miſ ſilbin gadrauhþins; yah qipa du þamma, Gagg, yah gaggid, yah anþaramma, Qim her, yah qimid, yah du ſkalka meinamma, Taweþ þata, yah tauyid.

9 Gahausyands þan þata Iesus, ſil-daleikida ina; yah wandyands ſik du þizai afarlaistyandein ſis managein, qap,

48 He ys gelic timbriendum men his hús, ſe dealf deope, and hys grúnd-weall ofer ðæne stán áſette. Sôþlice gewordenum flóde, hit fleow into ðam húse, and hit ne mihte ðæt hús áſtirian, hit wæs ofer ðæne stán getrymed.

49 Se ðe gehýrþ, and ne dēþ, he is gelic ðam timbriendan men his hús ofer ða eorþan bútan grúnd-wealle; and ðæt flód in-fleow, and hrædlice hyt áfeoll; and wearþ mycel hryre ðæs huses.

CHAP. VII. 1 Sôþlice ðá he ealle his word gefylde on ðæs folces hlýste, he eode into Cafarnaum.

2 Ðá wæs ſumes hundred-mannes þeowa untrum, ſe wæs sweltendlic, ſe wæs him dýre.

3 And ðá he gehýrde be ðam Hælende, he ſende to him Iudea ealdras, and bæd, ðæt he come, and hys þeow gehælle.

4 Ðá hi to ðam Hælende comon, hi bædon hyne geornlice, and ðus cwædon, He is wyrðe, ðæt ðú him tilige;

5 Witodlice he lufaþ úre þeóde, and he us úre ſamnunne getimbrode.

6 Ðá fërde se Hælend mid him. And ðá he wæs unfeor ðam húse, se hundred-man ſende hys frýnd to him, and cwæþ, Drihten, nelle ðú beon gedréht, ne eom ic wyrðe, ðæt ðú gá under mine þecene;

7 Fordam ic ne tealde me ſylfne, ðæt ic to ðe come; ac cwep ðin word, and mín cnihþ byþ gehæled.

8 Ic eom án man under anwealde geſett, cempaþ under me hæbbende; and ic ſecge ðiſſum, Gá, and he gæþ, and ic ſecge ðiſſum, Cum, ðonne cymþ he, and ic ſecge minum þeowe, Dó ðis, and he dēþ.

9 Ðá wundrode se Hælend, ðam gehýredum; and cwæþ, to ðære menigeo bewend, Sôþlice ic ſecge eow, ne fúnde

48 He is lyk to a man bildinge an hous, that diggide deepe, and puttide the foundement on a stoon. Sothli greet flowing maad, flood was hurlid to that hous, and it myzte not moue it, for it was foundid on a sad stoon.

49 Sothli he that heerith, and doth not, is lyk to a man bildinge his hous on erthe with oute foundement; in to which the flood was hurlid, and a non it felde down; and the fallinge down of that hous is maad greet.

CHAP. VII. 1 Forsothe whanne he hadde fulfillid alle his wordis in to the eeris of the peple, he entride in to Capernaum.

2 Sothli a seruaunt of sum man centurio^t hauynge yuel, was to deyinge, which was precious to him.

3 And whanne he hadde herd of Jhesu, he sente to him the eldere men of Jewis, preinyng him, that he come, and heele his seruaunt.

4 And, whanne thei camen to Jhesu, thei preieden bisyli, seyinge to him, For he is worthi, that thou 3yue to him this thing;

5 For he loueth oure folk, and he bildide to vs a synagoge.

6 Sothly Jhesu wente with hem. And whanne now he was not fer fro the hous, centurio sente to him frendis, seyinge, Lord, nyle thou be trauelid, for I am not worthi, that thou entre vndir my roof;

7 For which thing and I demyde not my silf worthi, that I schulde come to thee; but seye thou by word, and my child schal be heelid.

8 For whi and I am a man ordeyned vndir power, hauynge knyztis vndir me; and I seie to this, Go thou, and he goth, and to another, Come thou, and he cometh, and to my seruaunt, Do thou this thing, and he doth.

9 The which thing herd, Jhesu wonderide; and he turnyd, seide to the cumpaynes synging him, Treuli I seye to 3ou,

48 He is lyke a man which bilt an housse, which digged depe, and layde the foundacion on a rocke. When the waters arose, the fludde bett apon that housse, and coulde nott move hyt, for it was grounded apon a rocke.

49 But he that heareth, and doth not, is lyke a man that with out foundacion bylt an housse apon the erth; agaynst which the fludde bet, and it fell by and by; and the fall of that housse was greate.

CHAP. VII. 1 When he had ended all his sayinges in the audience of the people, he entred into Capernaum.

2 And the servaunt off a certayne centurion was sicke, and redy to dye, whom he made moche of.

3 And when he herde of Jesu, he sent vnto hym the seniours of the Iewes, besechynge him, that he wolde come, and save his servaunt.

4 And they cam to Jesus, and besought him instantly, sayinge, He is worthy, that thou shuldest do this for hym;

5 For he loveth oure nacion, and hath bilt vs a synagoge.

6 And Jesus went with them. And when he was nott farre from the housse, the centurion sent to hym hys frendes, sayinge vnto hym, Lorde, trouble not thy silfe, for I am nott worthy, that thou shuldest enter into my housse;

7 Wherefore I thought nott my silfe worthy, to come vnto the; but saye the worde, and my servaunt shalbe whoole.

8 For I lyke wyse am a man vnder power, and have vnder me soudiers; and I saye vnto won, Goo, and he goeth, and to another, Come, and he cometh, and to my servaunt, Do this, and he doeth it.

9 When Jesus herde this, he merveyled at him; and turned hym about, and sayd to the people that folowed hym, I

Amen qīpa īzwis, ni in Īsraēla swalauda galaubein bigat.

10 Yah gawandyandans sik, þai īnsandidans, du garda, bigetun þana siukan skalk hailana.

11 Yah warþ in þamma afar daga iddya in baurg, namnida Naen, yah mididdyedun imma siponyos is ganohai; yah manageins filu.

12 Biþeh þan newha was daura þizos baurgs, þaruh sai! utbaurans was naus sunus ainaha aiþein seinai; yah si silbo widowo; yah managei þizos baurgs ganoha miþ izai.

13 Yah gasaiwhands þo Frauya Īesus, īfeinoda du izai, yah qap du izai, Ni gret.

14 Yah duatgaggands, attaitok whilftrom; ip þai bairandans gastopun. Yah qap, Yuggalaud, du þus qīpa, urreis.

15 Yah ussat sa naus, yah dugann rodyan; yah atgaf ina aiþein is.

16 Dissat þan allans agis, yah mikilidedun Guþ, qībandans, Þatei praufetus mikils urrais in unsis, yah, Þatei gaweisoda Guþ manageins seinaiþos.

17 Yah usiddya þata waurd and alla Īudaia bi ina, yah and allans bitandans.

18 Yah gataihun Īohannes siponyos is bi alla þo.

19 Yah athaitandans twans siponye seinaiþe Īohannes, īnsandida ins du Īesua, qībands, þu is sa qimanda, þau anþaranu wenyaima?

20 Qimandans þan at imma þai wairos, qepun, Īohannes sa Daupyands īnsandida ugkis du þus, qībands, þu is sa qimanda, þau anþaranu wenyaima?

21 Īnuh þan þizai wheilai gabailida managans af saulþim, yah slahim, yah ahmane ubilaize; yah blindaim managaim fragaf siun.

22 Yah andhafyands Īesus qap du im, Gaggandans gateihats Īohannes þatei gasewhuts yah gahausideduts; þatei

ic on Israhel swā mycelne geleafan.

10 And ðā ða hām comon, ðe āsende wæron, hig gemetton hālne ðone, ðe ær untrum wæs.[†]

11 Ðā wæs syððan geworden he fērde on ða ceastre, ðe is genemned Naim, and mid him fērdon hys leorning-cnihtas; and mycel menego.

12 Ðā he genealæhte ðære ceastre gate, ðā wæs ðar an dead man geboren, anre wudewan sunu, ðe nānne oðerne næfde; and seo wudewe wæs ðar; and mycel menegu ðære burh-ware mid hyre.

13 Ðā se Hælend hig geseah, ðā wæs he mid mild-heortnesse ofer hig gefylled, and cwæp to hyre, Ne wép ðú nā.

14 Ðā genealæhte he, and ða cyste æt-hrān; ðā æt-stōdon ða ðe hyne bæron. Ðā cwæp se Hælend, Ealā geonga, ðe ic seege, āris.

15 Ðā ārās se ðe dead wæs, and ongan sprecan; ðā āgef he hine hys méder.

16 Ðā ofer-eode ege hig ealle, and hig God mærsodon, and cwædon, Ðæt mære witega on us ārās, and, Ðæt God hys folc geneosode.

17 Ðā fērde ðeos spæc be him on ealle Iudea, and embe eall ðæt rice.

18 Ðā cýðdon Iohannes leorning-cnihtas him be eallum ðysum þingum.

19 Ðā clypode Iohannes twegen of his leorning-cnihtum, and sende to ðam Hælende, and ðus cwæp, Eart ðú ðe to cumenne eart, hwæðer ðe we oðres sculon onbýðan?

20 Ðā hig to him comon, ðus hig cwædon, Iohannes se Fulluhtere us sende to ðe, and ðus cwæp, Eart ðú ðe to cumenne eart, ðe we sculon oðres onbidan?

21 Sôþlice on ðære tide he gehælde manega of áðlum, ge of witum, and of yfelum gástum; and manegum blindum he geshiþe forgeaf.

22 Ða cwæp se Hælend, Farap and cýðap Iohanne ða þing ðe ge gesáwon and gehýrdon; ðæt blinde geseop, and

nethir in Israel I fond so moche feith.

10 And thei that weren sent, turnyd aȝen hom, founden the seruau^t hool, which was syk.

11 And it was don aftirward Jhesu wente in to a cite, that is clepid Naym, and his disciplis; and ful greet cumpanye of peple wente with him.

12 Sothly whanne he cam nyȝ to the ȝate of the citee, loo! an oonlypi sone of his modir was born out deed; and this was a widowe; and moche company of the citee *was* with hir.

13 Whom whanne the Lord Jhesu hadan seyn, he meuyd by mercy on hir, seide to hir, Nyle thou wepe.

14 And he neizede, and touchide the bere; and thei that baren stoden. And he seith, Ȝong man, I seie to thee, ryse vp.

15 And he that was deed sat vp, and bigan to speke; and he ȝaf him to his modir.

16 Sothli drede took alle men, and thei magnyfiden God, seyinge, For a greet prophete hath risun among vs, and, For God hath visitid his peple.

17 And this word wente out of him in to al Judee, and in to al the cuntre aboute.

18 And disciplis of John tolden him of alle thes thingis.

19 And John clepide to gidere tweyne of his disciplis, and sente to Jhesu, seyinge, Art thou that art to comynge, other we abiden another?

20 Sothli whanne the men hadden come to him, thei seiden, John Baptist sente vs to thee, seyinge, Art thou that art to comynge, other we abiden another?

21 Forsothe in that our he heelide many men of her sykenessis, and woundis, and yuele spiritis; and he ȝaf siȝt to manye blynde men.

22 And Jhesu answeringe seide to hem, Ȝe goynge telle aȝen to John tho thingis that Ȝe han herd and seyn; for

saye vnto you, I have not founde soo greate fayth, noo nott in Israel certaynly.

10 And they that wer sent, turned backe home agayne, and founde the seruau^t that was sicke, whoole.

11 And it fortun^ed after that he went into a cite, called Naym, and hys disciples went with him; and a greate number off people.

12 When he cam nye to the gate off the cite, beholde! there was a deed man caried out which was the only sonne of his mother; and she was a widowe; and moche people off the cite was with her.

13 And the Lorde sawe her, and had compassion on her, and sayde vnto her, Wepe not.

14 And went, and touched the coffyn; and they that bare hym stode still. And he sayde, Yonge man, I saye vnto the, aryse.

15 And the deed sate vp, and began to speake; and he delivered hym to his mother.

16 And there cam a feare on them all, and they glorified God, sayinge, A greate prophet ys rysen amonge vs, and, God hath visited hys peple.

17 And thys rumor off hym went forthe throughout all Jewry, and thorowout all the regions whych lye rounde about.

18 And vnto Jhon shewed hys disciples off all these thynges.

19 And Jhon called vnto hym two off hys disciples, and sent them to Jesus, sayinge, Arte thou he that shall come, or shall we loke for another?

20 When the men wer come vnto hym, they sayde, Jhon Baptiste sent vs vnto the, sayinge, Arte thou he that shall come, or shall we wayte for another?

21 Att that same tyme he cured many off their infirmittes, and plagis, and off evyll spretes; and vnto many thatt were blynde he gave sightt.

22 And he answered and sayd vnto them, Goo youre wayes and shewe Jhon what thinges ye have herde and sene;

blindai ussaiwhand, haltai gaggand, prutsfillai gahrainyanda, baudai gahausyand, naweis urreisand, unledai wailameryanda.

23 Yah audags ist, sawhazuh saei ni gamarzyada in mis.

24 At galeipandam þan þaim airum Iohannes, dugann rodyan du managein bi Iohannen, Wha usiddyedup in aupida saiwhan? raus fram winda wagid?

25 Akei wha usiddyedup saiwhan? mannan in hnasqyaim wastyom gawasidana? Sai! þai in wastyom wulþagaim yah fodeinai wisandans, in þiudangardlyom sind.

26 Akei wha usiddyedup saiwhan? praufetu? Yai qipa izwis, yah mais praufetu.

27 Sa ist, bi þanci gamelid ist, Sai! ik insandya aggilu meinana faura and wairþya þeinamma, saei gamanweid wig þeinana faura þus.

28 Qipa allis izwis, maiza in baurim qinono praufetus, Iohanne þamma Daupyandin, ainshun nist; ip sa minniza imma in þiudangardyai Guþs, maiza imma ist.

29 Yah alla managei gahausyandei, yah motaryos, garaihtana domidedun Guþ, ufdaupidai daupeinai Iohannis;

30 Ip Fareisaieis yah witodafastyos, runa Guþs fraqepun and sik, ni daupidai fram imma.

31 Whe nu galeiko þans mans þis kunyis, yah whe siyaina galeikai?

32 Galeikai sind barnam þaim in garunsai sitandam, yah wopyandam seinam misso, yah qipandam, Swiglodedum izwis, yah ni plinsidedup; gaunodedum izwis,[†] yah ni gaigrotup.

33 Urrann raihtis Iohannes sa Daupyands, nih hlaif matyands, nih wein drigkands, yah qipip, Unhulþon habaip.

34 Urrann sunus mans matyands yah drigkands, yah qipip, Sai! manna afetya, yah weindrugkyia, friyonds motarye yah fraurahtaiþe.

healte gáp, hreoflan synd gehælede, deafe gehýraþ, deade árisaþ, þearfan bodiaþ.

23 And eadig ys, swá hwylc swá ne byþ on me ge-untreowsod.

24 And ðá ða Iohannes ærend-racan ferdon, ðá cwæþ se Hælend to ðam folce be Iohanne, Hwi[†] fêrde ge on wéstene geseon? ðæt hreod ðe byþ mid winde ástyred?

25 Ac hwi fêrde ge to seonne? ðone man mid hnescum reafum gescrýdne? ða ðe synd on deorwurþum reafe and on éstum, [[†]synd on cýninga húsum].

26 Ac hwi fêrde ge ðæne witegan geseon? Witodlice ic eow secge, he is mára ðonne witega.

27 Ðes is, be ðam ðe áwriten is, Nú! ic ásende mínne engel befóran ðine ansýne, se gegearwaþ ðinne weg befóran ðe.

28 Sôþlice ic eow secge, Nis betwux wifa bearnum, nán mærra witega, ðonne Iohannes se Fulluhtere; se ðe is læssa on Godes rice, se is his mára.

29 And eall folc ðis gehýrende, Sundor-hálgan God heredon, and gefullede on Iohannes fulluhte;

30 Sôþlice ða Sundor-hálgan and ða æ-gleawan, forhogodon ðæs Hælendes geþeapt on him sylfum, ná fram ðam Hælende gefullode.

31 Hwam telle ic gelice ðisse cneorisse men, and hwam synd hí gelice?

32 Hí synd gelice cildum on stráte sittendum, and specendum betwux him, and cweðendum, We sungon eow be hearpan, and ge ne saltedon; we heofdon, and ge ne weopon.

33 Sôþlice Iohannes com se Fulluhtere, hláf ne etende, ne win drincende, and ge cweðaþ, Deofol-seocnysse he hæfþ.

34 Mannes sunu com etende and drincende, and ge cweðaþ, Ðes man is swelgend, and win drincende, mánfulra and synfulra freond.

blynde men seen, crokide men gon,
meselis ben maad clene, deaf men heeren,
deede men rysen azen, pore men ben
takun to prechinge of the gospel.[†]

23 And he that schal not be sclaunderid
in me, is blessid.

24 And whanne the messengers of
John hadden gon away, he bigan to
seye of John to the companyes, What
wenten 3e out in to desert for to se? a
reed wawid with the wynd?

25 But what wente 3e out for to se? a
man clothid with softe clothis? Lo!
thei that ben in a precious cloth and in
delices, ben in housis of kyngis.

26 But what thing wente 3e out for to
se? a prophete? Sothli I seie to 3ou,
and more than a prophete.

27 This it is, of whom it is writen,
Lo! I sende myn aungel byfore thi face,
the which schal make thi weye redy
bifore thee.

28 Sothly I seie to 3ou, among the
childeren of wymmen, no man is more
than John Baptist, prophete; sothli he
that is lesse in the kyngdom of heuenes,
is more than he.

29 And al the peple heeringe, and pup-
plicants, baptisid with bapty m of John,
iustifieden God;

30 Forsoth Pharisees and wyse men of
the lawe, not baptisid of him, dispiseden
the conseil of God in hem silf.

31 Sothli the Lord seyde, Therefore to
whom schal I seie men of this genera-
cioun lyk, and to whom ben thei lyk?

32 Thei ben lyk to children sittenge in
chepinge, and spekyng to gidere, and
seyng, We han songun to 3ou with
pipis, and 3e han not daunsid; we han
maad lamentacioun, and 3e han not
wept.

33 Forsoth John Baptist cam, nethir
etinge breed, nether drynkyng wyn,
and 3e seyn, He hath a fend.

34 Mannis sone cam etinge and drynk-
inge, and 3e seyn, Lo! a man deuourere,[†]
and drynkyng wyn, frend of pupplicants
and of synful men.

howe that the blynde se, the halt goo,
the lepers are clensed, the deafe heare,
the deed aryse, to the pover is the
gospell preached.

23 And happi is he, that falleth not
by the reason of me.

24 When the messengers of Jhon wer
departed, he began to speake vnto the
people of Jhon, What went ye out for
to se in to the desert? went ye to se a
rede shaken with the wynde?

25 But what went ye out for to se? a
man clothed in sauftte rayment? Beholde!
they which are gorgeously appparelled
and lyve delicatly, are in kynges courtes.

26 Butt what went ye forth to se? a
prophet? Ye I saye to you, and moare
then a prophet.

27 This is he, of whom hit is wrytten,
Beholde! I sende my messenger before
thy face, to prepare thy waye before
the.

28 I saye vnto you, a greater prophet
then Jhon, amonge wemens children, is
there none; neverthesse won that is
lesse in the kyngdom of God, is greater
then he.

29 And all the people that herde, and
the publicans iustified God, which wer
baptised in the bapty m of Jhon;

30 But the Pharyses and scribes de-
spised the counsell off God agaynst them
selves, and wer not baptised of hym.

31 And the Lorde sayd, Where vnto
shall I lyken the men of this generacion,
and whatt thyng are they lyke?

32 They are lyke vnto chyl dren sitt-
yng in the market place, and cryng
one to another, and sayng, We have
pyped vnto you, and ye have nott
daunsid; we have mourned to you, and
ye have not wept.

33 For Jhon Baptist cam vnto you,
nether eatyng breed, ner drynkyng
wyne, and ye saye, He hath the devyll.

34 The sonne off man is come and
eateth and drynketh, and ye saye, Be-
holde! a man which is a glotton, and a
drynker of wyne, the frende of publicans
and sinners.

35 Yah gasunyoda warþ handugei fram barnam seinaim allaim.

36 Baþ þan ina sums Fareisaie, ei matidedi miþ imma. Yah atgaggands in gard þis Fareisaiaus, anakumbida.

37 Paruh sai! qino in pizai baurg, sei was frawaurhta, yah ufkunnandei, þatei anakumbida in razna þis Fareisaiaus, briggandei alabalstraun balsanis;

38 Yah standandei faura fotum is, aftaro greitandei dugann natyan fotuns is tagram, yah skufta haubidis seinis biswarb, yah kukida fotum is, yah gasalboda þamma balsana.

39 Gasaiwhands þan sa Fareisaius, sai hailhait ina, rodida sis ains, qiþands, Sa iþ wesi praufetus, ufkunþedi þau, who yah whileika so qino sei tekij imma, þatei frawaurhta ist.

40 Yah andhafyands Iesus qap du Paitrau, Seimon, skal þus wha qiþan. Iþ is qap, Laisari, qiþ.

41 Twai dulgis skulans wesun dulgahaityin sumamma; ains skulda skatte fimf hunda, iþ anþar fimf tigus.

42 Ni habandam þan whaþro usgebeina, baim fragaf. Whaþar nu þize, qiþ, mais ina friyod?

43 Andhafyands þan Seimon qap, Þana gawenya, þammei managizo fragaf. Paruh is qap du imma, Raihtaba stauides.

44 Yah, gawandyands sik du pizai qinon, qap du Seimona, Gasaiwhis þo qinon? Atgaggandin in gard þeinana, wato mis ana fotuns meinans ni gaft; iþ si tagram seinaim ganatida meinans fotuns, yah skufta seinamma biswarb.

45 Ni kukides mis; iþ si, fram þammei innatiddya, ni swaif bikukyan fotuns meinans.

46 Alewa haubid meinata ni salbodes; iþ si balsana gasalboda fotuns meinans.

47 In þizei qiþa þus, afletanda fra-

35 And wisdóm is gerihtwisod on eallum his bearnum.[†]

36 Ðá bæd hine sum of ðam Sundorhalgum, ðæt he mid him sête. Ðá eode he into ðæs Fariseiscan hûse, and gesæt.

37 And ðá ðæt wíf, ðe wæs on ðære ceastre, synful, ðá heo oncneow, ðæt he sæt on ðæs Fariseus hûse, heo brohte hyre sealf-box;

38 And stôd wið-æftan his fêt, and ongan mid hyre tearum hys fêt þwean, and drigde mid hyre heafdes feaxe, and cyste hys fêt, and mid sealfe smýrede.

39 Ðá se Sundor-hálga, ðe hyne ingelapode, ðæt geseah, he cwæþ on hys gepance, Gyf ðes man witega wære, witodlice he wiste, hwæt and hwyrc ðis wíf wære ðe his æt-hrinf, ðæt heo synful is.

40 Ðá cwæþ se Hælend him andswariende, Symon, ic hæbbe ðe to secgenne sum þing. Ðá cwæþ he, Lāreow, sege ðonne.

41 Twegen gafol-gyldan wæron sumum lænende; an sœolde fif hund penega, and oðer fiftig.

42 Ðá hig næfdon hwanon hī hyt āguldon, he hit him bām forgeaf. Hwæðer . . . lufode hyne swýðor?

43 Ðá andswarode Simon, Ic wéne, se ðe he mære forgeaf. Ðá cwæþ he, Rihte ðú dēmdest.

44 Ðá bewende he hyne to ðam wífe, and sæde Simone, Gesyhst ðú ðis wíf? Ic eode into ðinum hûse, ne scaldest ðú me wæter to minum fótum; ðeos mid hyre tearum mine fêt þwóh, and mid hyre loccum drigde.

45 Coss ðú me ne scaldest; ðeos, syððan ic in-eode, ne geswác ðæt heo mine fêt ne cyste.

46 Min heafod ðú mid ele ne smýredest; ðeos smýrede mid sealfe mine fêt.

47 Fordam ic secge ðe, hyre synd

35 And wysdom is justified of alle her sones.

36 Forsoth sum Pharise preiede Jhesu, that he schulde ete with him. And he entringe in to the hous of the Pharise, sat at the mete.

37 And lo! a womman synneresse, that was in the citee, as sche knew, that Jhesu hadde sete at the mete in the hous of the Pharisee, brouzte an alabastre box of oynement;

38 And sche stondinge byhynde bisydis his feet, bigan to moiste his feet with teeris, and wypide with heeris of hir heed, and kiste his feet, and anoyntide with oynement.

39 Sothli the Pharise seyng, that clepide him, seith with ynne him silf, seyng, If this were a prophete, sothli he schulde wite, who and what maner womman it were that touchith him, for she is a synneresse.

40 And Jhesu answeringe seide to him, Symound, I haue sum thing for to seye to thee. And he seith, Maistir, seie thou.

41 And he answeride, Tweye dettours were to sum leenere;† oon ouzte fyue hundrid pens, and an other fyfty.

42 Sothli hem not hauynge wherof thei schulden zelde, he gaf frely to euer eythir. Who therefore . . . loueth him more?

43 Symound answeringe seide, I gesse, for he to whom he frely gaf more. And he answeride to him, Thou hast demyd rightly.

44 And he, turnyd to the womman, seide to Symound, Seest thou this womman? I entride in to thi hous, thou hast not zouun watir to my feet; forsoth this *womman* hath moistid my feet with teeris, and hath wypt with hir heeris.

45 Thou hast not zouun to me a cosse; forsoth this *womman*, sithen sche entride, ceesside not to kisse my feet.

46 Thou hast not anoyntid myn heed with oyle; forsothe this oyntide my feet with oynement.

47 For which thing I seie to thee,

35 And wisdom is iustified of all her chyl dren.

36 And one off the Pharyses desired hym, that he wolde eate with hym. And he cam in to the Pharises housse, and sate doune to meate.

37 And beholde! a woman in that cite, which was a synner, as sone as she knewe, that Jesus sate at meate in the Pharises housse, she brought an alabaster boxe of oymntment;

38 And she stode at his fete behynde hym wepyng, and began to wesslie his fete with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oymntment.

39 When the Pharise which bade hym to his housse, sawe that, he spake with in hym sylfe, sayinge, Yf this man wer a prophet, he wolde surely haue knowen, who and what maner woman this is which toucheth hym, for she is a synner.

40 And Jesus answered and sayde vnto hym, Simon, I haue somewhat to saye vnto the. And he sayd, Master, saye on.

41 There was a certayne lender which had two detters; the one ought five hondred pence, and the other fifty.

42 When they had nothings to paye, he forgave them boothe. Which of them, tell me, will love hym moost?

43 Simon answered and sayde, I suppose, that he to whom he forgave moost. And he sayde vnto him, Thou hast truly iudged.

44 And he turned to the woman, and sayde vnto Simon, Seist thou thys woman? I entred into thy housse, and thou gavest me noo water to my fete; butt she hath wesslite my fete with teares, and wiped them with the heeres of her heed.

45 Thou gavest me no kysses; but she, sence the tyme I cam in, hath not ceased to kysses my fete.

46 Myne heed with oyle thou didest not anoynte; and she hath annoynted my fete with oymntment.

47 Wherefore I saye vnto the, many

waurhteis izos þos managons, unte friyoda filu ; iþ þammei leitol fraletada, leitol friyod.

48 Qapuh þan du izai, Afletanda þus frawaurhteis þeinos.

49 Yah dugunnun, þai miþanakumb-yandans, qipan in sis silbam, Whas sa ist saei frawaurhtins afletai ?

50 Iþ is qap þan du pizai qinon, Galubeins þeina ganasida þuk ; gagg in gawairpi.

CHAP. VIII. 1 Yah warþ biþe afar þata, ei yah is wratoda and baurgs yah haimos, meryands yah wailaspillonds þiudangardya Gups, yah þai twaliþ miþ imma ;

2 Yah qinons þozei wesun galeikinodos ahmane ubilaize yah sauhþe, yah Marya, sei haitana was Magdalene, us pizaiei usiddyedun unhulþons sibun,

3 Yah Iohanna, qens Kusins, faur-agagys Herodes, yah Susanna, yah anþaros managos, þozei andbahtededun im us aiginam seinaim.

4 Gaqumanaim þan himum managaim, yah þaim þaiei us baurgim gaiddyedun du imma, qap þairh gayukon,

5 Urrann saians du saian fraiwa seinamma. Yah miþþanei saiso, sum gadraus faur wig, yah gatrudan warþ, yah fuglos himinis fretun þata.

6 Yah anþar gadraus ana staina, yah uskiyanata gapaursnoda, in þizei ni habaida qrammipa.

7 Yah sum gadraus in midumai þaurn-iwe, yah miþuskeinandans þai þaurnyus afwhapidedun þata.

8 Yah anþar gadraus ana airþai godai, yah uskeinoda, yah tawida akran taih-untaihundfalþ. Þata þan qipands uf-wopida, Saei habai ausona du hausyan, gahaussyai.

9 Frelun þan ina siponyos is qipan-dans, wha siyai so gayuko.

10 Iþ is qap, Izwis atgiban ist kunnan runos þiudinassaus Gups ; iþ þaim an-þaraim in gayukom, ei saiwhandans ni

manega sinna forgyfene, forðam heo me swýðe lufode ; læsse lufað, ðam ðe læsse forgyfen ys.

48 Ðá cwæþ he to hyre, Ðé synd ðine synna forgyfene.

49 Ðá begunnon, ða ðe ðar sæton, betwux him cweðan, Hwæt is ðes ðe manna synna forgyfþ ?

50 Ðá cwæþ he to ðam wife, Ðin geleafa ðé dyde hāle ; gā nū on sybbe.

CHAP. VIII. 1 Syddan wæs geworden, ðæt he fērde þurh ða ceastre and ðæt castel, Godes rice prediciende and bodiende, and hig twelfe mid him ;

2 And sume wif ðe wæron gehælede of áwyrgdum gāstum and untrumnes-sum, seo Magdalenisce María, of ðære seofen deoflu út-eodon,

3 And Iohanna, Chuzan wif, Herodes geréfan, and Susanna, and manega óðre, ðe him of hyra spédum þénedon.

4 Sóplice ðá mycel menegeo com, and of ðam ceastrum to him éfstun, he sáde him án bigspel,

5 Sum man his sáed seów. Ðá he ðæt seow, sum feoll wið ðone weg, and wearþ fortreden, and heofones fugulas hit fræton.

6 And sum feoll ofer ðæne stán, and hit forserane, forðam ðe hit wætan næfde.

7 And sum feoll on ða þornas, and ða þornas . . . hyt forþrýsmodon.

8 And sum feoll on góde eorþan, and worhte hundfealdne wæstm. Ðá clypode he and cwæþ, Gehýre, se ðe earan hæbbe.

9 Ðá áhsodon hine hys leorning-cniht-as, hwæt ðæt bigspel wære.

10 Ðá cwæþ he, Eow is geseald ðæt ge witon Godes rices gerýne ; and óðrum on bigspellum, ðæt hí geseonde

manye synnes ben forȝouun to hire, for sche hath loued myche; sothli he to whom is lesse forȝouun, loueth lesse.

48 Sothli Jhesu seide to hir, Synnes ben forȝouun to thee.

49 And thei that saten to gidere at the mete, bigunne to seie with ynnē hem silf, Who is this that also forȝueth synnes?

50 Forsothe he seide to the womman, Thi feith hath maad thee saf; go thou in pees.

CHAP. VIII. 1 And it was don aftirward, and Jhesu made iorney by citees and castelis, prechingē and euangelysingē the rewme of God, and twelue with him;

2 And summe wymmen that weren heeled of wickide spiritis and syknessis, Marie, that is clepid Mawdeleyn, of whom seune deuēlis wenten out,

3 And Jone, the wyf of Chuse, procuratour of Eroude, and Susanne, and manye othere, whiche mynystriden to him of her riches.

4 Forsoth whanne ful moche cumpanye cam to gidere, and fro citees hastiden to him, he seide by a liknesse,

5 He that sowith, ȝede out for to sowe his seed. And the while he sowith, sum felde by sydis the weye, and was defouled, and briddis of the eyr eten it.

6 And another felde doun on a stoon, and it sprungen vp dryede, for it hadde not moisture.

7 And anothir felde doun among thornes, and the thornes sprungen vp to gidere strangliden it.

8 And another felde doun in to good erthe, and it sprungen vp made an hundrid foold fruit. He seyinge thes thingis criede, He that hath eeris of heeringe, heere he.

9 Sothli his disciplis axiden him, what this parable was.

10 To whiche he seyde, To ȝou it is ȝoun to knowe the mysterie of the kyngdom of God; forsothe to othere

synnes are forȝeven her, because she loved moche; to whom lesse is forȝeven, the same doeth lesse love.

48 And he sayde vnto her, Thy synnes are forȝeven the.

49 And they that sate at meate wyth hym, began to saye with in them selves, Who is this whych forȝeveth synnes also?

50 And he sayde to the woman, Thy fayth hath saved the; goo in peace.

CHAP. VIII. 1 And it fortunēd after that, he hym silfe went trouhout cities and tounes, prechyngē and shewingē the kyngdom of God, and the twelve with hym;

2 And also certayne wemen which wer healed of vncleue spretes and infirmittes, Mary, called Magdalen, out of whom went seven devyls,

3 And Joanna, the wyfe of Chusa, Herodes stewarde, and Susanna, and many other, which ministred vnto hym of their substaunce.

4 When moch people wer gadred to gether, and were come to him out of the cities, he spake by a similitude,

5 A sower went out to sowe his seede. And as he sowed, some fell by the waye syde, and hit was troden vnder fete, and the foules of the ayre devoured it vp.

6 And some fell on ston, and as sone as yt was spronge vp yt widdred awaye, because yt lacked moystnes.

7 And some fell amonge thornes, and the thornes spronge vp with it and choked it.

8 And some fell on goode grounde, and spronge vp and bare frute an hondred foelde. And as he sayde these thynges he cryed, He that hath eares to heare, lett hym heare.

9 Hys disciples axed hym, sayinge, what maner similitude this shulde be.

10 And he sayde, Vnto you is it geven to knowe the secretes of the kyngdom of God; butt to other in similitudes,

gasaiwhaina, yah gahausyandans ni frap-yaina.

11 Appan pata ist so gayuko. Pata fraiw ist waurd Gups ;

12 Ip pai wipra wig, sind pai hausyandans ; þaproh qimip diabulus, yah usnimip pata waurd af hairtin ize, ei galaubyandans ni ganisaina.

13 Ip pai ana þamma staina, ize þan hausyand, mip faheidai andnimand pata waurd. Yah pai waurtins ni haband ; þaiei du mela galaubyand, yah in mela fraistubnyos afstandand.

14 Ip pata in þaurnuns gadriusando, pai sind þaiei gahausyandans, yah af saurgom, yah gabein, yah gabauryopum þizos libainais gaggandans afwhapnand, yah ni gawrisqand.

15 Ip pata ana þizai godon airpai, þai sind, þai ize in hairtin godamma yah selyamma, gahausyandans pata waurd gahaband, yah akran bairand in þulainai.

16 Appan ni manna lukarn tandyands dishulyip ita kasa, aipþau uf ligr gasatyip, ak ana lukarnastapin satyip, ei pai inngaggandans saiwhaina liuhad.

17 Ni auk ist analaugn, þatei swikunþ ni wairpai, nih fulgin, þatei ni gakkunnaidau, yah in svekunþamma qimai.

18 Saiwhip nu, whaiwa hauseip ; unte saei habaip gibada imma, yah saei ni habaip, yah þatei þugkeip haban, afnimada af imma.

19 Atiddyedun þan du imma aipei yah broþrys is ; yah ni mahtedun andqipan imma faura managein.

20 Yah gataihan warþ imma, þatei aipei þaina yah broþrys þainai standand uta, gasaiwhan þuk gairnyandona.

21 Ip is andhafyands qap du im, Aipei meina yah broþrys meimai þai sind, þai waurd Gups gahausyandans, yah tauyandans.

22 Warþ þan in ainamma þize dage, yah is galaip in skip yah siponyos is.

ne geseon, and gehýrende ne ongyton.

11 Sôþlice ðis is ðæt bigspell. Ðæt sæd ys Godes word ;

12 Ða ðe synd wið ðæne weg, ðæt synd ða ðe gehýrap ; syððan se deofol cymþ, and æt-bryt ðæt word of hyra heortan, ðæt hig þurh ðone geleafan hîle ne geweorðon.

13 Ða ðe synd ofer ðæne stân, . . . ða ðæt word mid gefean onfôþ. And ða nabbaþ wyrtruman ; forðam ðe hî hwilum gelyfup, and áwáciap on ðære costnunge timan.

14 Ðæt sæd ðe feoll on ða þornas, ðæt synd ða ðe gehýrap, and of carum, and of welum, and of lustum ðyses lifes synd forþrysmode, and nánne wæstm ne bringap.

15 Ðæt feoll on ða góðan eorþan, ðæt synd, ða ðe on góðre and on sêlestre heortan, gehýrende ðæt word healdap, and wæstm on geþylde bringap.

16 Ne ofer-wriþ nán man mid fæte his on-ælede leohf-fæt, oððe under bed áset, ac ofer candel-stæf áset, ðæt ða in-gangendan leohf geseon.

17 Sôþlice nis nán þing digle, ðæt ne sý geswutelod, ne behýdd, ðæt ne sý cúþ, and open.

18 Warniap, hû ge gehýran ; ðam byþ geseald ðe hæfþ, and swá hwyle swá næfþ, ðæt he wéne ðæt he hæbbe, him byþ afýrred.

19 His móðor and his gebróðru him to comon ; and hî ne mihton hine for ðære manegu geneosian.

20 Ðá wæs him gecýðed, Ðin móðor and ðine gebróðru standap hér úte, wyllaþ ðe geseon.

21 Ðá cwæþ he to him, Min móðor and mine gebróðru synd ða, ðe gehýrap, and dóþ Godes word.

22 Sôþlice ánum dæge wæs geworden, ðá he on scyp eode and his leorning-

men in parablis, that thei seyng se not,
and thei heeringe vnderstonde not.

11 Sothli this is the parable. The
seed is Goddis word;

12 Sothli thei that *ben* bisydis the weye,
ben thes that heeren; affirward the
fend cometh, and takith away the word
fro her herte, lest thei bileuyng be
maad saaf.

13 Forwhi thei that *felden* down on a
stoon, ben these *men* whiche whenne
thei han herd, receyuen the word with
ioye. And thes han not roote; for at a
tyme thei bileuen, and in tyme of temp-
tacioun thei gon away.

14 Forsothe thes that *felden* down in
thornes, ben thes that herden, and of
bysinessis, and richessis, and lustis of lyf
thei goyng beyn stranglid, and bryngen
not azein fruyt.

15 Forsoth this that *felde* down in to
good erthe, ben thes *men* whiche, in
good herte and best, heeringe the word
holdun, and bryngen forth fruyt in
paciencie.

16 Forsoth no man liztinge a lanterne
hiliht it with a vessel, ethir puttith vndir
a bed, but on a candilsticke, that men
entringe se lizt.

17 Forsoth no thing is priuey, which
schal not be openyd, neither hid, which
schal not be knowun, and come into
apert.

18 Therfore se 3e, hou 3e heeren; for-
sothe it schal be 3ouun to him that
hath, and who euere hath not, also this
he gessith him silf to haue, schal be
takun away fro him.

19 Forsoth his modir and britheren
camen to him; and thei myzten not go
fully to him for the company of peple.

20 And it is told to him, Thi modir
and thi britheren stonden with oute
forth, willinge to se thee.

21 Which answeringe seide to hem,
My moder and my britheren ben thes,
whiche heeren the word of God, and
don.

22 Forsoth it was don in oon of dayes,
and he stizede in to a boot and his dis-

that when they se they shulde nott se,
and when they heare they shulde not
vnderstonde.

11 The similitude is this. The seede
ys the worde of God;

12 Thoose that are besyde the waye,
are they that heare; and afterwarde
commeth the devyll, and taketh awaye
the worde out of their hertes, lest they
shulde beleve and be saved.

13 They on the stonnes, are they which
when they heare the worde, receave yt
with ioye. And these have noo rotes;
which for a whyle beleve, and in tyme
of temtacion goo awaye.

14 That which fell amonge thornes,
are they which heare, and goo forth and
are choked with care, and riches, and
voluptuous livyng, and brynge forth
noo frute.

15 That in the good ground, ar they
which, with a goode and pure hert, heare
the worde and kepe it, and brynge forth
frute with paciencie.

16 No man lyghteth a candell and
coverit hyt vnder a vessell, nether putt-
eth hit vnder the table, but setteth it
on a candelsticke, that they that enter
in maye se lyght.

17 Noo thinge is in secret, that shall
nott come abroode, nether eny thinge
hyd, that shall not be knowen, and
come to light.

18 Take hede therfore, how ye heare;
for whosoever hath to him shalbe geven,
and whosoever hath not, from hym shalbe
taken, even that same whiche he sup-
poseth that he hath.

19 Then cam to hym hys mother and
his brethren; and coulede nott come at
hym for preace.

20 And they tolde hym, sayinge, Thy
mother and thy brethren stonde wyth
out, and wolde se the.

21 He answered and sayd vnto them,
My mother and my brethren are these,
which heare the worde of God, and
do it.

22 Hit chaunsed on a certayne daye,
that he went into a shippe and his dis-

Yah qap du ïm, Galeipam hindar pana marisaiw. Yah galipun.

23 Paruh, þan swe faridedun, anasaislep. Yah atiddya skura windis in þana marisaiw, yah gafullnodedun, yah birek-yai waurþun.

24 Duatgaggandans þan urraisidedun ïna, qipandans, Talzyand, fraqistnam. Ip is urreisands gasok winda, yah þamma wega watins; yah anaslawaidedun, yah warþ wis.

25 Qap þan du ïm, Whar iist galaubeins izwara? Ogandans þan sildaleikidedun, qipandans du sis misso, Whas siai sa? ei yah windam faurbiudip yah watnam, yah uflausyand ïmma.

26 Yah atfaridedun in gawi Gad-darene, þatei iist wiprawairþ Galeilaia.

27 Usgaggandin þan ïmma ana airþa, gamotida ïmma wair sums us baurg, saci habaida unhulþons mela lagga, yah wastyom ni gawasips was, yah in garda ni gawas, ak in hlaiwasnom.

28 Gasaiwhands þan Iesu, yah uf-hroppyands draus du ïmma, yah stibnai mikilai qap, Wha mis yah þus, Iesu, sunau Gups hauhistius? Bidya þuk, ni balwyais mis.

29 Unte anabaud ahmin þamma un-hrainyin, usgaggan af þamma mann. Manag auk mel frawalw ïna, yah bundans was eisarnabandyom yah fotubandyom fastaiþs was, yah, dishniupands þos bandyos, draibips was fram þamma unhulþin ana aupidos.

30 Frah þan ïna Iesus, qipands, Wha iist namo þein? Paruh qap, Haryis; unte unhulþons managos galipun in ïna.

31 Yah bad ïna, ei ni anabudi ïm, in afrundipa galeipun.

32 Wasup-þan yainar hairda sweine managaize haldanaize in þamma fair-gunya, yah bedun ïna, ei uslaubidedi ïm in þo galeipun. Yah uslaubida ïm.

enhtas. Ða cwæþ he to him, Uton seglian ofer ðisne mere. And hig segledon ða.

23 Ða hig reowon, ða slép he. Ða com windi yst.

and hig forhtodon.

24 Ða genealæhton hig him to, and cwædon, Hláford, we forweordap. Ða aras he and preade ðæne wind, and ðæs wæteres hreohnesse; ða geswác se wind, and wearþ mycel smyltnes.

25 Ða cwæþ se Hælend, Hwar is cower geleafa? Ða ádrédon hig and wundredon, and betwux him cwædon, Wénst ðú, hwæt is ðes? ðæt he bebyt ge windum ge sæ, and hig him hýrsumiaþ.

26 Ða reowon hig to Gerasenorum rice, ðæt is fóran ógén Galileam.

27 Ða he to lande com, him ágén-arn suna man . . . , se hæfde deofol-seocnesse lange tide, and næs mid nánun reafe gescrýd, and ne mihte on huse gewunian, ac on byrgenum.

28 Ða he geseah ðæne Hælend, he ástrehte hyne tofóran him, and cwæþ mycelre stefne hrymende, Hwæt is me and ðe, lá Hælend, ðæs hehstan Godes sunu? Ic halsige ðe, ðæt ðú ne þreage me.

29 Ða bead he ðam unclænan gáste, ðæt he of ðam men férde. Sóplice lange tide he hine gegráp, and he wæs mid racenteagum gebúnden and mid fót-copsum gehealden, and, toborstenum bendum, he wæs fram deofle on wésten gelæd.

30 Ða áhsode se Hælend hine, Hwæt is ðín nama? Ða cwæþ he, Legio, ðæt is on úre geþeode, Eored; forðam ðe manega deoflu on hyne eodon.

31 Ða bædon hig hine, ðæt he him ne bude, ðæt hí on grúnd ne bescuton.

32 And ðar wæs mycel heord swýna on ðam munte læsiendra, ða bædon hý, ðæt he lýfde him on ða gán. Ða lýfde he him.

ciplis. And he seith to hem, Passe we ouer the stondinge watir. And thei stijeden vp.

23 Sothli, hem rowynge, he slepte. And a tempest of wynd cam down in to the watir, and thei weren driuen hidur and thidur with wawis, and weren in perel.

24 Forsothe thei comynge nyȝ reysiden him, seyinge, Comaundour, we perischen. And he risynge blamyde the wynd, and the tempest of watir; and it ceesside, and pesyblete was maad.

25 Forsoth he seyde to hem, Where is youre feith? Whiche dredinge wondriden, seyinge to gidere, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeyen to him.

26 And thei rowiden to the cuntree of Gerasenus, which is azens Galilee.

27 And whanne he wente out to the lond, sum man ran to him . . . , which hadde a deuyll now longe tymes, and was not clothid with cloth, neither dwellide in hous, but in sepulchris.

28 This as he syȝ Jhesu, felde down biforn him, and crynge with greet voys seide, What to me and to thee, Jhesu, the sone of God the hiȝeste? I beseche thee, that thou turmente not me.

29 Sothli he comaundide to the vnclene spirit, that he schulde go out fro the man. Forsothe he took him longe tymes, and he kept in stockis was bounden with chaynes, and, the boondis broken, he was led of fendis in desert.

30 Sothli Jhesu axide him, seyinge, What name is to thee? And he seyde, A legioun; for manye fendis hadde entrid in to him.

31 And thei preiden him, that he schulde not comaunde hem, that thei schulden go in to the depnesse.

32 Forsothe a flok of manye hoggis was there lesewynge in an hil, and thei preiden him, that he schulde suffre hem to entre in to hem. And he suffride hem.

ciples alsoo. And he sayde vnto them, Lett vs goo ouer vnto the other syde of the lake. And they lanced forth.

23 And, as they sayled, he fell a slepe. And there arose a storme of wynde in the lake, and they wer fylled with water, and wer in ieopardy.

24 And they went to hym and awoke hym, sayinge, Master, master, we are loost. He arose and rebuked the wynde, and the tempest off water; and they ceased, and it waxed calme.

25 And he sayd vnto them, Where is youre fayth? They feared and wondred, sayinge one to another, Who is this? for he commaundeth windes and water, and they obey him.

26 And they sayled vnto the region of the Gaderens, which is over agaynst Galile.

27 As he went out off the shippe to londe, there met hym a certayne man out off the cite, whych had a devyll longe tyme, and ware noo clothes, nether aboode in eny housse, but amonge graves.

28 When he sawe Jesus, he cryed, and fell doune before hym, and with a loude voyce sayde, What have I to do wyth the, Jesus, the sonne off the moost Hyest? I beseche the, torment me noot.

29 For he commaunded the foule sprete, to come out of the man. For ofte tymes he caught hym, and he was bounde with chaynes and kept with fetters, and he brake the bondes, and was caryed of the fende into wildernes.

30 Jesus axed hym, sayinge, What is thy name? And he sayde, Legion; be cause many devyls wer entred into hym.

31 And they besought hym, that he wolde nott comaunde them, to goo into the depe.

32 There was therby an heerde of many swyne feadynge on an hill, and they prayed hym, that he wolde soffre them to enter into them. And he soffered them.

33 Usgaggandans þan suns þai un hulþ-ans af þamma mann, galipun in þo sweina; yah rann so wriþus and driuson in þana marisaiw, yah afwhapnodedun.

34 Gasaiwhandans þan þai haldandans þata waurþano, gaþlahun, yah gataihun in baurg, yah in weihsa.

35 Usiddyedun þan saiwhan þata waurþano. Yah qemun at Iesus, yah bigetun sitandan þana mannan, af þammei un hulþons usiddyedun, gawasidana yah fraþyandan, faura fotum Iesus; yah ohtedun.

36 Gataihun þan im yah þai gasaiwhandans, whaiwa ganas sa daimonareis.

37 Yah bedun ina allai gauyans þize Gaddarene, galeiþan fairra sis, unte agisa mikilamma dishabaidai wesun. Ip is galeiþands in skip gawandida sik.

38 Bap þan ina sa wair, af þammei þos un hulþons usiddyedun, ei wesi miþ imma. Fralailot þan ina Iesus, qiþands,

39 Gawandei þuk du garda þeinamma, yah usspillo whan filu gatawida þus Gup. Yah galaip and baurg alla, mer-yands, whan filu gatawida imma Iesus.

40 Warþ þan, miþþanei gawandida sik Iesus, andnam ina managei; wesun auk allai beidandans is.

41 Yah sai! qam wair, þizei namo Iacirus, sah fauramableis swnagogais was; yah, driusands faura fotum Iesus, bad ina gaggan in gard seinana,

42 Unte dauhtar ainoho was imma sve wintriwe twalibe, yah so swalt. Miþþanei þan iddya is, manageins praih-un ina.

43 Yah qino wisandei in runa blopis yera twalif, soei in lekyans fraqam allamma aigina seinamma, yah ni mahta was fram ainomelun galeikinon,

44 Atgaggandei du aftaro, attaitok skauta wastyos is, yah suns gastop sa runs blopis izos.

33 Ða eodon hig of ðam men, on ða swýn; ða fêrde seo heord mycelum ræse on ðæne mere, and wearþ ðar ádruncen.

34 Ða ða hyrdas ðæt gesáwon, ð flugon hig, and cýddon on ða ceastre, and on túnun.

35 Ða eodon hig út ðæt hig gesáwon ðæt ðar geworden wæs. Ða comon hig to ðam Hælende, ða fúndon hig ðæne man, ðe deofol of eode, gescreýdne, and hálum móde, æt his fótum; and hig ádrédon him.

36 Ða cýddon him ða ðe gesáwon, hú he wæs hál geworden of ðam eorede.

37 Ða bæd hyne eall menego ðæs rices Gerasenorum, ðæt he fram him gewite, forðam hig mycelum ege gehæfte wæron. Ða wende he on scype ágén.

38 Ða bæd hyne se man, ðe se deofol of eode, ðæt he mid him wunede. Ða forlét se Hælend hyne, and cwæþ to him,

39 Wend to ðinum huse, and cýþ hú mycel ðe God gedón hæfþ. Ða fêrde he into eall ða ceastre, and cýdde hú mycel se Hælend him gedón hæfde.†

40 Sôþlice wæs geworden, ða se Hælend ágén-com, seo manegéo hine onfeng; ealle hig gebidon his.

41 And ða com án man, ðæs nama wæs Iáirus, se wæs ðære gesamnunge caldor; ða feoll he to ðæs Hælendes fótum, and bæd hyne, ðæt he fêrde to hys huse,

42 Forðam he hæfde áne dóhtor nean twelf wintre, and seo forþfêrde. Ða gebyrede hyt, ða he fêrde, of ðam megegum he wæs of-brungen.

43 Ða wæs sum wif on blóð-ryne twelf gér, seo for-dælde on læcas eall ðæt heo áhte, and ne mihte ðeah of ænegum beon gehæled,

44 Ða gencalæhte heo wiðæftan, and æt-hrán hys reafes fræd, ða æt-stód sóna ðæs blódes ryne.

33 Therefore fendis wenten out fro the man, and entride in to hoggis; and with bire the floe wente hedlinge in to the lake of watir, and was stranglid.

34 Which thing, as thei that lesewiden syzen don, thei fledden, and tolden in to the citee, and in townes.

35 Sothli thei zeden out to se that thing that was don. . . . And thei founden the man sittinge clothid, fro whom the fendis wenten out, and in hool mynde at his feet; and thei dredden.

36 Sothli and thei that syzen tolden to hem, how he was maad hool of the legioun.

37 And al the multitude of the cun-tree of Gerasenus preieden him, that he schulde go fro hem, for thei weren holde with greet drede. Sothli he stizynge in to a boot turned azein.

38 And the man of whom the fendis wente out, preied him, that he schulde be with him. Sothli Jhesu lefte him, seyinge,

39 Go azeyn in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorw al the citee, prechinge, hou grete thingis Jhesu hadde don to him.

40 Forsothe it was don, whanne Jhesu hadde gon azeyn, the cumpanye of peple receyuede him; forsothe alle weren abidinge him.

41 And loo! a man, to whom the name was Jayrus, and he was a prince of a synagoge; and he fel doun to the feet of Jhesu, preiynge him, that he schulde entre in to his hous,

42 For olypi douztir was to him almoost of twelue zeer, and this deiede. And it bifel, the while he wente, he was throngun of the cumpany.

43 And sum womman was in flix of blood fro twelue zeer, which hadde spendid al hir catel in to lechis, nether myzte be curid of ony,

44 Cam ny3 bihynde, and touchide the hem of his clooth, and anon the flix of hir blood stood.

33 Then went the devyls out off the man, and entred into the swyne; and the heerd toke their course and ran heedlynge into the lake, and wer choked.

34 When the herdmen sawe what had chaunced, they fled, and tolde it in the cite, and in the villages.

35 And they cam out to se what was done. And cam to Jesus, and founde the man, out of whom the devyls wer departed, sittynge att the fete of Jesus clothed, and in hys right mynde; and they wer afrayde.

36 They also which sawe it tolde them, by what meanes he that was possessed of the devyll was healed.

37 And all the whole multitude of the Gadarens besought hym, that he wolde departe from them, for they wer taken with grete feare. And he gate hym into the shyppe and returned backe agayne.

38 The man out off whom the devyls were departed, besought hym, that he myght be with hym. But Jesus sent hym awaye, sayinge,

39 Goo home agayne into thyne awne housse, and shewe what thynges God hath done to the. And he went his waye, and preached thorowe out all the cite, what thynges Jesus had done vnto hym.

40 Hit fortunyd, that when Jesus was come agayne, the people receaved hym; for they all longed for hym.

41 And beholde! there cam a man, named Jairus, and he was a ruler off the synagoge; and he fell doune at Jesus fete, and besought hym, that he wolde come into his housse,

42 Ffor he had but a doughter only of twelve yere of age, and she laye a dyinge. As he went, the people thronge hym.

43 And a woman havynge an issue of bloud twelve yeres, whiche had spent all her substance amonge phisicians, nether coulde be holpen of ony,

44 Cam behinde hym, and touchide the hem of his garment, and immediatly her issue off bloud stauched.

45 Yah qap Æsus, Whas sa tekands mis? Laugnyandam þan allaim, qap Paitrus, yah þai miþ imma, Talzyand, mauageins biwhairband þuk, yah þreih-and, yah qipis, Whas sa tekands mis?

46 Paruh is qap, Taitok mis sums, ik auk ufkuuþa maht usgaggandein af mis.

47 Gasaiwhandei þan so qino, þatei ni galaugnida, reirandei, yah atdriusandei du imma, in þizei attaitok imma gataih imma in andwairþya allaizos manageins, yah whaiwa gahailnoda suns.

48 Ip Æsus qap du izai, Þrafstei þuk, dauhtar, galaubeins þeina ganasida þuk; gagg in gawairþya.

49 Nauhþan imma rodyandin, gaggiþ sums manne fram þis fauramableis swn-agogeis, qipands du imma, þatei gadauþnoda dauhtar þeina, ni draibei þana laisari.

50 Ip is gahausyands, andhof imma qipands, Ni faurhte, þatainei galaubei, yah ganasyada.

51 Qimands þan in garda, ni fralailot ainohun inngaggan, aly Paitru yah Æakobu yah Iohannen, yah þana attan þizos mauyos yah aiþein.

52 Gaigrotun þan allai, yah faiflokun þo. Paruh qap, Ni gretiþ, unte ni gaswalt, ak slepiþ.

53 Yah bihlohun ina, gasaiwhandans þatei gaswalt.

54 Panuh is usdreibands allans ut, yah fairgreipands handu izos wopida, qipands, Mawi, urreis.

55 Yah gawandida ahman izos, yah ustop suns. Yah anabaud izai giban mat.

56 Yah usgeisnodedun fadrein izos; ip is faurbaud im, ei mann ni qipeina þata waurþano.

45 Ða cwæþ se Hælend, Hwæt is se ðe me æt-hrân? Ða hig ealle æt-sócon, ða cwæþ Petrus, and ða ðe mid him wæron, Ealá hláford, ðás menegeo ðe þringaþ, and geswencaþ, and ðu segst, Hwá æt-hrân me?

46 Ða cwæþ he, Sum me æt-hrân, ic wiste ðæt mægen of me eode.

47 Ða ðæt wif geseah, ðæt hit him næs dyrne, heo com forht, and ástrehte hig to his fótum, and geswútelode beforan eallum folce for hwylcum þinge heo hine æt-hrân, and hú heo wearþ sóna hál.

48 Ða cwæþ he to hyre, Dóhtor, . . . ðin geleafa ðe hāle gedyde; gā nū on sybbe.

49 Him ða gyt sprecendum, ða com sum man to ðære gesamnunge ealdre, and cwæþ to him,†[Ðýn dóhtor ys dead,] ne dréce ðú hyne.

50 Ða se Hælend ðæt word gehýrde, he andswarode ðæs mædenes fæder, Ne ondræd ðú ðe, gelyf witodlice, and heo biþ hál.

51 And ða ða he to ðam hūse com, ne lét he nānne mid him in-gān, búton Petrum and Iohannem and Iacobum, and ðæs mædenes fæder and hyre módor.

52 Ða weopon hig ealle, and heofodon hí. Ða cwæþ he, Ne wépe ge, sóþlice nis ðis mæden dead, ac heo slæpp.

53 Ða tældon hig hyne, and wiston ðæt heo dead wæs.

54 . . . Ða nam he hyre hand, and cwæþ, Mæden, ðe ic seege, áris.

55 Ða gehwearf hyre gást ágén, and heo sóna árás. And he hét hyre syllan etan.

56 Ða wundredon hyre magas; ðá bead he ðam, ðæt hí hit nānum men ne sædon ðæt ðar gedón wæs.

CHAP. IX. 1 Gahaitands þan þans twalif apaustauluns, atgaf im maht yah

CHAP. IX. †1 Ða clypode he to-gædere his twelf apostolas, and sealde

45 And Jhesu seith, Who is it that touchide me? Sothli alle men denyinge, Petre seide, and thei that weren with him, Comaundour, cumpanyes thringen, and turmentyn thee, and thou seist, Who touchide me?

46 And Jhesus seide, Sum man touchide me, forwhi and I haue knowe vertu to haue gon out of me.

47 Sothly the womman seyng, for it was not priuey, sche tremblinge cam, and felde down bifore his feet, and for what cause sche hadde touchid him sche schewide byfore al the peple, and hou a non sche was heelid.

48 And he seide to hir, Douztir, . . . thi feith hath maad thee saaf; go thou in pees.

49 3it him spekinge, sum man cam to the prince of the synagoge, seyng to him, For thi douztir is deed, nyle thou trauaile the maystir

50 Sothli this word herd, Jhesu answeride to the fadir of the damysele, Nyle thou drede, but oonly bileue thou, and sche shal be saaf.

51 And whanne he had come to the hous, he suffride not ony man for to entre with him, no but Petre and John and James, and the fadir and the modir of the damysele.

52 Sothli alle wepten, and biwayleden hir. And he seide, Nyle 3e wepe, sothli the damysele is not deed, but slepith.

53 And thei scorniden him, witinge for sche was deed.

54 . . . Forsothe he holdinge hir hond criede, seyng, Damysel, ryse vp.

55 And hir spirit turnyde a3eyn, and sche roos anon. And he comaundide to 3iue to hir for to ete.

56 And hir fadir and modir wondriden gretly; to whiche he comaundide, that thei schulden not seye to ony man the thing that was don.

45 And Jesus sayde, Who is it that touched me? When every man denyed, Peter and they that were with hym sayde, Master, the people thrust the, and vexe the, and thou sayest, Who touched me?

46 And Jesus sayd, Some boody touched me, for I perceave that vertue is gone out of me.

47 When the woman sawe, that she was not hid from hym, she cam tremblinge, and fell at his fete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Doughter, be of goode comforte, thy fayth hath made the safe; goo in peace.

49 Whyll he yett speake, there cam won from the rulers off the synagogis housse, which sayde to hym, Thy doughter is deed, disease not the master.

50 When Jesus herde that, he answered to the maydens father sayinge, Feare nott, beleve only, and she shalbe made waole.

51 And when he cam to the housse, he suffred no man to goo in with hym, save Peter James and Jhon, and the father and the mother of the mayden.

52 Every body weept, and sorowed for her. And he sayde, Wepe nott, for she is nott deed, butt slepeth.

53 And they lewgh hym to scorne, for they knew thatt she was deed.

54 And he thrust them all out att the dores, and caught her by the honde and cryed, sayinge, Mayde, aryse.

55 And her sprete cam agayne, and she roose strayght waye. And he comaunded to geve her meate.

56 And the father and the mother of her were astonyed; but he warned, thatt they schulde tell noo man whatt was done.

waldufni ufar allaim unhulþom, yah sauhþins gahailyan.

2 Yah insandida ins meryan þiudan-gardya Gups, yah gahailyan allans þans unhailans.

3 Yah qap du im, Ni waiht nimaip in wig, nih waluns, nih matibalg, nih hlaib, nih skattans, nih þan tweiþnos paidos haban.

4 Yah in þanei gard gaggaip, þar salyip, yah þaproh usgaggaip.

5 Yah swa managai swe ni andnimaina izwis, usgaggandans us þizai baurg yainai yah mulda af fotum izwaraim afþrisaip du weitwodipai ana ins.

6 Usgaggandans þan, þairhiddiedun and haimos, wailameryandans yah leikinondans and all.

7 Gahausida þan Herodis, sa taitrarkes, þo waurþanona fram imma alla, yah þalita, unte qeþun sumai, þatei Iohannes urrais us dauþaim ;

8 Sumai þan qeþun Helias ataugida sik ; sumaiuþ-þan, þatei praufetus sums þize airizane usstop.

9 Yah qap Herodes, Iohannau ik haub- ip afnaimait ; ip whas ist sa, bi þanei ik hausya swaleik ? Yah sokida ina gasaiwhan.

10 Yah gawandyandans sik apau- stauleis uspillodedun imma, swa filu swe gatawidedun. Yah andnimands ins, af- iddya sundro ana staþ auþyana baurgs, namnidaizos Baidauidan.

11 Ip þos manageins siuþandeins, laist- idedun afar imma. Yah andnimands ins, rodida du im þo bi þiudangardya Gups ; yah þans þarbans leikinassaus gahailida.

12 Þanuh dags yuþan dugann hneiwan, atgaggandans þan du imma þai twalif qeþun du imma, Fralet þo managein, ei galeipandans in þos bisunyane haimos yah weihsa, salyaina, yah bugyaina sis matins, unte her in auþyamma stada sium.

13 Þanuh qap du im, Gibip im yus matyan. Ip eis qeþun du imma, Nist hindar uns maizo fimf hlaibam yah fiskos twai, niba þau þatei weis gagg-

him mihte and anweald ofer ealle deofol- seocnessa, and ðæt ædla hi gehældon.

2 And he sende hig to bodianne Godes rice, and untrume gehælan.

3 Ðá cwæþ he to him, Ne nime ge nan þing on wege, ne gyrde, ne codd, ne hláf, ne feoh, ne ge nabbon twá tunecan.

4 And on swá hwylc hús swá ge in- gáp, wuniaþ ðar, oð ge út-gán.

5 And swá hwylc swá eow ne onfop, ðonne ge of ðære ceastre gáp áseacaþ eower fóta dust ofer hig on witnesse.

6 Ðá ferdon hig þurh ða burlga, bodiende and æghwar hælende.

7 Ðá gehýrde Herodes, se feorþan dæles rica, ealle ða þing ðe be him wæron ge- wordene, ðá tweonode him, forðam ðe sume sædon, ðæt Iohannes of deaþe árás ;

8 Sume sædon, ðæt Helias æt-ýwde ; sume, ðæt án eald witega árás.

9 Ðá cwæþ Herodes, Iohannem ic beheaflode ; hwæt is ðes, be ðam ic ðile gehýre ? Ðá smeade he ðæt he hine gesawe.

10 Ðá cýddon him ða apostolas, swá hwæt swá hig dydon. Ðá nam he hig, and férde on-sundron on wéste stówe, seo is Bethsaida.

11 Ðá ða menego ðæt wiston, ðá fili- don hig him. Ðá onfeng he hig, and spræc to him be Godes rice ; and ða he gehælde ðe lácunga beforfton.†

12 Ðá gewát se dæg forþ, and hig twelfe him genealæhton and sædon him, Læt ðas menego, ðæt hig faron on ðæs castelu and on ðæs túnas, ðe hér ábútan synd, and him mete findon, forðam ðe we synd hér on wéstere stówe.

13 Ðá cwæþ he to him, Sylle ge him etan. Ðá cwædon hig, We nabbaþ búton fif hláfas and twegen fixas, búton we gán, and us mete biegon and eallum

vertu and power on alle deuylis, and that thei schulde heele sykenessis.

2 And he sente hem for to preche the kyngdom of God, and for to heele syke men.

3 And he seith to hem, Take 3e no thing in the weye, nethir 3erd, nethir scrippe, nethir breed, nethir money, and nethir haue 3e twey cootis.

4 And in to what euere hous 3e schulen entre, dwelle 3e there, and go 3e not out thennis.

5 And who euere schulen not receyue 3ow, 3e goyng out of that citee schake of also the poudir of 3oure feete in to witnessinge on hem.

6 Sothli thei gon out, cumpassiden bi castels, euangelisinge and heeling euere where.

7 Forsoth Eroude, the fourthe prince, herde alle the thingis that weren don of him, and he doutide, for that it was seid of sum men, for Joon roos a3en fro deede men ;

8 Forsoth of sum men, for Elye aperide ; sothli of othere men, for oon of the olde prophetis roos.

9 And Eroude seith, I haue bihedid Joon ; sothli who is this, of whom I heere the thingis ? And he sou3te for to se him.

10 And apostlis turnyng a3eyn toolden to him, what euere thingis thei diden. And hem takun to, he wente on an othere half in to desert place, which is Bethsayda.

11 Which thing whanne the companyes hadden knowen, thei folowiden him. And he receyude hem, and spak to hem of the kingdom of God ; and heelite hem that hadden nede of cure.

12 Sothli the day bigan for to bowe doun, and the twelue comyng ny3 seiden to him, Lecue the companyes, that thei goyng turne in to castels and townes, that ben aboute, that thei fynde metis, for we ben here in a desert place.

13 Forsothe he seith to hem, 3yue 3e to hem to ete. And thei seiden, Ther ben not to vs more than fyue loouys and tweye fischis, no but peraventure

auctorite over all devyls, and that they myght heale diseases.

2 And he sent them to preache the kyngdom of God, and to cure the sick.

3 And he sayd to them, Take noo thinge to sucke you by the waye, nether staffe, nor scripe, nether breed, nether money, nether have two cootes.

4 And watsoever housse ye enter into, there abyde, and thence departe.

5 And whosoever will not receave you, when ye departe from that citee shake of the very dust from youre fete for a testimony agaynst them.

6 They went forthe, and went thorowe the tounes, preachyng the gospels and healyng every wheare.

7 Herod, the tetrarch, herde off all thatt by hym was done, and doutid, because that it was sayd of some, that Jhon was rysen agayne from deeth ;

8 And off some, that Helias had apered ; and off other, that won off the olde prophettes was rysen agayne.

9 And Herod sayde, Jhon have Y behedded ; who is this, of whom I here suche thynges ? And he desired to se hym.

10 And the apostles retourned and tolde hym, all that they had done. And he toke them, and went a syde into a solitary place, neye to a citee called Bethsayda.

11 The people knewe off it, and folowed hym. And he receaved them, and spake vnto them of the kyngdom off God ; and healed them that had nede to be healed.

12 The daye began to weare awaye, then cam the twelve and sayde vnto hym, Sende the people awaye, that they maye goo in to the tounes and villages roundabout, and lodge and get meate, for we are here in a place of wildernes.

13 Then sayde he vnto them, Geve ye them meate. And they sayde, We have no moo but five loaves and two fisses, except we shuld goo, and bye meate for

andans, bugyaima allai þizai manaseidai matins.

14 Wesun auk swe fimf þusundyos waire. Qap þan du siponyam seinaim, Gawaurkeiþ im anakumbyan kubituns, ana wharyanoh fimftiguns.

15 Yah gatawidedun swa, yah gatawidedun anakumbyan allans.

16 Nimands þan þans fimf hlaiþans yah twans fiskans, insaiwhands du himina, gapiupida ins, yah gabrak, yah gaf siponyam, du faurlagyan þizai managein.

17 Yah matidedun, yah sadai waurþun allai; yah ushafan warþ þatei aflifnoda im gabruko, tainyons twalif.

18 Yah warþ, miþþanei was is bidyands sundro, gamotidedun imma siponyos is, yah frah ins, qipands, Whana mik qip-and wisan þos manageins?

19 Ip eis andhafyandans, qeþun, Iohannen þana Daupyand, anþarai þan Heleian, sumai þan, þatei praufetus sumis þize airizane usstop.

20 Qap þan du im, Appan yus whana mik qipip wisan? Andhafyands þan Paitrus qap, þu is Christus sunus Guþs.

21 Ip is þan gawhotyands im faurbaup ei mann ni qipeina þata,

22 Qipands, þatei skal sunus mans manag winnan, yah uskusans fram sinistam wairþan, yah gudyam, yah bokaryam, yah usqiman, yah þridyin dagaURREISAN.

23 Qap þan du allaim, Yabai whas wili afar mis gaggan, afaikai sik silban, yah nimai galgan seinana dag whanoh, yah laistyai mik.

24 Saei allis wili saiwala seinan nasyan, fraqisteip izai; appan saei fraqisteip saiwalai seinai in meina, ganasyip þo.

25 Who allis þaurfte gatauyip sis manna, gageigands þo manased alla, ip sis silbin fraqistiyands, aiþþau gasleipyands?

26 Saei allis skamaiþ sik meina aiþþau meinaize waurde, þizuh sunus mans skamaid sik, biþe qimip in wulþu sein-

ðissum werede.

14 Ðar wæron neah fif þusenda wera. Ðá cwæþ he to his leorning-cnihtum, Dôp ðæt hig sitton þurh gebeorsecypas, fiftigum.

15 And hig swá dydon, and hi ealle sæton.

16 Ðá nam he ða fif hláfas and ða twegen fixas, and on ðone heofon be-sealh, and bletsode hig, and bræc, and dælde his leorning-cnihtum, ðæt hig ásetton hig befóran ðam menegum.

17 Ðá æton hig ealle, and wurdon gefyllede; and man nam ða gebrotu ðe ðar belifon, twelf cypan fulle.

18 Ðá wæs geworden, ðá se Hælend wæs ána hine gebiddende, hys leorning-cnihtas wæron mid him, ðá áhsode he hig, Hwæt secgþ ðis fole ðæt ic sý?

19 Ðá andswarodon hig, and cwædon, Iohannem Baptistam, sume Heliam, sume, ðæt sum witega of ðam ealdum árás.

20 Ðá sæde he him, Hwæt secge ge ðæt ic sý? Ðá andswarode Petrus, Ðú eart Crist Godes sunu.

21 Ðá þreade he hig and bead ðæt hig hit nánun men ne sædon,

22 . . Fordam ðe hit gebyreþ ðæt mannes sunu fela þinga þolige, and beo áworpen fram ealdrum, and ealдор-mannum, and fram bócerum, and beo ofslagen, and þriddan dæge árise.

23 Ðá cwæþ he to eallum, Gyf hwá wyle æfter me cuman, ætsace hine sylfne, and nime his cwymlinge, and me folgige.

24 Se ðe wyle hys sáwle hále gedón, se hig forspilþ; witodlice se ðe his sáwle for me forspilþ, he hi gehælep.

25 Hwæt fremap ænegum men, ðeah he ealne middan-eard on æht begite, and hyne sylfne forspille, and hys forwyrd wyrce?

26 Se ðe me and mine spæca forsyhþ, ðone mannes sunu forsyhþ, ðonne he cymþ on his mægen-þrymme, and hys

and we go, and byen metis in to al the cumpany.

14 Sothli the men weren almoost fyue thousynde. Forsothe he seith to his disciplis, Make hem to sitte to mete by feestis, fyftyes.

15 And thei diden so, and thei maden alle men sitte to the mete.

16 Forsothe fyue looues and tweye fysches takun, he byheld in to heuene, and blesside hem, and brak, and delide to his disciplis, that thei schulden putte bfore the companyes.

17 And alle men eeten, and weren fillid; and this that lefte to hem of broken metis was taken, twelue coffyns.

18 And it was don, whanne he was aloone preiynge, and his disciplis weren with him, and he axide hem, seiynge, Whom seyn the companyes me to be?

19 And thei answeriden, and seiden, John Baptist, forsothe othere *seyen* Elye, but othere *seyen*, for o prophete of the formere hath risun.

20 Sothli he seide to hem, But whom seye 3e me to be? Symound Petre answeringe seide, The Crist of God.

21 And he blamyng hem comaundide hem that thei schulden seie to no man,

22 And seith thes thingis, For it bihoueth mannys sone to suffre manye thingis, and to be repreued of the eldere men, and of princes of prestis, and of scribis, and for to be slayn, and in the thridde day to ryse aȝen.

23 Forsothe he seide to alle men, If ony man wole come aftir me, denye he him silf, and take he his cross euery day, and sue he me.

24 Sothli he that schal wilne to make his lyf saaf, schal leese it; forwhi he that schal leese his lyf for me, schal make it saaf.

25 Forsothe what profitith it to a man, if he wyne al the world, sothli leese him silf, and do peyringe of him silf?

26 Forwhi who that schal schame me and my wordis, and mannys sone schal schame him, whanne he schal come in

all this people.

14 And they wer about a five thousandde men. He sayde vnto his disciples, Cause them to sit doune by fyftie, in a company.

15 And they did soo, and made them all sit doune.

16 He toke the five loaves and the two fisshes, and lokyd vp to heven, and blessed them, and brake, and gave to his disciples, to sett before the people.

17 And they all ate, and wer satisfied; and there was taken vp off thatt remayned to them, twelve baskettes full off broken meate.

18 Hit fortunyd, as he was alone prayyng, hys disciples were with hym, and he axed them, sayyng, Who saye the people that I am?

19 They answered, and sayd, Jhon Baptist, some saye Helias, and some saye, won of the olde prophetes is risen agayne.

20 He sayde vnto them, Who saye ye that I am? Peter answered and sayde, Thou arte the Christ off God.

21 He warnyd and commaundyd them that they shulde tell no man that thinge,

22 Sayyng, That the sonne off man must suffre many thynges, and be reprovyd of the seniours, and of the hy prestes, and scribes, and be slayne, and the thirde daye rise agayne.

23 And he sayde to them all, Yf eny man will come after me, let hym denye hym silfe, and take his crosse on hym dayly, and folowe me.

24 Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, the same shall save it.

25 For what shall itt avauntage a man, to wyn the whole worlde, yff he loose hyr silfe, or runne in damage off hym silfe?

26 For whosoever is ashamed of me and off my sayynges, off hym shall the sonne off man be ashamed. when he

amma, yah attins, yah pize weihane aggele.

27 Qipuh þan izwis, sunya sind sumai pize her standandane, þaiei ni kausyand dauþau, unte gasaiwhand þiud-inassau Guþs.

28 Waurþun þan afar þo waurda swe dagos altau, ganimands Paitru yah Iakobu yah Iohannen, usiddya in fairguni bidyan.

29 Yah warþ miþþanei baþ is, siuns andwairþyis is anþara, yah gawaseins is wheita skeinande.

30 Yah sai ! wairos twai miþrodidedun imma, þaiei wesun Moses yah Helias,

31 Þai gasaiwhanans in wulþau ; qeþun urrun is, poei skulda usfullyan in Iairusalem.

32 Iþ Paitrus, yah þai miþ imma, wesun kauridai slepa, gawaknandans þan gasewhun wulpu is, yah þans twans wairans þans miþstandandans imma.

33 Yah warþ, miþþanei afskaiskaidun sik af imma, qap Paitrus du Iesua, Talzyand, god ist unsis her wisan, yah gawaurkyaima hleiþros þrins, aina þus, yah aina Mose, yah aina Heliyin ; ni witands wha qipip.

34 Þata þan imma qipandin, warþ millma, yah ufarskadwida ins ; faurhtidedun þan, in þammei yainai qemun in þamma millmin.

35 Yah stibna warþ us þamma millmin, qipandei, Sa ist sunus meins sa liuba, þamma hausyaiþ.

36 Yah warþ miþþanei so stibna, bi-gitans warþ Iesus ains. Yah eis þah-idedun, yah mann ni gataihun in yainaim dagam ni waiht, þizei gasewhun.

37 Warþ þan in þamma daga, dalap atgaggandam in af fairgunya, gamotida imma manageins filu.

38 Yah sai ! manna us þizai managein ufwopida, qipands, Laisari, bidya þuk, insaiwhan du sunu meinamma, unte ainaha mis ist ;

fæder, and hālegra engla.

27 Ic seege eow, sōþlice hēr synd sume standende, ða deade ne wurðað, ær hig Godes rice geseon.

28 Ðá wæs geworden æfter ðam wordum nean eahta dagas, ðæt he nam Petrum and Iohannem and Iacobum, and eode on áne munt, ðæt he hyne gebæde.

29 Ðá he hyne gebæd, ðá wæs hys ansýn óðres líwes, and his reáf hwit seinende.

30 Ðá spræcon twegen wasas wið hyne, Moyses and Helias

31 Gesewene on mægen-þrymme ; and sædon his gewitendnesse, ðe he to gefyllenne wæs on Hierusalem.

32 Petrus, and ða ðe mid him wáron, wurdon mid slæpe gehefegode, and ðá hī onwæcnedon hī gesáwon his mægen-þrym, and twegen wasas ðe mid him stódon.

33 . . . And hī him fram eodon, Petrus cwæp to him, Ealá bebedend, gōd is ðæt we hēr beon, and uton wyrcan preo eardung-stōwa, áne ðé, and áne Moyse, and áne Helie ; and he nyste hwæt he cwæp.

34 Ðá he ðis spræc, ðá wearþ genip, and ofer-sceadode hig ; and hī ondrédon, him gangende on ðæt genip.

35 Ðá com stefen of ðam genipe, and cwæp, Ðes ys mīn leofa sunu, gehýraþ hyne.

36 Ðá seo stefen wæs gehýred, ðá wæs se Hælend gemét ána. And hī súwodon, and ne sædon nánum men on ðam dagum nán þing, ðæs ðe hī gesáwon.

37 O'ðrum dæge, him of ðam munte farendum, him ágén arn mycel menego.

38 Ðá clypode án wer of ðære menego, and cwæp, Læreow, ic hālsige ðé, geseoh mīnne sunu, forðan he is mīn ánlica sunu ;

his mageste, and of the fadir, and of the holy aungels.

27 Forsoth I seye to 3ou, verily ther ben summe stondinge here, whiche schulen not taste deeth, til thei seen the rewme of God.

28 Sothli it was don aftir thes wordis almoost eigte dayes, and he took Petre and James and John, and he stizede in to an hil, that he schulde preie.

29 And the while he priede, the liknesse of his cheere was maad othir maner, and his clothing whit schynynge.

30 And loo! tweye men spaken with him, forsothe Moyses and Elye

31 Weren seyn in mageste; and thei seyden his goynge out, which he was to fillinge in Jerusalem.

32 Forsothe Petre, and thei that weren with him, weren greuyd with sleep, and thei wakinge sy3en his mageste, and tweye men that stooden with him.

33 And it was don, whanne thei departiden fro him, Petre seith to Jhesu, Com-andour, it is good to vs for to be here, and make we here thre tabernaclis, oon to thee, and oon to Moyses, and oon to Elye; not witinge what he schulde seye.

34 Sothli him spekinge thes thingis, a cloude was maad, and schadewide hem; and thei dredden, hem entringe in to the clowde.

35 And a voys was maad fro the clowde, seyinge, This is my dereworthe sone, heere 3e him.

36 And the while the vois was maad, Jhesu was founden aloone. And thei helden pees, and seide to no man in tho dayes ou3t of tho thingis, whiche thei hadden herd.

37 Forsothe it was don in the day suyng, hem comynge down of the hil, myche companye of peple renneth to hem.

38 And loo! a man of the companye criede, seyinge, Maistir, I biseche thee, byhold in to my sone, for he is oon aloone to me;

commeth in his awne maieste, and in the maieste of his father, and of the holy angels.

27 I tell you of a surety, some there are of them thatt here stonde, which shall not tast of deeth, till they se the kyngdom of God.

28 And it folowed about an viij. dayes after thoose sayinges, he toke Peter James and Jhon, and went vp into a mountayne to praye.

29 And as he prayed, the fassion of his countenance was changed, and his garment was whyte and shoone.

30 And beholde! two men talked with him, and they were Moses and Helias,

31 Which apered gloriously; and spake of his departinge, whych he schulde ende att Jerusalem.

32 Peter, and they that wer with hym, wer hevy a slepe, and when they woke they sawe his maieste, and two men stondinge with him.

33 And hit chaused, as they departed from hym, Peter sayde vnto Jesus, Master, it is goode beinge here for vs, let vs make thre tabernacles, won for the, and won for Moses, and won for Helias; and wist nott what he sayde.

34 Whyll he thus spake, there cam a cloude, and shadowed them; and they feared, when they entred into the cloude.

35 And there cam a voyce out of the cloude, sayinge, This is my deare sonne, heare hym.

36 And as sone as the voice was past, Jesus was founde alone. And they kept it cloosse, and tolde neo man in thoose dayes eny of those thynges, which they had sene.

37 Hyt chaused on the nexte daye, as they cam doune from the hyll, moche people cam and met hym.

38 And beholde! a man off the company cryed out, sayinge, Master, I besche the, beholde my sonne, for he is all that I have;

39 Yah sai ! ahma nimip ina unbrains, yah anaks hropeip, yah tahyip ina mip whapon, yah halisaiw afinnip af imma gabrikands ina.

40 Yah baþ siponyans þeinans, ei usdribeina imma, yah ni mahtedun.

41 Andhafyands þan İesus qaþ, O ! kuni ungalaubyando yah inwindo, und wha siau at izwis, yah þulau izwis ? attiuþ þana sunu þeinana hidrei.

42 Paruh nauþpan duatgaggandin imma, gabrak ina sa unhulpa, yah tahida. Gawhotida þan İesus ahmin þamma unhrainyin, yah gahailida þana magu, yah atgaþ ina attin is.

43 Usfilmans þan waurþun allai ana bizai mikilein Guþs. At allaim þan sildaleikyandam bi alla þoei gatawida İesus, qaþ Paitrus, Frauia, duwhe weis ni mahtedum usdreiban þamma ? İþ İesus qaþ, Þata kuni ni usgaggiþ, nibai in bidom yah in fastubnya. Qaþ þan du siponyam seinaim,

44 Lagyip yus in ausona izwara þo waurda, unte sunus mans skulds ist atgiban in handuns manne.

45 İþ eis ni froþun þamma waurda, yah was gahulip faura im, ei ni froþeina imma ; yah ohtedun fraihnan ina bi þata waurd.

46 Galaip þan mitons in ins, þata wharyis þau ize maists wesi.

47 İþ İesus gasaiwhands þo miton haintins ize, fairgreipands barn, gasatida faura sis ;

48 Yah qaþ du im, Sawhazuh saei andnimip þata barn ana namin meinamma, mik andnimip ; yah sawhazuh saei mik andnimip, andnimip þana sandyandan mik ; unte sa minnista wisands in allaim izwis, sa wairþip mikils.

49 Andhafyands þan İohannes qaþ, Talzyand, gasewhum sumana ana þeinamma namin usdreibandan unhulþons, yah waridedum imma, unte ni laisteip mip unsis.

50 Yah qaþ du im İesus, Ni waryip,

39 And nū ! se unclæna gāst hine æt-hrīnþ, and he færicce hrýmþ, and fornimþ hyne, and fæmþ, and hyne tyrþ and slit.

40 And ic bæd ðine leorning-cnihtas, ðæt hig hine út-ádrifon, and hig ne mihton.

41 Ðá cwæþ se Hælend him to andsware, Ealá ! ungeleafulle and þweore cneoresse, swá lange swá ic beo mid eow, and eow þolie ? læd hider ðinne sunu.

42 And ðá he hyne lædde him to, se deofol hine fornam, and fordyde. Ðá nýdde se Hælend ðone unclænan gāst út, and gehælde ðæne cnapan, and ágeaf hine his fæder.

43 Ðá wundredon hig ealle be Godes mærepe. And eallum wundriendum be ðam þingum ðe gewurdon,

he cwæþ to his leorning-cnihtum,

44 Asettaþ ðás spræca on eowrum heortum, hit ys toweard, ðæt mannes sunu si geseald on manna handa.

45 Ðá þohton hig ðis word, and hit was bewrigen befóran him, ðæt hi hit ne ongéton ; and hi ne dorston hine be ðam worde áhsian.

46 Sôþlice ðæt gepanc eode on hig, hwyle hyra yldest wære.

47 Ðá se Hælend geséh hyra heortan gepancas, he gesette ðæne cnapan wið hine ;

48 And cwæþ to him, Se ðe dysne cnapan on minum naman onfehþ, se me onfehþ ; and se ðe me onfehþ, he onfehþ ðæne ðe me sende ; witodlice se ðe is læst betweox eow ealle, se is mára.

49 Ðá andswarode Iohannes, Bebeodend, we gesáwon sumne on ðinum naman deofol-seocnessa út-ádrífende, and we hine forbudon, forðam he mid us ne fylygþ.

50 Ðá cwæþ he, Ne forbeode ge, se ðe

39 And lo! a spirit takith him, and suddenly he crieth, and hurtliþ down, and to-drawith him with froth, and vnnethe he goth away to-drawinge him.

40 And I preiede thi disciplis, that thei schulde caste him out, and thei myȝten not.

41 Sothli Jhesu answeringe seide to hem, A! vnfeythful generacioun and weyward, hou longe schal I be anentis ȝou, and schal suffre ȝou? leed hidur thi sone.

42 And whanne he cam nyȝ, the fend hurlide him doun, and to-brayd. And Jhesu blamede the vnclene spirit, and heclide the child, and ȝeld him to his fadir.

43 Sothli alle men wondriden greetly in the greetnesse of God. And alle men wondringe in alle thingis whiche he dide,

he seide to his disciplis,

44 Putte ȝe thes wordis in ȝoure hertis, for it is to comynge, that mannys sone be bitrayed in to the hondis of men.

45 And thei knewen not this word, and it was hid bifore hem, that thei feeliden it not; and thei dreden to axe him of this word.

46 Forsothe a thouȝt entride in to hem, who of hem schulde be more.

47 And Jhesu seyng the thouȝtis of the herte of hem, takynge a child settide him bisydis him silf;

48 And seith to hem, Who euere schal receyue this child in my name, receyueþ me; and who euere schal receyue me, receyueþ hym that sente me; for whi he that is lesse among ȝou alle, is the more.

49 Forsoth John answeringe seide, Comaundour, we syȝen sum man castinge out fendis in thi name, and we hau forbydyn him, for he sueth not thee with vs.

50 And Jhesu seith to him, Nyle ȝe

39 And se! a sprete taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and vneth departeth he from him when he hath rent him.

40 And I have besought thy disciples to cast hym out, and they coulede nott.

41 Jesus answered and sayde, O! generacion with oute fayth and croked, howe longe shall I be with you, and shall suffre you? brynge thy sonne hidder.

42 As he yett was a commynge, the fende rent hym, and tare hym. Jesus rebuked the vnclene sprete, and healed the chylde, and delivered hym to hys fader.

43 And they wer all amased att the myghty power of God. Whyll they wondred every one att all thynges whych he did,

he sayde vnto hys disciples,

44 Lett these sayinges synke doune into youre eares, the tyme wyll come, when the sonne off man shalbe delivered into the hondes off men.

45 Butt they wist nott what that worde meant, and yt was hyd from them, thatt they vnderstod hytt nott; and they feared to axe hym off that sayinge.

46 There arose a disputacion amonge them, who shulde be the greatest.

47 When Jesus perceaved the thoughtes off their hertes, he toke a chylde, and sett hym hard by hym;

48 And sayde vnto them, Whosoever receave thys chylde in my name, receaveth me; and whosoever receaveth me, receaveth hym that sent me; for he that amongst you ys the least, the same shalbe greate.

49 Jhon answered and sayde, Master, we sawe won castynge out devyls in thy name, and we forbade hym, be cause he foloweth not with vs.

50 And Jesus sayde vnto hym, Forbid

unte saei nist wipra izwis, faur izwis ist. †Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin mein-amma.

51 Warþ þan, in þammei usfulnodedun dagos andanumtais is, yah is andwairþi seinata gatulgida, du gaggan in Iairu-salem ;

52 Yah insandida airuns faura sis. Yah gaggandans galipun in haim Samareite, swe manwyan imma.

53 Yah ni andnemun ina, unte and-wairþi is was gaggando du Iairusalem.

54 Gasaiwhandans þan siponyos is, Iakobus yah Iohannes, qeþun, Frauya, wileizu ei qipaima, fon atgaggai us him-ina, yah fraqimai im, swe yah Heleias gatawida ?

55 Gawandyands þan gasok im, yah qap du im, Niu wituþ, whis ahmane siyuþ ;

56 Unte sunus mans ni qam saiwalom qistyan, ak nasyan. Yah iddyedun in anþara haim.

57 Warþ þan, gaggandam im in wiga, qap sums du imma, Laistya þuk, þis-whaduh þadei gaggis, Frauya.

58 Yah qap du imma Iesus, Fauhons grobos aigun, yah fuglos himinis sit-lans, ip sunus mans ni habaiþ whar haubiþ galagyai.

59 Qap þan du anþaramma, Laistei mik. Ip is qap, Frauya, uslaubei mis galeiþan faurþis, yah usfilhan attan meinana.

60 Qap þan du imma Iesus, Let þans dauþans usfilhan seinans nawins ; ip þu gagg, yah gaspillo piudangardya Guþs.

61 Qap þan yah anþar, Laistya þuk, Frauya, ip faurþis uslaubei mis andqiþan þaim þaiei sind in garda meinamma.

62 Qap þan du imma Iesus, Ni manna uslagyands handu seinana hohan, yah saiwhands austra, gatils ist in piudan-gardya Guþs.

nis ongen eow, se is for eow. . . .

51 Sôþlice wæs geworden, ða his and-fenga dagas wæron gefyllede, he ge-trymede hys ansýne, ðæt he fêrde to Hierusalem ;

52 Ða sende he bodan befóran his ansýne. Ða eodon hig on ða ceastre Samaritanorum, ðæt hi him gegear-wodon.

53 And hig ne onfêngon hine, forðam ðe he wolde faran to Hierusalem.

54 Ða his leorning-cnihtas ðæt ge-sawon, Iacobus and Iohannes, ða cwæd-on hig, Drihten, wylt ðu we secgaþ, ðæt fyr cume of heofone, and fornime hig ? . . .

55 And he hine bewende, and hig þreade.

56

And hig fêrdon on óðer castel.

57 Ða hi fêrdon on wege, sum him to cwæp, Ic fylige ðe, swá hwyder swá ðu færst.

58 Ða cwæp se Hælend, Foxas habbaþ holu, and heofones fugelas nest, sôþlice mannes sunu næfþ hwar he hys heafod áhylde.

59 Ða cwæp he to óðrum, Filig me. Ða cwæp he, Drihten, álýf me ærest byrigan minne fæder.

60 Ða cwæp se Hælend, Læt ða dead-an byrigan hyra deadan ; gá ðu, and boda Godes rice.

61 Ða cwæp óðer, Ic fylige ðe, Drihten, ac læt me ærest hit cýðan ðam ðe æt hám synd.

62 Ða cwæp se Hælend him to, Nán man ðe hys hand áset on hys sulh, and on-bæc besyhp, nys andfenge Godes rice.

forbode, forsothe he that is not azens
3ou, is for 3ou. . . .

ye hym not, for he that is nott agaynst
you, is with you. . . .

51 Sothli it was don, whanne the dayes
of his takynge vp weren fillid, and he
settide faste his face, that he schulde go
in to Jerusalem;

52 And he sente messengeris bfore his
syt. And thei goynge entriden in to a
citee of Samaritans, that thei schulden
make redy to him.

53 And thei receyueden not him, for
the face was of him goynge in to Jeru-
salem.

54 Forsothe whanne James and John,
his disciplis, hadden seyn, thei seiden,
Lord, wolt thou we seye, that fier come
doun fro heuene, and waaste hem, as
Helye did?

55 And he turned blamyde hem, sey-
inge, 3e witen not, whos spiritis 3e ben;

56 Forsothe mannis sone cam not for
to lese soulis, but for to saue. And
thei wenten in to another castel.

57 Forsoth it was don, hem walkynge
in the weye, sum man seide to him, I
shal sue thee, whidur euere thou schalt
go.

58 And Jhesu seide to him, Foxis han
dennys, and briddis of the eyr *han* nestis,
but mannis sone hath not where he schal
reste his heed.

59 Forsothe he seide to another, Sue
thou me. Sothli he seide, Lord, suffre
me first to go, and to burie my fadir.

60 And Jhesu seide to him, Suffre that
deede men burie her deede; but go
thou, and telle the kyngdom of God.

61 And another seide, Lord, I schal
sue thee, but first suffre me to telle a3en
to hem that ben at home.

62 Forsothe Jhesu seith to him, No
man sendynge his hond to the plou3,
and biholdinge a3en, is able to the
rewme of God.

51 And it folowed, when the time was
com that he shulde be receaved vp, that
he determined hym silfe, to goo to Jeru-
salem;

52 And sent messengers before hym.
And they went and entred into a citee
of the Samaritans, to make redy for
hym.

53 And they wolde nott receave hym,
because his face was as though he wolde
goo to Jerusalem.

54 When hys disciples, James and Jhon,
sawe that, they sayde, Lorde, wilt thou
that we commaunde, that fyre come
doun from heven, and consume them,
even as Helias did?

55 Jesus turned about and rebuked
them, sayinge, Ye wote nott, what maner
sprete ye are off;

56 The sonne of man ys not come to
destroie mennes lives, but to save them.
And they went to an other toun.

57 Hit chaused, as they went on their
iorney, a certayne man sayd vnto hym,
I wyll folowe the, whither soever thou
goo.

58 Jesus sayd vnto him, Foxes have
holes, and bryddes of the ayer have
nestes, but the sonne of man hath nott
where on to laye hys heed.

59 And he sayde vnto a nother, Folowe
me. And the same sayde, Lorde, suffre
me fyrst to goo, and bury my father.

60 Jesus sayd vnto hym, Lett the deed
bury the deed; but goo thou, and preache
the kyngdome off God.

61 And another sayde, I wyll folowe
the, Lorde; but lett me fyrst goo bid
them fare wele which are at home at
my housse.

62 Jesus sayd vnto him, No man that
putteth hys honde to the plowe, and
lokethe backe, is apte to the kingdom
of God.

CHAP. X. 1 Forsothe aftir thes thingis
the Lord Jhesu ordeynede and othere

CHAP. X. 1 After that the Lorde
apoynted other seventie also, and sent

yah insandida ins twans whanzuh faura
andwairþya seinamma in all baurge yah
stade, þadei munaida is gaggan.

2 Qapuh þan du im, Asans managa, ip
waurstwyans fawai; bidyip nu frauhan
asanais, ei ussatyai waurstwyans in þo
asan seinai.

3 Gaggip, sai! ik insandya izwis swe
lamba in midumai wulfe.

4 Ni bairaiþ pugg, nih matibalg, nih
gaskohi, ni mannanhun bi wig golyaiþ.

5 In þane gardei inngaggaiþ, frumist
qipaip, Gawairpi þamma garda.

6 Yah yabai siyai yainar sunus ga-
wairþyis, gawheilaiþ sik ana imma ga-
wairpi izwar; ip yabai ni, du izwis
gawandyai.

7 Inuh þan þamma garda wisaiþ,
matyandans yah driggkandans þo at im;
wairþ auk ist waurstwyia mizdons sein-
aizos. Ni faraip us garda in gard.

8 Yah in þoei baurge gaggaip, yah
andnimaina izwis, matyaiþ þata faur-
lagido izwis;

9 Yah lekinop þans in izai siukans.
Yah qipip du im, Atnewhida ana izwis
þiudangardi Guþs.

10 Ip in þoei baurge inngaggaiþ, yah
ni andnimaina izwis, usgaggandans ana
fauradaurya izos, qipaip,

11 Yah stubyu þana gahaftnandan
unsis us þizai baurg izwarai ana fotuns
unsarans afhrisyam izwis; swepauh þata
witeip, þatei atnewhida sik ana izwis
þiudangardi Guþs.

12 Qipa izwis, þatei Saudaumyam in
yainamma daga sutizo wairþip þau þizai
baurg yainai.

13 Wai þus, Kaurazein; wai þus,
Baipsaidan; unte ip in Twrai yah Sei-
donai waurþeina mahteis, þoei waurþun
in izwis, airis þau in sakkum yah azgon
sitandeins, gaidreigodedeina.

14 Swepauh Twrai yah Seidonai sutizo
wairþip in daga stauos þau izwis.

and sende hig twam beforan his ansyne
on ælce ceastre and stowe, ðe he to
cumenne wæs.

2 And cwæþ to him, Hér is mycel ríp,
and feawa wyrhtena; biddaþ ðæs rípes
hláford, ðæt he sende wyrhten to his
rípe.

3 Faraþ, nú! nú ic eow sende swá
swá lamb betweox wulfas.

4 Ne bere ge sacc, ne codd, ne gescý,
ne nánne man be wege ne grētaþ.

5 On swá hwylce hús swá ge in-gáþ,
cweðaþ ærest, Sib si ðisse hiw-rædenne.

6 And gyf ðar beoþ sybbe bearn, reste
ðar eower sib; gif hit elles sý, heo sý
to eow gecyrred.

7 Wunigaþ on ðam ylcan huse, and
etaþ and drincaþ ða þing ðe hig habbaþ;
sôþlice se wyrhta is his méde wyrðe.
Ne fare ge fram huse to huse.

8 Ac on swá hwylce ceastre swá ge
in-gáþ, and hig eow onfôþ, etaþ ðæt eow
toforan áset ys;

9 And gehælaþ ða untruman ðe on
ðam huse synd. And secgaþ him, Godes
ríce to eow genealæcþ.

10 On swá hwylce ceastre swá ge in-
gáþ, and hig ne onfôþ eow, gáþ on hyra
stræta, and cweðaþ,

11 ðæt dust ðæt of eowre ceastre on
úrur fotum elifode we drigeaþ on eow;
witaþ ðeah, ðæt Godes ríce genealæcþ.

. .

12 Ic eow secge, ðæt Sodom-warum
on ðam dæge biþ forgifenlicere ðonne
ðære ceastre.

13 Wá ðé, Corozaim; wá ðé, Beth-
saída; forðam gif on Tyro and on
Sydone gewordene wæron ða meghu,
ðe on eow gedóne synd, gefyrn hig on
hæran and on axan, breowsunge dydon.

14 ðeah hwæðere Tiro and Sydone on
ðam dæge byþ forgyfenlicere ðonne eow.

seuenty and tweyne, and sente hem by tweyne and tweyne bfore his face in to euery citee and place, whidir he was to comynge.

2 And he seide to hem, Sothli myche ripe corn is, but fewe workmen; therfore preie 3e the lord of the ripe corn, that he sende workmen in to his rype corn.

3 Go 3e, lo! I sende 3ou as lambren a mong wolues.

4 Nyle 3e bere a sachel, nether scrip, nether schoon, and greeete 3e no man by the weye.

5 And in to what euere hous 3e schulen entre, first seye 3e, Pees to this hous.

6 And if a sone of pees schal be there, 3oure pees schal reste on him; if non, it schal turne agen to 3ou.

7 Forsothe dwelle 3e in the same hous, etynge and drynkinge tho thingis that ben at hem; forsothe a workman is worthi his hyre. Nyle 3e passe fro hous in to hous.

8 And in to what euere citee 3e schulen entre, and thei schulen receyue 3ou, ete 3e tho thingis that ben put to 3ou;

9 And heele 3e the syke men that ben ther ynne. And seye 3e to hem, The kyngdom of God schal neize in to 3ou.

10 In to what euer citee 3e schulen entre, and thei schulen not receyue 3ou, 3e goynge out in to the streetis thereof, seie,

11 Also we wpen of in to 3ou the poudere that cleuyde to vs of 3oure citee; netheloes wite 3e this thing, for the rewme of God schal come ny3.

12 Forsoth I seie to 3ou, for to Sodom it schal be esyere^t than to that citee in thilke day.

13 Woo to thee, Corosaym; woo to thee, Bethsayda; for if in Tyre and Sydon the vertues hadden ben don, whiche ben don in thee, sum tyme thei sittinge in heer and aische, schulden haue don penance.

14 Netheloes to Tyre and Sydon it schal be esyer in the dom than to 3ou.

them two and two before his face into every citie and place, whither he him silfe wolde come.

2 And sayde vnto them, The harvest is greate, but the laborers are feawe; praye therfore the lorde of the harvest, to send forth hys laborers into hys heruest.

3 Goo youre wayes, beholde! I sende you forthe as lambes amonge wolves.

4 Beare noo wallet, nether scripppe, nor shues, and salute noo man by the waye.

5 In whatsoever housse ye enter in, fyrst saye, Peace be to this housse.

6 And yf the sonne of peace be theare, youre peace shall rest apon hym; yf nott, yt shall returne to you agayne.

7 And in the same housse tary still, eatynge and drynkinge suche as they have; for the laborer is worthy off hys rewarde. Go not from housse to housse.

8 And in to whatsoever citie ye enter, yf they receave you, eate whatsoever is set before you;

9 And heale the sicke that are theare. And saye vnto them, The kyngdom of God is come neye apon you.

10 But into whatsoever citie ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye,

11 Even the very dust which cleaveth on vs of youre citie we wpe of agaynst you; nott with stondynge marke this, that the kyngdom of God was come neye apon you.

12 Ye and I saye vnto you, that it shalbe easier in that daye for Sodom then for that citie.

13 Wo be to the, Choroazin; wo be to the, Bethsaida; for if the miracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sitting in heere and assches.

14 Neverthelesse it shalbe easier for Tyre and Sidon at the iudgment then for you.

15 Yah þu, Kafarnaum, þu und himin ushauhido, und halya gadrausyaza.

16 Saei hauseip izwis, mis hauseip; yah saei ufbrikip izwis, mis ufbrikip; ip saei ufbrikip mis, ufbrikip þamma sandyandin mik.

17 Gawandidedun þan sik þai sibuntehund miþ fahedai, qipandans, Frauya, yah unlulpons ufhausyand unsis in namin þeinamma.

18 Qaþ þan du im, Gasawh Satanan, swe lauhmunya, driusandan us himina.

19 Sai! atgaf izwis waldufni trudan ufaro waurme, yah skaurpyono, yah ana allai mahtai fityandis, yah wailite ainohun izwis ni gaskapyip.

20 Sweþauh þamma ni faginop, ei þai ahmans izwis ufhausyand; ip faginod, in þammei namma izwara gamelida sind in himinam.

21 Inuh þizai wheilai swegnida ahmin Iesus, yah qaþ, Andhaita þus, atta, Frauya himinis yah airþos, unte affalht þo faura snutraim yah froðaim, yah andhulides þo niuklahaim. Yai, atta, unte swa warþ galeikaþ in andwairþya þeinamma. Yah gawandips du siponyam seinaim qaþ,

22 All mis atgiban ist fram attin meinamma, yah ni whashun kaun, whas ist sunus, aly aly atta; yah whas ist atta, aly sunus, yah þammei wili sunus andhulyan.

23 Yah gawandips du siponyam seinaim, sundro qaþ, Audaga angona, poei saiwhand poei yus saiwhip.

24 Qipa auk izwis, þatei managai praufeteis yah þiudanos wiledun saiwhan, þatei yus saiwhip, yah ni gasewhun; yah hausyan, þatei yus gahauseip, yah ni hausidedun.

25 Yah sai! witodafasteis sums ustop, fraisands ina, yah qipands, Laisari, wha tauyands libainais aiweinons arþya wairþa?

26 Þaruh qaþ du imma, In witoda wha gameliþ ist? whaiwa ussiggwis?

27 Ip is andhafyands qaþ, Friyos Frauyan Gup þeinana us allamma hair-

15 And ðū, Cafarnaum, oð heofon up āhafen, ðū byst oð helle besenced.

16 Me gehýrþ, se ðe eow gehýrþ; anð me oferhogað, se ðe eow oferhogað; se ðe me oferhogað, he oferhogað ðone ðe me sende.

17 Ða gecyrdon ða twā and hund-seofentig mid gefean, and cwædon, Drihten, deofol-seocnessa us synd on ðinum naman under-þeodde.

18 Ða sæde he him, Ic geseah Satanan, swā swā lig-ræsc, of heofone feallende.

19 And nú! ic sealde eow anweald to tredenne ofer næddran, and snacan, and ofer ælc feondes mægen, and nān þing eow ne derap.

20 Ðeah hwæðere ne blissige ge, on ðam ðe eow synd gastas under-þeodde; geblissiaþ, ðæt eower naman synd on heofonum āwritene.

21 On ðære tide he on Hālgum Gāste geblissode, and cwæþ, Ic andette ðē, fæder, Drihten heofones and eorþan forðam ðe ðū ðās þing wisum and gleawum behýðdest, and lytlingum āwruge. . . . forðam hit befōran ðē swā gelicode. . . .

22 Ealle þing me synd fram minum fæder gesealde, and nān man nāt, hwylc is se sunu, būton se fæder; ne hwylc is se fæder, būton se sunu, and se ðe se sunu hit āwreon wyle.[†]

23 Ða cwæþ he, to his leorning cnihtum bewend, Eadiige synd ða cagan, ðe geseoþ ða þing ðe ge geseoþ.

24 Sōþlice ic eow secge, ðæt manega witegan and cuningas woldon geseon ðæt ge geseoþ, and hig hit ne gesāwon; and woldon gehýran ðæt ge gehýraþ, and hig hit ne gehýrdon.

25 Ða ārās sum æ-gleaw man, and fandode his, and cwæþ, Lāreow, hwæt dō ic ðæt ic ēce lif hæbbe?

26 Ða cwæþ he to him, Hwæt is gewriten on ðære æ? hū ræstst ðū?

27 Ða andswarode he, Lufa Drihten ðinne God of ealre ðinre heortan, and

15 And thou, Cafarnaum, ert enhaunsid til to heuene; thou schalt be drenchid til in to helle.

16 He that heerith 3ou, heerith me; and he that dispisith 3ou, dispisith me; forsoth he that dispisith me, dispisith him that sente me.

17 Forsoth two and seenty *disciplis* turnedyn a3ein with ioie, seyinge, Lord, also fendis ben sujet to vs in thi name.

18 And he seith to hem, I sy3 Sathanas fallinge down fro heuene, as leit.

19 And loo! I haue 3ouun to 3ou power of defoulinge[†] on serpents, and scorpious, and on al the vertu of the enemy, and no thing schal anoye 3ou.

20 Netheles nyle 3e haue ioie in this thing, for fendis ben sujet to 3ou; but ioie 3ee, that 3oure names ben writun in heuenes.

21 In thilke our he gladide in the Hooly Goost, and seide, I knowleche to thee, fadir, Lord of heuene and erthe, which hast hid thes thingis fro wyse men and prudent, and hast schewid hem to litle. 3he, fadir, for so it pleside bifore thee

22 Alle thingis ben 3ouun to me of my fadir, and no man woot, who is the sone, no but the fadir; and who is the fadir, no but the sone, and to whom the sone wolde schewe.

23 And he turned to his disciplis, seide, Blessid *ben* the y3en, whiche seen tho thingis that 3e seen.

24 Sothli I sie to 3ou, for many prophetis and kyngis wolden se tho thingis, whiche 3e seen, and thei sy3en not; and heere tho thingis, that 3e heere, and thei herden not.

25 And lo! a wyse man of the lawe roos, temptinge him, and seyinge, Maistir, what thing doynge schal I welde euerlastinge lyf?

26 And he seide to him, What is writun in the lawe? hou redist thou?

27 He answeringe seide, Thou schalt loue the Lord thi God of al thyn herte,

15 And thou, Capernaum, which art exalted to heven, shalt be thrust doune to hell.

16 Whosoever heareth you, heareth me; and whosoever despiseth you, despiseth me; and he that despiseth me, despiseth hym that sent me.

17 The seventie returned agayne with ioie, sayinge, Lorde, even the very devyls are subdued to vs thorowe thy name.

18 And he sayde vnto them, I sawe Sathan, as it had bene lightenyng, faule doune from heven.

19 Beholde! I geve vnto you power to treade on serpentes, and scorpions, and apon all maner power of the enemy, and nothyng shall hurte you.

20 Neverthesse in thys reioyse nott, that the spretes are vnder youre power; butt reioyse, be cause youre names are written in heven.

21 That same time reioysed Jesus in the Sprete, and sayde, I prayse the, father, Lorde of heven and erth, be cause thou hast hyd these thynges from the wyse and prudent, and hast opened them to the folisshe. Even soo, father, for soo pleased it the

22 All thynges are geven me off my father, and noo man knoweth, who the sonne is, butt the father; nether who the father is, save the sonne, and he to whom the sonne wyll shewe hym.

23 And he turned to his disciples, and sayde secretly, Happy are the eyes, which se that ye se.

24 For I tell you, that many prophetes and kynges have desired to se thoose thynges, which ye se, and have nott sene them; and to heare those thynges, whych ye heare, and have nott hearde them.

25 And marke! a certayne lawere stode vp, and tempted hym, sayinge, Master, what shall I do to inheret eternall lyfe?

26 He sayd vnto him, What ys written in the lawe? howe redest thou?

27 And he answered and sayde, Thou shalt love thy Lorde God wyth all thy

tin þeinamma, yah us allai saiwalai þeinai, yah us allai mahtai þeinai, yah us allai gahugðai þeinai; yah newhund-
yan þeinana swe þuk silban.

28 Þanuh qap du imma, Railtaba and-
hoft; þata tawei, yah libais.

29 Iþ is wilyands uswaurhtana sik
domyan, qap du Iesua, An whas ist
mis newhundya?

30 Andhafyands þan Iesus, qap, Manna
galaip af Iairusalem in Iaireikon, yah
in waidedyans frarann, þaiei yah biraub-
odedun ina, yah banyos analag . . .

of ealre ðinre sawle, and of eallum
ðinum miltum, and of eallum ðinum
mægene; and ðinne nehstan swá ðe
sylfne.

28 Ðá cwæþ he, Rihte ðú andswarod-
est; dó ðæt, ðonne lyfast ðú.

29 Ðá cwæþ he to ðam Hælande, and
wolde hine sylfne gerihtwisian, And
hwylc is min nehsta?

30 Ðá cwæþ se Hælend hine, up-
beseonde, Sum man fërde fram Hieru-
salem to Hiericho, and becom on ða
sceapan, ða hine bereafodon, and tint-
regodon hine, and forléton hine sám-
cucene.

31 Ðá gebyrode hit, ðæt sum sacerð
fërde on ðam ylcan wege, and, ða he
ðæt geseah, he hine forbeah.

32 And eall-swá diácon, ðá he wæs
wið ða stówe, and ðæt geseah, he hyne
eac forbeah.

33 Ðá fërde sum Samaritanisc man
wið hine; ðá he hine geseah, ðá wearþ
he mid mild-heortnesse ofer hine á-
styred.

34 Ðá genealæhte he, and wráþ his
wunda, and on-ágeat ele and win. And
hine on hys nýten sette, and gelódde
on hys læce-hús, and hine lácnode.

35 And brohte óðrum dæge twegen
penegas, and sealde ðam læce, and ðus
cwæþ, Begým hys; and swá hwæt swá
ðú máre to-gedést, ðonne ic cume, ic
hit forgylde ðe.

36 Hwylc ðara þreora þyncþ ðe ðæt sý
ðæs mæg, ðe on ða sceapan befeoll?

37 Ðá cwæþ he, Se ðe him mild-
heortnesse on dyde. Ðá cwæþ se Hæl-
end, Gá, and dó eall-swá.†

38 Sôþlice hit wæs geworden, ðá hig
fêrdon, se Hælend eode on sum castel;
and sum wif, on naman Martha, onfêng
hyne on hyre hús.

39 And ðære swuster wæs, Maria, seo
eac sæt wið ðæs Hælandes fêt, and his
word gehýrde.

40 Sôþlice Martha geornlice him þen-

and of al thi soule,[†] and of alle thi myztis, and of al thi mynde; and thi neigebore as thi self.

28 And Jhesu seide to him, Thou hast answerid riȝtly; do thou this thing, and thou schalt lyue.

29 Forsothe he willinge to iustifye him self, seide to Jhesu, And who is my neigebore?

30 Sothli Jhesu biholdinge, seide, Sum man cam doun fro Jerusalem in to Jerico, and felde among theuues, whiche also robbiden him, and, woundis putt in, wenten away, the man lefte half quyk.

31 Forsothe it byfel, that sum prest cam doun in the same weye, and, him seyn, passide forth.

32 Also forsoth and a dekene, whanne he was bisydis the place, and syȝ him, passide forth.

33 Forsoth sum man Samaritan, makinge iourney, cam bisydis the weye; and he seyng him, was stirid by mercy.

34 And he comyng nyȝ, bond to gidere his woundis, heeldyng yn oyle and wyn. And he puttinge on his hors, ledde in to a stable, and dide the cure of him.

35 And another day he brouȝte forth twey pens, and ȝaf to the kepere of the stable, and seide, Hauē thou the cure of him; and what euere thing thou schalt ȝyue ouer, I schal ȝelde to thee, whanne I schal come aȝen.

36 Who of thes thre semeth to thee to haue be neigebore to him, that felde among the theues?

37 And he seide, He that dide mercy on him. And Jhesu seith to him, Go thou, and do thou in lyk manere.

38 Forsoth it was don, while thei wenten, and he entride in to sum castel; and sum womman, Martha bi name, receyuede him in to hir hous.

39 And to this *Martha* was a sister, Marie bi name, which also sittinge by sydis the feet of the Lord, herde the word of him.

40 Forsothe Martha bisyde aboute

hert, and wyth all thy soule, and with all thy strengthe, and with all thy mynde; and thy neighbour as thy sylfe.

28 And he sayde vnto hym, Thou hast answered right; this do, and thou shalt liue.

29 He willynge to iustifie hym silfe, sayde vnto Jesus, Who ys then my neighbour?

30 Jesus answered, and sayde, A certayne man descended from Jerusalem into Jericho, and fell into the hondes off theues, whych robbed hym off his rayment, and wonded hym, and departed, leuyng hym halfe deed.

31 And yt chaused, that there cam a certayne preste that same waye, and sawe hym, and passed by.

32 And lyke wyse a levite, when he was come neye to the place, went and loked on hym, and passed by.

33 Then a certayne Samaritane, as he iornyd, cam neye vnto hym; and behelde hym, and had compassion on hym.

34 And cam to hym, and bounde vppe hys wondes, and poured in wyne and oyle. And layed him on his beaste, and brought hym to a commen hostry, and drest hym.

35 And on the morowe when he departed he toke out two pence, and gave them to the host, and said vnto him, Take cure of him; and whatsoever thou spendest above this, when I come agayne, I will recompence the.

36 Which nowē off these thre thynkest thou was neighbour vnto him, that fell into the theues hondes?

37 And he answered, He that shewed mercy on hym. Then sayd Jesus vnto hym, Goo, and do thou lyke wyse.

38 Hyt fortunēd, as he went, that he entred into a certayne tounē; and a certayne woman, named Martha, receaved hym into her housē.

39 And this woman had a sister, called Mari, which sate at Jesus fete, and herde Jesus preachyngē.

40 Martha was combred about moche

ode. Ðá stóð heo, and cwæþ, Drihten, nis ðe nán caru, ðæt mīn swuster lēt me ænlypige þēnian? sege hyre, ðæt heo fylste me.

41 Ðá cwæþ se Hælend, Martha, Martha, geornfull ðú eart, and embe fela þinga gedrēfed;

42 Gewislice ān þing is nead-behēfe. Maria geceas ðone sēlestan dæl, se hyre ne byþ āfyrred.

CHAP. XI. 1 Sôþlice wæs geworden, ða he wæs on sumere stôwe hine gebiddende, ða ða he geswac, him to cwæþ ān his leorning-cnihta, Drihten, lær us us gebiddan, swā Iohannes his leorning-cnihtas lærde.

2 Ða cwæþ he to him, Cwedaþ ðus, ðonne ge eow gebiddaþ, U're fæder, ðu ðe on heofone eart, si ðin nama gehālgod. To-cume ðin rice. Geweorde ðin willa on heofone, and on eorþan.

3 Syle us to-dæg ūrne dæghwamlican hlāf.

4 And forgyf us ūre gyltas, swā we forgyfaþ ælcum ðara ðe wið us āgylt. And ne læd ðu us on costnunge, ac alȳs us fram yfele.

5 Ða cwæþ he to him,[†] Hwylc eower hæfþ sumne freond, and gæþ to midre nihte to him, and cwyþ to him, Lā freond, læn me þry hlāfas;

6 Forðam mīn freond com of wege to me, and ic næbbe hwæt ic him tofōran lecge.

7 And he ðonne him ðus andswarige, Ne beo ðu me gram; nū mīn duru is belocen, and mīne cnihtas synd on ƿeste mid me; ne mæg ic ārisan nū, and syllan ðe.

8 Gyf he ðonne þurhwunaþ cnuciende, ic eow secge, gyf he [ne] ārist and him sylþ ðonne, forðam ðe he his freond ys, ðeah hwæðere for hys onhrope he ārist, and sylþ him his neode.

9 And ic eow secge, biddaþ, and eow byþ geseald; sēcaþ, and ge findaþ; cnuciaþ, and eow byþ untȳned.

moche seruyce. Which stood, and seide, Lord, is it not of charge to thee, that my sistir lefte me aloone, for to mynystre? therfore seye to hir, that she helpe me.

41 And the Lord answeringe seide to hir, Martha, Martha, thou ert bysi, and art troublid anentis ful manye thingis;

42 Forsoth o thing is necessarie. Marie hath chose the beste part, which schal not be take a wey fro hir.

CHAP. XI. 1 And it was don, whanne he was preiynge in sum place, as he ceesside, oon of his disciplis seide to him, Lord, teche vs to preye, as and John tauzte his disciplis.

2 And he seide to hem, Whanne 3e preyen, seye 3e, Fadir, halewid be thi name. Thi kyngdom come to

3 3yue to vs to day oure eche dayes breed.

4 And for3yue to vs oure synnes, as and we for3yuen to ech owyng to vs. And leed not vs in to temptacioun.

5 And he seith to hem, Who of 3ou schal haue a frend, and schal go to him at mydnyzt, and schal seie to him, Frend, leene to me thre loouys;

6 For my frend cometh to me of the weye, and I haue not what I schal sette before him.

7 And he withynne forth answeringe seye, Nyle thou be noyful to me; the dore is now schit, and my children beth with me in the cowche; I may nozt ryse, and 3yue to thee.

8 And if he schal contynue knockynge, I seye to 3ou, thou3 he schal not 3yue to hym, for he is a frend, netheles for his vnrestfulness he schal rise, and 3yue to hym, how manye he hath nedeful.

9 And I seie to 3ou, axe 3e, and it schal be 3ouun to 3ou; seke 3e, and 3e schulen fynde; knocke 3e, and it schal be openyd to 3ou.

servynge. And stode, and sayde, Master, doest thou not care, that my sister hath leeft me to minister alone? bid her therfore, that she helpe me.

41 And Jesus answered and sayde vnto her, Martha, Martha, thou arte busied, and troublest thy silfe about many thynges;

42 Verely one ys nedfull. Mary hath chosen her a good parte, which shall not be taken awaye from her.

CHAP. XI. 1 And it fortunede, as he was prayinge in a certayne place, when he ceased, won of his disciples sayd vnto him, Master, teache vs to praye, as Jhon taught his disciples.

2 And he sayd vnto them, When ye praye, saye, Oure father which arte in heven, halowed be thy name. Lett thy kyngdom come. Thy will be fulfillet, even in erth as it is in heven.

3 Oure dayly breed geve vs this daye.

4 And forgeve vs oure synnes, for even we forgeve every man that traspaseth vs. And ledde vs not into temptacion, butt deliver vs from evyll. Amen.

5 And he sayde vnto them, Which of you shall have a frende, and shall goo to hym att mydnyght, and saye vnto hym, Frende, lende me foure loves;

6 For a frende of myne is come out off the waye to me, and I have nothyng to sett before him.

7 And he with in shall andswer and saye, Trouble me nott; nowe is the dore shett, and my servaunttes are with me in the chamber; I cannot ryse, and geve them to the.

8 I saye vnto you, though he woll not aryse and geve hym, be cause he is his frende, yet because of hys importunate he woll ryse, and geve him, as many as he nedeth.

9 And I saye vnto you, axe, and yt shalbe geven you; seke, and ye shall fynde; knocke, and it shalbe opened vnto you.

10 Ælc ðara ðe bitt, onfehþ ; and se ðe sēcþ, he fint ; and enuciendum byþ untýned.

11 Hwyle eower bitt his fæder hláfes, segst ðú sylþ he him stán ? oððe gif he byt fisce, sylþ he him næddran for fisce ?

12 Oððe gif he bit æg, segst ðú ræcþ he him scorpionem ? ðæt is án wyrm-cynn.

13 Witodlice gif ge, ðonne ðe synd yfele, cunnon syllan góðe sylene eowrum bearnum, swá mycele mǎ eower fæder of heofone sylþ góðne gást ðam ðe hyne biddaþ.[†]

14 Ðá wæs se Hǣlend út-ádrifende sume deofol-seocnesse, and seo wæs dumb. And ðá he út-ádráf ða deofel-seocnesse, ðá spræc se dumba ; and ða mænigco wundredon.

15 Sume cwædon, On Belzebub, deofla ealdre, he út-ádrifþ ða deofol-seocnessa.

16 And sume his fandodon and gyrndon of heofone tǣcnes of him.

17 Ðá he geseah hyra geþancas, he cwæþ, Ælc rice on hyt sylf todæled, byþ toworpen, and ðæt hús ofer ðæt hús fealþ.

18 Gyf Satanas is todæled on hine sylfne, hú stent his rice ? Forðam ðe ge seegaþ, ðæt ic on Belzebub deofol-seocnessa út-ádrife.

19 Gif ic on Belzebub deofla út-ádrife, on hwam út-ádrifaþ eower bearn ? Forðam hig beoþ eowere dēman.

20 Gewislice gif ic on Godes fingre deofla út-ádrife, eallunga Godes rice on eow beecymb.

21 Ðonne se stranga gewǣpnod his cafertún gehealt, ðonne beoþ on sibbe ða þing ðe he áh.

22 Gyf ðonne strengra ofer hine cymb and hine ofer-winþ, ealle his wǣpnu, ðe he on-trúwode, he him áfyrþ, and todælp his here-reaf.

23 Se ðe nis mid me, se is ongean me ; and se ðe ne gaderap mid me, se hit tostret.

24 Ðonne se unclæna gást gæþ of ðam men, he gæþ þurh unwæterige stówa,

10 Forsoth ech man that axith, takith ; and he that sekith, fyndith ; and to a man knockynge, it schal be openyd.

11 Therfore who of 3ou axith the fadir breed, wher he schal 3yue to him a stoon ? ether if he axith fysch, wher he schal 3yue to him a serpent for the fysch ?

12 Ethir if he schal axe an ey, whethir he schal dresse to him a scorpioun ?

13 Therfore if 3e, whanne 3e ben yuele, kunne 3yue to 3oure children goode thingis 3ouun, hou moche more 3oure fadir of heuene schal 3yue a good spirit to men axynge him.

14 And Jhesu was castinge out a fend, and he was doumbe. And whanne he hadde cast out the fend, the doub man spak ; and the cumpanyes wondriden.

15 Forsoth summe of hem seiden, In Belsebub, prince of deuelis, he castith out deuelis.

16 And othere temptinge axiden of him a tokene fro heuene.

17 Forsoth he, as he sy3 the thou3tis of hem, seide to hem, Euery rewme departide azens it silf, schal be desolat, and an hous schal falle on an hous.

18 Forsoth and if Sathanas is departid azens him silf, how schal his rewme stonde ? For 3e seyn, that I caste out fendis in Belsebub.

19 Forsoth if I in Belsebub caste out fendis, in whom 3oure sones casten out ? Therfore thei schulen be 3oure domesmen.

20 Forsoth if I caste out fendis in the fyngir⁺ of God, sothli the rewme of God is comen in to 3ou.

21 Whanne a strong armed man kepith his hows, alle thingis that he weldith ben in pees.

22 Sothli if a strongere comynge aboue ouercome him, he schal take a wey alle his armeris, in whiche he tristide, and schal dele abroad his spuylis.

23 He that is not with me, is azens me ; and he that gedrith not to gidere with me, scaterith a brood.

24 Whanne an vnclene spirit hath gon out of a man, he wandrith by drye placis,

10 For every one that axeth, receaveth ; and he that seketh, fyndeth ; and to him that knocketh, shall it be openned.

11 Yf the sonne axe breed off eny off you which ys hys father, wyll he proffer hym a stone ? or yff he axe fissue, wyll he geve hym a serpent ?

12 Or yf he axe an egge, wyll he proffer him a scorpioun ?

13 Yf ye then, which are evyll, know howe to geve good giftes vnto youre chyldren, howe moche more shall youre father celestiall geve a goode sprete to them that desire it of hym.

14 And he was a castynge out a devyll, whyche was dom. And it folowed when the devyll was gone out, the dom spake ; and the people wondred.

15 Some off them sayde, He casteth out devyls by the power of Belzebub, the chefe of the devyls.

16 And other tempted hym sekyng of hym a signe from heven.

17 He knewe their thoughtes, and sayde vnto them, Every kyngdom at debate with in it silfe, shalbe desolate, and won housse shall fall upon another.

18 Soo if Satan be at variaunce with in hym silve, howe shall his kyngdom endure ? Be cause ye saye, that I cast out devyls by the power off Belzebub.

19 Yf I by the power of Belzebub caste oute devyles, by whose power do youre chyldren cast them out ? Therfore shall they be youre iudges.

20 Butt if I with the finger off God cast out devyls, noo doute the kyngdom of God is come upon you.

21 When a stronge man armed watcheth his housse, that he possesseth is in peace.

22 But when a stronger then he cometh upon hym and overcommeth hym, he taketh from him his harnes, wherin he trusted, and devideth his gooddes.

23 He that is not with me, is agaynst me ; and he that gadereth nott with me, scattereth.

24 When the vnclene sprete is gone out of a man, he walketh through water-

reste sēcende; and nāne ne gemēt,
 ðonne cwyþ he, Ic gewende eft to mīn-
 um hūse, ðe ic of-eode.

25 And ðænne he cymþ, he hit gemēt
 æmtig mid besmum áfeormod. . . .

26 Ðonne gæþ he, and nimþ seofen
 óðre gástas wyrstan ðonne he, and in-
 gáp, and ðar eardiáp. Ðonne synd ðæs
 mannes endas wyrstan ðam ærrum.

27 Sôþlice wæs geworden, ðá he ðis
 sæde, sum wif him to cwæþ,
 Eadig is se innop ðe ðe bær, and ða
 breost ðe ðú suce.

28 Ðá cwæþ he, Eadige synd ða, ðe
 Godes word gehýraþ, and ðæt gehealdap.

29 Ðá hyra manega togædere comon,
 he cwæþ to him, Deos cneorys is mán-
 full cneorys; heo sēþ tácen, and hyre
 ne biþ nán geseald, búton Ionan tácen.

30 Swá swá Iona wæs tácen Niniuet-
 um, swá biþ mannes sunu tácen ðisse
 cneorisse.

31 Súp-dæles cwén árist on dôme mid
 ðisse cneorysse mannum, and genyðerap
 hig; forðam ðe heo com of eorþan
 endum, to gehýranne Salomones wis-
 dóm, and efne! ðes is mára ðonne
 Salomon.

32 Niniuetisce men árisap on dôme
 mid ðisse cneorysse, and genyðerap
 hig; forðam ðe hig dæd-bóte dydon æt
 Ionam bodunge, and ðes is mára ðonne
 Iona.

33 Ne on-ælp nán man his leoht-fæt,
 and sett on diglum, ne under bydene,
 ac ofer candel-stæf, ðæt ða ðe in-gáp,
 leoht geseon.

34 Ðin eage is ðines lichaman leoht-
 fæt; gif ðin eage biþ hluttur, ðonne
 biþ eall ðin lichama beorht; gif hit byþ
 deorc, eall ðin lichama byþ þýstre.

35 Warn, ðæt ðæt leoht ðe ðe on is,
 ne sýn þýstru.

36 Gyf ðin lichama eall biþ beorht,
 and næfþ nánne dæl þýstra, ðonne byþ

sekinge reste ; and he fyndynge not,
seith, I schal turne agen in to myn hous,
wher of I cam out.

25 And whanne he schal come, he
fyndith it elensid with beesmes, and
ourned.

26 Thanne he goth, and takith with
him seuen othere spiritis werse than
him self, and thei gon yn, dwellen there.
And the laste thingis of that man ben
maad worse than the formere.

27 Forsoth it was don, whanne he
seide thes thingis, sum womman of the
cumpany reysinge hir vois, seide, Blessid
be the wombe that bar thee, and *blessid*
be the teetis whiche thou hast sokun.

28 And he seide, Rathere blessid *ben*
thei, that heeren Goddis word, and
kepen it.

29 Forsothe the cumpanye comynge to
gidere, he bigan to seye, This genera-
cioun is a weyward generacioun ; it
sekith a tokene, and a tokene schal not
be ȝounn to it, no but the tokene of
Joonas, the prophete.

30 For whi as Joonas was a tokene to
men of Nynyue, so mannys sone schal
be to this generacioun.

31 The queene of the south schal ryse
in dom with men of this generacioun,
and schal condempne hem ; for sche
cam from the endis of the erthe, to heere
the wysdom of Salomon, and lo ! here
is more than Salomon.

32 Men of Nynyue schulen ryse in
dom with this generacioun, and schulen
condempne it ; for thei diden penaunce
at the prechinge of Joonas, and lo ! here
is more than Joonas.

33 No man liztneth a lanterne, and
puttith in hidlis, other vndir a boyschel,
but on a candel sticke, that thei that
gon yn, se lizt.

34 The lanterne of thi body is thin
ȝe ; if thin ȝe schal be symple, al thi
body schal be liztful ; forsoth if it schal
be weyward, also thi body schal be
derkful.

35 Therefore se thou, lest the lizt which
is in thee, be derknessis.

36 Therefore if al thi body schal be lizt-
ful, not hauynge ony part of derknessis,

lesse places, sekyngre reest ; and when he
fyndeth none, he sayeth, I will returne a-
gayne vnto my housse, whence I cam out.

25 And when he commeth, he fyndeth
it swept, and garnished.

26 Then goeth he, and taketh seven
other spretes with hym worsse then
hym silfe, and they enter in, and dwell
there. And the ende off that man is
worsse then the begynnyng.

27 Hit fortuneth, as he thus spake, a
certayne woman of the company lyfte vp
her voyce, and sade vnto hym, Happy
is the wombe that bare the, and the
pappes which gave the sucke.

28 Butt he sayde, Happy are they,
that heare the worde off God, and kepe
it.

29 When the people wer gadered thicke
to geder, he began to saye, This is an
evyll nacion ; they seke a signe, and
there shall noo signe be geven them,
but the signe off Jonas, the prophet.

30 For as Jonas was a signe to the
Ninivites, so shall the sonne off man be
to this nacion.

31 The queene off the southe shall ryse
at the iudgement with the men of this
generacion, and condempne them ; for
she cam from the ende of the world, to
heare the wisdom of Solomon, and be-
holde ! a greater then Solomon is here.

32 The men off Ninivite shall ryse at
the iudgement with this generacion,
and shall condempne them ; for they re-
pentet at the preachynge of Jonas, and
beholde ! a greater then Jonas is here.

33 Noo man lighteth a candell, and
putteth it in a preve place, nether vnder
a busshel, butt on a candelsticke, that
they that come in, maye se light.

34 The light off thy body is thyne eye ;
therfore when thyn eye is single, then is
all thy body full off light ; butt if thyne
eye be evyll, then shall all thy body be
full off darknes.

35 Take hede therfore, thatt the light
whiche is in the, be nott darknes.

36 For if all thy body shalbe light,
havyng noo parte darke, then shall all

he eall beorht, and ðe on lyht swá ðæt
leoht-fæt ðæs lig-ræscas.[†]

37 . . . Ðá bæd hine sum Fariseisc
man, ðæt he æte mid him. And he
in-eode, and sæt.

38 Ðá ongan se Fariseisca on him
smeagan, and cweðan, hwī he geþwogen
nære ær his gereorde.

39 Ðá cwæp Drihten to him, Nū ge
Farisei ðæt úte is calices and discas
geclænsiaþ; ðæt eow innan is, ðæt is
full reaflicas and unrihtwisnesse.

40 Lá dysegan, hú ne worhte ðæt ðæt
inne is, se ðe worhte ðæt úte is?

41 Ðeah hwæðere ðæt to láfe is, syllap
ælmessan, ðonne beoþ eow ealle þing
clæne.

42 Ac wá eow, Fariseum, ge ðe teoðiaþ
mintan, and rúðan, and ælce wyrte, and
ge forbúgaþ dóm and Godes lufe. Ðás
þing eow gebyrede to dónne, and ða
þing ne forlætan.

43 Wá eow, Fariseum, ge ðe lufiaþ ða
forman heah-setl on gesamnungum, and
grétinga on strætum.

44 Wá eow, forðam ðe ge
synd swylce ða byrgena, ðe man innan
ne sceawaþ, and ða men nyton ðe him
on-ufan gaþ.

45 Ðá andswarode him sum æ-gleaw,
Láreow, teonan ðú wyrest us, mid ðisse
sage.

46 Ðá cwæp he, Wá eow æ-gleawum,
forðam ðe ge sýmaþ men mid ðam
byrðenum ðe hig áberan ne mágon,
and ge ne áhrinaþ ða seamas mid eow-
rum ánum fingre.

47 Wá eow, ge ðe timbriaþ witegena
byrgena; eower fæderas hig ofslógon.

48 Eallunga ge cýðaþ, and ge þafiaþ
eower fædera weorcum; forðam hig
ofslógon hig, and ge timbriaþ hira byr-
gena.

49 Forðam cwæp Godes wisdóm, Ic
sende to him witegan, and apostolas,
and hig ofsleaþ hig and ehtaþ,

it schal be al liztful, and as a lanterne of
brihtnesse it schal 3yue lizt to thee.

37 And whanne he spak, sum Pharisee
praiede, that he schulde ete at hym.
And he gon yn, saat to the mete.

38 Sothli the Pharisee bigan to seie,
gessynge with ynne him silf, whi he was
not waischun byfore the mete.

39 And the Lord seith to him, Now 3e
Farisees clensen that thing that is with
outenforth of the kuppe and plater;
but that thing of 3ou that is with ynne,
is ful of raueyn and wickidnesse.

40 Foolis, wher he that made that
thing that is with oute forth, made not
also that thing that is with ynne?

41 Netheles that thing that is ouer,[†]
3yue 3e almes, and lo! alle thingis ben
clene to 3ou.

42 But woo to 3ou, Pharisees, that
tythen mynte, and ruwe, and al wort,[†]
and passen dom and the charite of God.
Forsoth it bihofte to do thes thingis,
and not for to leuee hem.

43 Woo to 3ou, Pharisees, that louen
the firste chaieris in synagogis, and salu-
taciouns in cheping.

44 Woo to 3ou, that ben as
sepulcris, whiche apperyn not, and men
walkynge aboue witen not.

45 Forsoth oon of the wyse men of
lawe answeringe, seide to him, Maistir,
thou seyinge thes thingis, doist dispit
also to vs.

46 He seide, And woo to 3ou, wyse
men of lawe, for 3e chargen men with
birthins whiche thei moun not bere, and
3e 3ou silf with 3oure o fynger touchen
not the heuynessis.

47 Woo to 3ou, that biden birieli of
prophetis; forsoth 3oure fadris slown
hem.

48 Treuly 3e witnessen, that 3e con-
senten to the werkis of 3oure fadris; for
sothli thei slown hem, but 3e biden
her sepulcris.

49 Therefore and the wysdom of God
seide, I schal sende to hem prophetis,
and apostlis, and of hem thei schulen
slee and pursue,

be full off light, even as when a candell
doeth light the with his brightnes.

37 And as he spake, a certayne Pharise
besought hym to dyne with hym. And
Jesus went in, and sate doune to meate.

38 When the Pharise sawe that, he
marveyllid, that he had nott wessched
before dynner.

39 And the Lorde sayde to hym, Nowe
do ye O Pharises make clene the out-
syde of the cuppe and of the platter;
but youre inwarde parties are full of
raveninge and wickednes.

40 Ye foles, did not he that made that
which is with out, make that which is
within also?

41 Neverthelesse ye geve of that that
ye have, and beholde! all is clene to
you.

42 But wo be to you, Pharises, for ye
tythe the mynt, and rewe, and all man-
ner erbes, and passe over iudgment and
the love of God. These ought ye to
have done, and nott to have left the
other ondone.

43 Wo be to you, Pharises, for ye love
the vppormost seates in the synagoges,
and gretynge in the markettes.

44 Wo be to you, scribes and Pharises,
ypocrites, for ye are as graves, which
apere not, and men that walke over
them are nott ware of them.

45 Then answered one of the lawears,
and sayd vnto hym, Master, thus say-
inge, thou putttest vs to rebuke also.

46 Then he sayde, Wo be to you also,
ye laweras, for ye lade men with bur-
thens greuous to be borne, and ye youre
selves touche nott the packes with one
of youre fingers.

47 Wo be to you, that bilde the sepul-
cres off the prophetes; for youre fathers
kiled them.

48 Truely ye beare witnes, that ye
alowhe the dedes of youre fathers; for
they kiled them, and ye bilde their
sepulcres.

49 Therefore sayde the wisdom off God,
I will send them prophetes, and apostles,
and off them they shall slee and perse-
cute,

50 Ðæt ealra witegena blōd sý gesóht, ðe wæs ágoten of middan-geardes fruman, fram ðisse eneorysse ;

51 Fram Abeles blōde oð Zacharian blōd, se forwearþ betweox ðam altære and ðam temple. Ic eow secge swā, biþ gesóht fram ðisse eneorysse.

52 Wá eow, æ-gleawum, forðam ðe ge æthrudon ðæs in-gehýdes cæge ; ge in ne eodon, and ge forbudon ða ðe in-eodon.

53 Ðá he him ðis to cwæþ, ðá ongunnon ða Farisei and ða æ-gleawan hefilice him ágén standan, and his mūþ dyttan,

54 And embe hine syrwan, sécende sum þing of his mūþe, ðæt hig hine wrégdon.

CHAP. XII. 1 Mycelum weredum him embe standendum, ðæt hig hine trádon, ðá cwæþ he to his leorning-cnihtum, Warniaþ wið Farisea lære, ðæt is licetung.

2 Sóplice nis nán þing ofer-heled, ðe ne beo un-heled ; ne behýdd, ðæt ne sý witen.

3 Forðam ðe ðæt ge secgaþ on þýstrum, beoþ on leohte sáde ; and ðæt ge on earum spræcum on bedd-cofum, biþ on hrófum bodod.

4 Ic secge eow, mínum freondum, ne beo ge brégede fram ðam ðe ðone lichaman ofsleaþ, and nabbap syððan hwæt hig má dón.

5 Ic eow ætýwe, hwæne ge ondrádon ; ádrádaþ ðone, ðe anweald hæfþ, syððan he ofslyhþ, on helle ásendan. Ðus ic eow secge, ádrádaþ ðon e.

6 Ne becýpaþ hig fif spearwan to helfinge ; and án nis of ðam ofergyten befóran Gode ?

7 Ac ealle eowres heafdes loccas synd getealde. Ne ádræde ge eow ; ge synd

50 That the blood of alle prophetis, that was sched out fro the makyng of the world, be souzt of this generacioun ;

51 Fro the blood of Abel til to the blood of Zacharie, which perischide bytwix the auter and the hous. So I seie to 3ou, it schal be souzt of this generacioun.

52 Woo to 3ou, wyse men of lawe, for 3e han take away the keye of kunnyng ; 3e 3ou silf entriden not, and 3e han forboden hem that entriden.

53 Sothli whanne he spak thes thingis to hem, Pharisees and wyse men of lawe bigunnen greuously to azenstonden, and oppresse his mouth of many thingis,

54 Aspiynge him, and sekinge to take sum thing of his mouth, that thei schulden accuse him.

CHAP. XII. 1 Sotheli manye cumpanyes stondinge aboute, so that thei troden ech othir, he bigan to seie to his disciplis, Be 3e war of the sordow3 of Pharisees, which is ypocrisy.

2 Forsoth no thing is hilid, which schal not be schewid ; nether hid, that schal not be wist.

3 Forwhi tho thingis that 3e han seyed in derknessis, schulen be seid in l3t ; and this that 3e han spoken in eere in the cowchis, schal be prechid in rooues.

4 Forsothe I seie to 3ou, my frendis, be 3e not a feerd of hem that slen the body, and afftir thes thingis han no more what thei schulen don.

5 Sothli I schal schewe to 3ou, whom 3e schulen drede ; drede 3e him, which afftir that he hath slayn, hath power to sende in to helle. So I seie to 3ou, drede 3e hym.

6 Wher fue sparrows ben not seeld for tweyne halpens ; and oon of hem is not in for3etynge bifore God ?

7 But and alle the heiris of 3oure heed ben noumbrid. Therefore nyle 3e drede ;

50 That the bloud off all the prophettes, which was sheed from the begynnyng off the worlde, maye be requyred off this generacion ;

51 From the bloud of Abel vnto the bloud off Zacary, whiche perissched bitwene the aulter and the temple. Verely I saye vnto you, it shalbe requyred of this nacion.

52 Wo be to you, lawears, for ye have taken awaye the kaye of knowledge ; ye entred not in youre selves, and them that came in ye forbade.

53 When he thus spake vnto them, the lawears and the Pharises began to wexe busy about hym, and to stoop his moughth with many questions,

54 Layinge wayte for hym, and sechynge to cateche some thyng of his mought, wherby they myght accuse hym.

CHAP. XII. 1 As there gadered togedther an innumerable multitude off people, in so moche that they trood won another, he began to saye vnto his disciplis, Fyrst of all beware of the leuen off the Pharises, which is ypocrysy.

2 For there is nothyng covered, that shall not be vncovered ; nether hid, that shall not be knowen.

3 Wherefore whatsoever ye have spoken in darknes, that same shalbe hearde in light ; and that which ye have spoken in the eare even in secret places, shalbe preached even on the toppe of the housses.

4 I saye vnto you, my frendes, feare ye not them that kyll the body, and after that have nothyng that he can moare do.

5 I will shewe you, whom ye shall feare ; feare hym, which after he hath kylled, hath power to cast in to hell. Ye I saye vnto you, hym feare.

6 Are nott five sparowes bought for two farthynges ; and none off them is forgotten of God ?

7 Ye the very heers of youre heed are nombred. Feare nott therefore ; ye are

beteran manegum spearwum.

8 Sôþlice ic eow secge, swá hwyle swá me andet befóran mannum, ðone mannes sunu andet befóran Godes englum.

9 Se ðe me wið-sæcþ befóran mannum, se byþ wið-sacen befóran Godes englum.

10 And ælc ðe se gþ ænig word ágén mannes sunu, ðam biþ forgyfen; ðam ðe wiðer-sacaþ ongean Háligne Gást, ne biþ ðam forgyfen.[†]

11 Ðonne hig lædaþ eow on gesamnunga, and to dugode-caldrum, and to anwealdum, ne beo ge embe-pencende, hū oððe hwæt ge sprecon, oððe and-swarion.

12 Hálig Gást eow lærþ on ðære tide, ða þing ðe eow sprecaþ gebyraþ.

13 Ðá cwæþ sum of ðam menegum, Læreow, sege mīnum brēðer, ðæt he ðæle uncer æhta wið me.

14 Ðá cwæþ he, Lál man, hwá sette me dēman, oððe dælend, ofer ine?

15 Ðá cwæþ he, Gýmaþ, and warniaþ wið ælce gýtsunge; forðam ðe nys nānes mannes lif on gýtsunge of ðam ðe he áh.

16 Ðá sæde he him sum bigspel, Sumes weliges mannes æcer brohte forþ góde wæstmas.

17 Ðá þohte he on him sylfum, and cwæþ, Hwæt dó ic, forðam ic næbbe hwyder ic mīne wæstmas gadrige?

18 Ðá cwæþ he, Ðus ic dó; ic toweorpe mīne bernu, and ic wyree mārān, and ic gaderige ðyder eall ðæt me gewexen ys, and mīne gód.

19 And ic secge mīnre sáwle, Ealá sáwel, dú hæfst mycele gúd ásette to manegum gearum; gerest ðē, et, and drinc, and gewista.

20 Ðá cwæþ God to him, Lá dysega, on ðisse nihte hig feccaþ ðīne sáwle

3e ben of more priys than many sparowis.

8 Treuli I seie to 3ou, ech man which euer schal knowleche me byfore men, and mannys sone schal knowleche him bifore the aungelis of God.

9 Forsoth he that schal denye me bifor men, schal be denyed bifore the aungelis of God.

10 And ech man that seith a word azens the sone of man, it schal be for3ouun to him; sothli it schal not be for3ouun to him, that blasfemeth azens the Hooly Gost.

11 Forsoth whanne thei schulen leede 3ou in to synagogis, and to magestatis, and to potestatis, nyle 3e be bisy, how ether what 3e schulen answeere, ether what 3e schulen seye.

12 Forsoth the Hooly Gost schal teche 3ou in that our, what it bihoueth 3ou to seye.

13 Forsoth sum man of the cumpany seith to him, Maistir, seie to my brother, that he departe with me the eritage.

14 And he seyde to him, A ! man, who ordeynede me domesman, ether departer, on 3ou ?

15 And he seyde to hem, Se 3e, and be 3e war of al auarice; for the lyf of a man is not in the haboundanse of tho thingis whiche he weldith.

16 Sothli he seide to hem a liknesse, seiynge, The feeld of sum riche man brou3te forth plenteuous fruytis.

17 And he thou3te with ynne him silf, seiynge, What schal I do, for I haue not whidir I schal gedere my fruytis ?

18 And he seith, I schal do this thing; I schal distrye my bernis, and I schal make grettere, and thidir I schal gedere alle thingis that growen to me, and alle my goodis.

19 And I schal seye to my soule, Soule, thou hast many goodis kept in to ful manye 3eeris; reste thou, ete, drynke, and ete thou plenteuously.

20 Sothli God seide to him, Fool, in this ny3t thei schulen axe of thee thi

moare off value then many sparowes.

8 I saye vnto you, whosoever confesseth me before men, even hym shall the sonne off man confesse also before the angels of God.

9 And he that denyeth me before men, shalbe denyed before the angels off God.

10 And whosoever speaketh a worde agaynste the sonne of man, itt shalbe forgeuen hym; butt vnto hym thatt blasphemeth the Holy Goost, it shall not be forgeuen.

11 When they brynge you into their sinagoges, and vnto their rulers, and officers, take noo thought, how or what thyng ye shall answeere, or what ye shall speake.

12 For the Holy Goost shall teache you in the same houre, what ye ought to saye.

13 Won off the company sayde vnto hym, Master, bid my brother deuide the enherytaunce with me.

14 And he sayde vnto hym, Man ! who made me a iudge, or a devider, over you ?

15 And he sayde vnto them, Take hede, and beware off coveteousnes; for no mannes life stondeth in the haboundaunce of the thynges which he possesseth.

16 And he put forth a similitude vnto them, sayinge, The londes of a certayne man brought forth frutes plenteously.

17 And he thought in hym silfe, sayinge, Whatt shall I do, because I have noo rounne where to bestowe my frutes ?

18 And he sayde, This will I do; I will destroye my barnes, and bilde greater, and ther in will I gadder all my frutes, and all my goodes.

19 And I will saye to my soule, Soule, thou haste moch goodes layde vp in stoore for many yeaeres; take thyne ease, eate, drynke, and be mery.

20 But God sayde vnto hym, Thou fole, this nyght will they fetcche awaye

fram ðē. Hwæs beoþ ða þing, ðe ðū gegearwodeſt?

21 Swā is se ðe him sylfum strýnþ, and nis welig mid Gode.

22 Ðā cwæþ he to his leorning-enihtum, Forðam ic eow secge, ne beo ge ymbe-hýdige eowre sáwle, hwæt ge eton, ne eowrum lichaman, hwæt ge scrýdon.

23 Seo sáwel ys má ðonne se lichama and se lichama má ðonne ðæt reaf.

24 Besceawiaþ ða hrefnas, ðæt hig ne sáwaþ, ne ne rípaþ, nabbap hig héddern, ne bern, ac God hig fét. Ðæs ðe má ge synd hyra sélran?

25 Hwyle eower mæg þencende ícan áne cne to his anlicnesse?

26 Gyf ge ðæt læsse ne mágon, hwí synd ge be óðrum þingum ymbe-hýdige?

27 Sceawiaþ ða lílian, hú hí wexaþ; hí ne swineaþ, ne ne spinnap. Scþlice ic eow secge, ðæt Salomon on eallum his wuldre næs gescrýdd swā ðissa án.

28 Gyf God scrýtt ðæt hig, ðe is to-dæg on æcere, and to-morgen forserineaþ; swā mycele má God scrýt eow gehwædes geleafan?

29 And nelle ge sécean, hwæt ge eton, oððe drincon; and ne beo ge up-áhafene.

30 Ealle ðás þing þeoda séceap; eower fieder wát, ðæt ge ðises beþurfon.

31 Ðeah hwæðere séceap Godes rice, and ealle ðás þing eow beoþ ge-ihte.

32 Ne ondræd ðú ðē, lá lytle heord, forðam eowrum fæder gelicode eow rice syllan.

33 Syllaþ ðæt ge ágon, and syllaþ ælmeſſan. Wyrceaþ seodas ða ðe ne forealdigeap, ungeteorodne gold-hord on heofenum, ðyder þeof ne gencalæcþ, ne moþpe ne gewemp.

34 Ðar eower gold-hord is, ðar byþ eower heorte.[†]

soule. Forsothe whos schulen the thingis be, whiche thou hast maad redy?

21 So is he that tresourith to him silf, and is not ryche in God.

22 And he seide to his disciplis, Therefore I seie to 3ou, nyle 3e be bisy to 3oure lyf, what 3e schulen ete, nethir to 3oure body, with what 3e schulen be clothid.

23 The lyf is more than mete, and the body more than clothing.

24 Biholde 3e crowis, for thei sowen not, nether repen, to whiche is no celer, nether beerne, and God fedith hem. How myche more 3e ben of more prys than thei.

25 Forsothe who of 3ou bythenkyng may adde o cubite to his stature?

26 Therefore if 3e mown not this that is the leeste, what ben 3e bisy of othere thingis?

27 Biholde 3e lilies of the feeld, how thei waxen; thei trauelen not, neither spynnen. Sothly I seye to 3ou, for nether Salomon in al his glorie was clothid as oon of these.

28 Forsothe if God clothith thus the hey, which to day is in the feeld, and to morwe is sent in to a furneys; how moche more 3ou of litel feith?

29 And nyle 3e seke, what 3e schulen ete, ethir what 3e schulen drynke; and nyle 3e be reysid in to an hi3.

30 Forsoth folkis of the world seken alle thes thingis; sothli 3oure fadir woot, for 3e neden thes thingis.

31 Netheles seke 3e first the kyngdom of God, and alle thes thingis schulen be cast to 3ou.

32 Nyle 3e, litil floe, drede, for it pleside to 3oure fadir to 3yue to 3ou a kyngdom.

33 Sille 3e tho thingis that 3e welden, and 3yue 3e almes. Make 3e to 3ou sachels that waxen not olde, tresour not failinge in heuenes, whidur a theef ney3-eth not, neyther mow3te distryeth.

34 Forsothe where thi tresour is, there also thin herte schal be.

thy soule agayne from the. Then whose shall those thynges be, which thou hast provided?

21 So is itt with hym thatt gaddreth ryches, and is not ryche in God.

22 And he spake vnto his disciples, Therefore I saye vnto you, take no tought for youre lyfe, what ye shall eate, nether for youre body, what ye shall putt on.

23 The lyfe is moore then meate, and the body is moore then rayment.

24 Marke wele the ravens, for they nether sowe, nor repe, which nether have stoore housse, ner barne, and yet God fedeth them. Howe moche are ye better then the foules?

25 Which of you with takynge tought can adde to his stature won cubytt?

26 Yf ye then be nott able to do that thyng which is least, why take ye tought for the remnaunt?

27 Consydere the lylies, howe they growe; they laboure nott, they spyn not. And I saye vnto you, Solomon in all his royalte was nott clothed lyke vnto one of these.

28 Yf God then soo cloth the grasse, which is to daye in the feldes, and to morowe shalbe cast into the fornace; howe moche moore wyll he clothe you, o ye endued with litell faith?

29 And axe nott, what ye shall eate, or what ye shall drynke; nether clyme ye vp an hye.

30 For all suche thynges the hethen people of the worlde seke for; youre father knoweth, that ye have nede off suche thynges.

31 Wherefore seke ye after the kyngdome off heven, and all these thynges shalbe ministred vnto you.

32 Feare not, litell floocke, for it is youre fathers pleasure to geve you a kyngdom.

33 Sell that ye have, and geve almes. And make you bagges which waxe noot olde, and treasure that fayleth nott in heven, where noo thefe commeth, nether moth corrupteth.

34 For where youre treasure ys, there wyll youre hertes be also.

35 Sin eower lendenu begyrde, and leolt-fatu byrnende ;

36 And beo gelice ðam mannum ðe hyra hláfordes ábidaþ, hwænne he sý fram gyftum gecyrred, ðæt hig him sóna ontýnon, ðonne he cymþ, and crucaþ.

37 Eadige synd ða þeowas, ðe se hláford wæccende gemét, ðonne he cymþ. Sôþlice ic eow secge, ðæt he begyrt hine, and dēþ ðæt hig sittap, and gangende him þēnaþ.

38 And gif he cymþ on ðære æfteran wæccan, oððe on ðære þridan, and ðus gemét, eadige synd ða þeowas.

39 Witap, ðæt gif se hiredes ealdor wiste, hwænne se þeof cuman wolde, witodlice he wacode, and ne gefafode ðæt man his hús under-dulfe.

40 And beo ge wære, forðam ðe mannes sunu cymþ, ðære tide ðe ge ne wēnaþ.

41 Ða cwæþ Petrus, Drihten, segst ðú ðis bigspell to us, hwæðer ðe to eal-lum ?

42 Ða cwæþ Drihten, Hwá, wénst ðú, ðæt ys getrýwe and gleaw dihtnere, ðæne se hláford geset ofer his hired, ðæt he him hwætes gemet on tīman sylle ?

43 Eadig is se þeow, ðe his hláford gemét ðus dóndne, ðonne he cymþ.

44 Sôþlice ic secge eow, ðæt he gesett hine ofer eall ðæt he áh.

45 Gyf ðonne se þeow cwyp on hys heortan, Min hláford uferap hys cyme ; and ágynþ beatan ða cnihtas, and ða pinena, and etan, and drincan, and beon ofer-druncen,

46 Ðonne cymþ ðæs þeowan hláford, on ðam dæge ðe he ne wēnþ, and ðære tide ðe he nāt ; and todælp hine, and sett his dæl mid ðam ungetreowum.

47 Sôþlice ðone þeow ðe his hláfordes willan wiste, and ne dyde æfter his

35 Be þoure leendes gird by fore, and lanternes brennyng in þoure hondis ;

36 And be þe lyk to men abydinge her lord, whanne he schal turne azen fro weddingis, that whanne he schal come, and knocke, anon thei opene to him.

37 Blessid *ben* tho seruauntis, whiche whanne the Lord schal come, he schal fynde wakyng. Treuli I seie to þou, that he schal bfore girde him, and he schal make hem to sitte at the mete, and he passinge schal mynystre to hem.

38 And if he schal come in the secunde wakyng, and yf he schal come in the thridde wakyng, and schal fynde so, tho seruauntis ben blessid.

39 Forsoth wite þe this thing, for if an hosebonde man wiste, in what our the thief wolde come, sothli he schulde wake, and not suffre his hous to be mynyd.

40 And be þe redy, for in what our þe gessen not, manniss sone schal come.

41 Forsothe Petre seith to him, Lord, seist thou this parable to vs, ether to alle ?

42 Sothli the Lord seide, Who, gessist thou, is a feithful dispender, and prudent, whom the lord ordeynede on his meyne, that he ȝyue to hem in tyme a mesure of whete ?

43 Blessid *is* that seruaunt, whom whanne the lord schal come, he schal fynde doynge so.

44 Verili I seie to þou, for on alle thingis which he weldith, he schal ordeyne him.

45 That if thilke seruaunt schal seye in his herte, My lord makith tarynge to come ; and bigynne to smyte children, and handmaydens, and ete, and drynke, and be fillid ouer mesure,

46 The lord of that seruaunt schal come, in the day that he hopith not, and our that he wot not ; and schal departe him, and schal putte his part with vnfeithful men.

47 Forsothe thilke seruaunt that knew the wille of his lord, and made not him

35 Lett youre loynes be gerdde about, and youre lightes brennyng ;

36 And ye youre selves lyke vnto men that watche for their master, when he woll returne from a weddyng, that as sone as he commeth, and knocketh, they maye open vnto hym.

37 Happy are thoose seruautes, which their Lorde when he commeth, shall fynde wakyng. Verely I saye vnto you, he will gerdde hym silfe about, and make them sitt doune to meate, and walke by them and minister vnto them.

38 And yf he come in the secunde watche, ye yf he come in the thyrdd watche, and shall fynde them soo, happy are thoose seruautes.

39 This shall ye vnderstonde, that yff the good man of the housse had knowen, what houre the thefe wolde have comen, he wolde suerly have watched, and not have suffered his housse to have bene broken vppe.

40 Be ye prepared therfore, for the sonne of man will come att an houre, when ye thynke not.

41 Then Peter sayd vnto him, Master, tellest thou this similitude vnto vs, or to all men ?

42 And the Lorde said, Who is a faithfull stewarde, and a discrete, whom his lorde shall make ruler over his housholde, to geve them their dueti of meate at due season ?

43 Happy is that seruaunt, whom his master, when he cometh, shall finde soo doinge.

44 Of a trueth I saye vnto you, that he will make him rucler over all that he hathe.

45 But and if the evyll seruaunt shall saye in his hert, My master wyll differre his commynge ; and shall begyn to smyte the seruautes, and maydens, and to eate, and drynke, and to be drunken,

46 The lorde off that seruaunt wyll come, in a daye when he thynketh nott, and att an houre when he is not ware ; and wyll devyde hym, and will geve him his rewarde with the onbelevers.

47 The seruaunt that knowe his masters wyll, and prepared nott him silfe, nether

hláfordes willan, he biþ wítnod man-egum wítum.

48 Ðone þeow ðe his willan nyste, and ðeah dyde, he biþ wítnod feawum wítum. Ælcum ðe mycel ge-seald is, him man mycel to sēcþ; and æt ðam ðe hig micel befæston, hig mycel biddaþ.

49 Fýr ic sende on eorþan, and hwæt wylle ic, búton ðæt hit bærne?

50 Ic hæbbe on fulluhte beon gefullod, and hū beo ic geþread, oð hyt sý gefylled?

51 Wéne ge, forðam ðe ic com sybbe on eorþan sendan? Ne, secge ic eow, ac todál.

52 Heonon-forþ beoþ fife on ánum hūse todælede; þrý on twegen, and twegen on þrý beoþ todælede;

53 Fæder on sunu, and sunu on his fæder; móder on dóhter, and dóhter on hyre móder; swegr on hyre snóre, and snóru on hyre swegre.

54 And he cwæp to ðam folce, Ðonne ge geseoþ ða lyfte cumende on west-dæle, sóna ge cwedaþ, Storm cymþ; and hit swá byþ.

55 And ðonne ge geseoþ súðan bláwan, ge secgaþ, Ðæt . . . is toweard; and hit byþ.

56 Lā liceteras, cunne ge áfandian heofones ansýne and eorþan, húmeta ná áfandige ge ðas tíde?

57 Hwí ne déme ge of eow-sylfum ðæt riht is?

58 Ðonne dú gæst on wege mid ðínum wider-winnan to hwylcum ealdre, dó ðæt dú beo fram him álýsed; ðe-læs he ðe sylle ðam déman, and se déma ðam bydele, and se bydel ðe sende on cwertern.

59 Ic secge ðe, Ne gæst dú ðanone,

redy, and dide not vp his wille, schal be betun with many *woundis*.

48 Sothli he that knew not, and dide worthi thingis of woundis, schal be beten with fewe. Forsoth to ech man to whom moche is 3ouun, moche schal be axid of hym; and thei schulen axe more of him, to whom thei bitoken moche.

49 I cam to sende fier in to erthe, and what wole I, no but that it be kyndelid?

50 Sothli I haue to be baptisid with bapty m, and hou am I constreyned, til it be perfy tli don?

51 Gessen 3e, for I cam to 3yue pees in to erthe? Nay, I seye to 3ou, but departynge.

52 Forsoth fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid azens tweyne, and tweyne schulen be departid azens thre;

53 The fadir azens the sone, and the sone azens his fadir; the modir azens the dou3tir, and the dou3tir azens the modir; the hosebondis modir azens the sones wyf, and the sones wyf azens hir hosebondis modir.

54 Forsoth he seid and to the cumpanyes, Whanne 3e schulen se a cloude rysinge fro the sunne goynge down, anon 3e seyn, Reyn cometh; and so it is don.

55 And whanne 3e *seen* the south blowynge, 3e seyen, For heete schal be; and so it is don.

56 Ypocritis, 3e han knowe to proue the face of heuene and of erthe, but hou prouen 3e not this tyme?

57 Forsothe whi and of 3ou silf deme 3e not this thing that is iust?

58 Forsothe whanne thou goist with thin aduersarie to the prince in the weye, 3yue thou bisynesse to be delyuered fro him; lest perauenture he drawe thee to the domesman, and the domesman bitake thee to the wrongful axere, and the wrongful axere sende thee in to prisoun.

59 I sieie to thee, Thou schalt not go

did accordynge to his will, shalbe beten with many strypes.

48 Butt he that knewe nott, and hath committed thynges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche ys geuen, off hym shalbe moche requyred; and to whom men moche commytt, the moare of hym will they axe.

49 I cam to sende fyre on erth, and what ys my desyre, but that yt were all redy kyndled?

50 Nott with stondinge I muste be baptised with a bapty m, and how am I payned, till it be ended?

51 Suppose ye, that I am come to sende peace on erth? I tell you, naye, but rather debate.

52 For hence forthere there shalbe five in won housse devided; thre agaynst two, and two agaynst thre;

53 The father shalbe devided agaynst the sonne, and the sonne agaynst the father; the mother agaynst the doughter, and the doughter agaynst the mother; the motherelawe agaynst the doughterelawe, and the doughterelawe against the motherelawe.

54 Then sayde he to the people, When ye se a cloude ryse out off the west, strayght waye ye saye, We shall have a shewer; and soo it is.

55 And when ye se the south wynde blow, ye saye, We shall have heet; and it commeth to passe.

56 Ypocrytes, ye can skylle of the fassion of the erth and of the skye, but what is the cause that ye cannot skylle of this tyme?

57 Ye and why iudge ye nott off youre selves that which is rightewes?

58 Whill thou goest with thyne adversary to the rueler as thou arte in the waye, geve diligence that thou mayst be delivered from hym; least he brynge the to the iudge, and the iudge deliver the to the ioylar, and the ioylar cast the in to preson.

59 I tell the, Thou departest not

ær ðú ágyldo ðone ýtemestan feorþ-
ling.

CHAP. XIII. 1 Ðar wæron sume on
ðære tīde, of Galileum him cýðende,
ðæra blōd Pilatus mengde mid heora
offrungum.

2 Ðā cwæþ he him andswarigende,
Wéne ge, wæron ða Galileiscan synfulle
to-fóran eallum Galileiscum, forðam ðe
hig swyle þoledon ?

3 Ne, secge ic, ná; ac ealle ge gelíce
forweorðað, búton ge dæd-bóte dón.

4 Swā ða ehtatýne, ofer ða feoll se
stýpel on Syloā, and hig ofslōh, wéne
ge, ðæt hig wæron scyldige ofer ealle
menn ðe on Hierusalem wunodon ?

5 Ne, secge ic; ac swā ge forweorðað,
búton ge dæd-bóte dón.[†]

6 Ðā sæde he him ðis bigspel. Sum
man hæfde ān fic-treow geplantod on
his win-gearde, ðā com he and sōhte
his wæstmas on him, ðā ne fūnde he
nānne.

7 Ðā cwæþ he to ðam hyrde, Nū synd
þreo gear, syððan ic com wæstm sēcende
on ðissum fic-treowe, and ic ne fūnde;
forceorf hine, hwī ofþriç he ðæt land ?

8 Ðā cwæþ he, Hláford, læt hine gyt
ðis gear, oð ic hine bedelfe, and ic hine
beweorpe mid meoxe;

9 And witodlice he wæstmas bringþ,
gif hit elles hwæt byþ ceorf hine syð-
ðan.

10 Ðā wæs he reste-dagum on heora
gesamnunge lærende.

11 Ðā wæs ðar sum wíf seo hæfde
untrumnesse gāst ehtatýne gear, and
heo wæs ābogen, ne heo eallunga ne
mihte up-beseon.

12 Ðā se Hælend hig geseah, he
clypode hig to him, and sæde hyre,
Wíf, ðú eart forlāeten of ðinre un-
trumnesse.

thennis, til thou ȝelde also the last fer-thing.

CHAP. XIII. 1 Forsothe sum men neizeden in that tyme, tellinge to him of Galilees, whos blood Pilat myngede with the sacrificis of hem.

2 And he answeringe seide to hem, Wenen ȝe, that thes men of Galilee weren synneris byfore alle Galileis, for thei suffriden suche thingis?

3 Nay, I seye to ȝou; but alle ȝe schulen perische in lyk manere, no but ȝe schulen haue penaunce.

4 And as tho ten and eȝte, on which the tour of Siloa felde down, and slouȝ hem, gessen ȝe, for and thei weren detours more than alle men dwellinge in Jerusalem?

5 Nay, I sei to ȝou; but also ȝe alle schulen perische, if ȝe schulen not do penaunce.

6 Forsothe he seide this lyknesse. Sum man hadde a fyge tree plauntid in his vyner, and he cam sekyng fruyt in it, and fond not.

7 Sothli he seide to the tilier of the vyner, Loo! thre ȝeeris ben, sithen I come sekinge fruyt in this fyge tree, and I fond not; therfore kitt it down, wherto occupieth it, ȝhe, the erthe?

8 And he answeringe seide to him, Lord, suffre also this ȝeer, til the while I delue aboute it, and sende toordis;

9 And if it schal make fruyt, ellis in tyme to comynge thou schalt kitte it down.

10 Forsothe he was techinge in the synagoge of hem in sabotis.

11 And loo! a womman that hadde a spirit of sykenesse ten and eȝte ȝeeris, and was bowid down, nether in ony manere myȝte looke vpward.

12 Whom whanne Jhesu hadde seyn, he clepide to hym, and seide to hir, Womman, thou ert left of thi sykenesse.

thence, tyll thou have made goode the vtmoste farthyng.

CHAP. XIII. 1 There were present at the same season, that shewed hym of the Galileans, whose bloude Pilate mingled with their awne sacrifice.

2 And Jesus answered and sayde vnto them, Suppose ye, that these Galileans were greater synners then all other Galileans, be cause they suffred suche punysshment?

3 I tell you, naye; but except ye repent, ye shall all in lyke wyse perysse.

4 Or thynke ye, that those xviij. apon whom the toure in Siloe fell, and slewe them, were synners above all men that dwell in Jherusalem?

5 I tell you, naye; butt excepte ye repent, ye all shall lyke wyse perisshe.

6 He put forthe this similitude. A certayne man had a fygge tree in his vyneyarde, and he cam and sought frute thereon, and founde none.

7 Then sayde he to the dresser of his vyneyarde, Beholde! this thre yeare, have I come and sought frute in this fygge tree, and fynde none; cut it doune, why combreth hit the grounde?

8 And he answered and sayde vnto him, Lorde, lett it alone this yeare also, till I digge rounde aboute it, and donge it;

9 To se whether it will beare frute, yf not then after that cut hym doune.

10 He taught in won of their synagogges on the saboth dayes.

11 And beholde! there was a woman which had a sprete off infirmitie .xviij. yeaes, and was bowed to gether, and coulde nott well lifte vp her silfe.

12 When Jesus sawe her, he called her to hym, and sayde to her, Woman, thou arte delivered from thy disease.

13 And his hand hyre on sette, *ḗā* was heo *sóna* up-*áræred*, and heo God wuldrode.

14 *Ḓā* *gebealh* se *dugude-ealdor* hine, forðam *ḗe* se *Hælend* on reste-dæge *hælde*, and *sæde* ðam *menegum*, *Syx* dagas synd, on ðam *gebyraþ* ðæt man *wyrce*; *cumaþ* on ðam, and *beoþ* *ge-hælede*, and *nā* on reste-dæge.

15 *Ḓā* andswarode se *Hælend* and cwæþ, *Lā* *liceteras*, ne unt^{gþ} eower *ælc* on reste-dæge his oxan, oððe assan, fram ðære binne, and læt to wætere?

16 *Ḓās* *Abrahames dólhtor*, *ḗe* *Satanas* geband, *nū!* *elitayne* gear, ne *gebyrede* hyre beon unbunden of dissumbende on reste-dæge?

17 *Ḓā* he ðis *sæde*, *ḗā* *sceamod* ealle his *wider-winnan*. And eall folc *geblissode* on eallum, ðam *ḗe* wuldorfullice fram him gewurdon.

18 *Sóþlice* he cwæþ, *Hwam* is Godes rice *gelic?* and *hwam wéne* ic ðæt hit beo *gelic?*

19 Hit ys *gelic* *senepes corne*, ðæt se man onfēng, and seow on his *wyrt-tún*; and hit *weox*, and wearþ mycel *treow*, and *heofenes fugelas* reston on his *bogum*.

20 And eft he cwæþ, *Hwam wéne* ic ðæt Godes rice si *gelic?*

21 Hit is *gelic* ðam *beorman*, *ḗe* ðæt wif onfēng, and *behýlde* on ðam *melewe* *þreo gemetu*, oð hit wearþ eall *áhafen*.

22 *Ḓā* *férde* he þurh *ceastra* and castelu, to *Hierusalem* and ðar *lærde*.

23 *Ḓā* cwæþ sum man to him, *Drihten*, *feawa* synd, *ḗe* synd *gehælede?* *Ḓā* cwæþ he to him,

24 *Efstap* ðæt *ge gangon* þurh ðæt *nearwe geat*; forðam ic secge eow, *manega sécaþ* ðæt hig in-*gán*, and hi ne *mágon*.

25 *Donne* se *híredes ealdor* in-*gæþ*, and his *duru beclýst*, *ge standað* ðær *úte*, and *ḗa duru enuciaþ*, and *cweðaþ*, *Drihten*, *átýn* us. *Donne cwyp* he to

13 And he puttide to hir the hoondis, and a non she was reysid, and glorifiede God.

14 Sothli the prince of synagoge answeringe, hauynge dedeyn for Jhesu hadde heelid in the saboth, seide to the cumpany, Sixe dayes ben, in whiche it bihoueth to wirche; therfore come in thes, and be 3e heelid, and not in the dayes of saboth.

15 Forsothe the Lord answeringe to him seide, Ypocrite, wher ech of 3ou vntyeth not in the saboth his ox, ethir asse, fro the stable, and ledith for to watre?

16 Bihoft it not this dougtre of Abraham, whom Sathanas hath bounden, loo! ten and eizte 3eeris, to be vnbounden of this bond in the day of saboth?

17 And whanne he seide thes thingis, alle his aduersaries weren aschamyd. And al the peple ioyede in al thingis, that weren don gloriously of him.

18 Therfore he seide, To what thing is the rewme of God lyk? and to what thing schal I gesse it to be lyk?

19 It is lyk to a corn of seneuey, which takun, a man sente in to his 3erd; and it wax, and was maad in to a greet tree, and fowelis of the eyr restiden in the braunchis therof.

20 And eftsone he sayd, To what thing schal I gesse the kyngdom of God lyk?

21 It is lyk to sourdow, which takun, a womman hidith in thre mesuris of mele, til al were sourdowid.

22 And he wente by citees and castels, techinge and makinge iurney in to Jerusalem.

23 Sothli sum man seide to him, Lord, if there ben fewe, that ben sayd? Sothli he seide to hem,

24 Stryue 3e for to entre by the streit gate; for I seye to 3ou, many men seken for to entre, and thei schulen not mowe.

25 Forsothe whanne the hosebonde man hath entrid, and closid the dore, 3e schulen bigynne to stonde with oute forth, and knocke the dore, seyinge,

13 And he layde his hondes on her, and immediatly she was made strayght, and glorified God.

14 The ruler off the synagoge answered, with indignacion be cause that Jesus had healed on the saboth daye, and sayde vnto the people, There are sixe dayes in the weke, in which men ought to worke; in them come, and be healed, and nott on the saboth daye.

15 Then answered hym the Lorde and sayd, Ypocryte, doth not eache one of you on the saboth daye loose his ox, or his asse, from the stall, and leade hym to the water?

16 And shulde not this daughter of Abraham be loosed from this bonde on the saboth daye, whom Sathan hath bounde, loo! xviij. yeares?

17 And when he thus sayde, all his aduersaris were ashamed. And all the people reioysed on all the excellent dedes, that were done by hym.

18 Then sayde he, What is the kyngdom of God lyke? or where to shall I compare it?

19 It is lyke a grayne of mustard seede, which a man toke, and sowed in his garden; and it grewe, and waxed a greaute tree, and the foules off the ayer bilt in the braunches of it.

20 And agayne he sayde, Where vnto shall I lyken the kyngdom of God?

21 It is lyke leven, which a woman toke, and hidde in thre busshels of floure, till all was thorow leveded.

22 And he went thorowe cities and tounes, teachynge and toke his iorney towards Jerusalem.

23 Then sayde won vnto hym, Lorde, are there feawe, that shalbe saved? And he sayde vnto them,

24 Stryve with youre selves to enter in at the straye gate; for many, I saye vnto you, will seke to enter in, and shall nott be able.

25 When the good man of the housse is risen vp, and hathe shett fast the dore, and ye begyn to stonde with out, and to knocke at the dore, saynge, Lorde,

eow, Ne can ic eow, nāt ic hwanon ge synd.

26 Donne ongygne ge cweðan, We æton and druncon beforan ðē, and on ūrum strætum ðū lærdest.

27 Donne segþ he eow, Ne cann ic hwanon ge synd; gewitaþ fram me, ealle unriht-wyrhtan.

28 Ðar biþ wóp and tóþa grystlung, ðonne ge geseoþ Abraham, and Isaac, and Iacob, and ealle witegan on Godes rice; and ge beoþ út-ádrifene.

29 And hig cumað fram east-dæle and west-dæle, and norp-dæle . . . and sittað on Godes rice.

30 And efne! synd ýtemeste, ða ðe beoþ fyrmeste; and synd fyrmeste, ða ðe beoþ ýtemeste.

31 On ðam dæge him genealæhton sume Farisei, and him sædon, Fær, and gá heonon, forðam ðe Herodes ðē wyle ofslean.

32 And ðā cwæþ he to him, Gáþ, and secgaþ ðam foxe, Deofol-seocnessa ic út-ádrife, and ic hæla gefremme, to-dæg and to-morgen, and þridan dæge ic beo fornumen.

33 Ðeah hwæðere me gebyreþ to-dæg, and to-morgen, and ðý æfteran dæge, gān; forðam ðe ne gebyreþ ðæt se witega forweorðe bŭtan Hierusalem.

34 Ealā Hierusalem, Hierusalem, ðū ðe ða witegan ofslyhst, and hænst ða ðe to ðē ásende synd, hū oft ic wolde ðine bearn gegaderian, swā se fugel ðēþ his nest under his fiderum, and ðū noldest.

35 Nū! biþ eower hūs eow forlāten. Sôþlice ic eow secge, ðæt ge me ne geseoþ, ærðam ðe cume se, ðonne ge cweðað, Gebletsod sý, se ðe com on Drihtnes naman.

CHAP. XIV. †1 Ðā wæs geworden, ðā he eode on sumes Farisea caldres hūs, on reste-dæge, ðæt he hláf æte, and hig begýmdon hine.

Lord, opyne to vs. And he answeringe schal seye to 3ou, I knowe not 3ou, of whennis 3e ben.

26 Thanne 3e schulen bigynne to seye, We han ete and drunke bifore thee, and in oure streetis thou hast tau3t.

27 And he schal seye to 3ou, I knowe not 3ou, of whennis 3e ben; go 3e away fro me, alle worcheris of wickidnesse.

28 Ther schal be wepyng and betinge to gidere of teeth, whanne 3e schulen se Abraham, and Ysaac, and Jacob, and alle prophetis in the kyngdom of God; sothli 3ou to be put out.

29 And thei schulen come fro the eest and west, and fro the north and south, and sitte at the mete in the rewme of God.

30 And loo! thei that weren firste, ben the laste; and thei that weren the last, ben the firste.

31 In that day summe of Pharisees camen ny3, seyinge to him, Go out, and go hennis, for Eroude wole slee thee.

32 And he seith to hem, Go 3e, and seye 3e to that fox, Loo! I caste out fendis, and I make perfitylly heelthis, to day and to morwe, and the thridde day I am endid.

33 Netheles it bihoueth me to day, and to morwe, and the day suyng, to walke; for it fallith not a prophete to perische out of Jerusalem.

34 Jerusalem, Jerusalem, that sleest prophetis, and stonest hem that ben sent to thee, hou ofte wolde I gedere to gidere thi sones, as a brid his nest vnder pennes, and thou noldist.

35 Loo! 3oure hous schal be left to 3ou desert. Sothli I seie to 3ou, for 3e schulen not se me, til it come, whanne 3e schulen seye, Blessid is he, that cometh in the name of the Lord.

lorde, open vnto vs. And he shall answer and saye vnto you, I knowe nott whence ye are.

26 Then shall ye begyn to saye, We have eaten and dronken in thy presence, and thou hast naught in oure stretes.

27 And he shall saye, I tell you I wott nott whence ye are; departe from me, all ye workers off iniquytie.

28 There shalbe wepyng and gnasshyng of teth, when ye shall se Abraham, and Ysaac, and Jacob, and all the prophetes in the kyngdom of God; and youre selves thrust oute a dores.

29 And they shall come from the eest and from the weest, and from the northe and from the southe, and shall reest in the kingdom of God.

30 And beholde! there are last, which shalbe fyrst; and there are fyrst, which shalbe last.

31 The same daye there cam certaine of the Pharises, and sayd vnto him, Gett the out of the waye, and departe hence, for Herode will kyll the.

32 And he sayd vnto them, Goo ye, and tell that foxe, Beholde! I cast oute devils, and heale the people, to daye and to morowe, and the thyrde daye I make an ende.

33 Neverthelesse I must walke, to daye, and to morowe, and the daye folowinge; for it cannott be that a prophet perisshe eny other where save att Jerusalem.

34 O Jerusalem, Jerusalem, which killest prophetes, and stonest them that are sent to the, howe often wolde I have gadered thy children to gedder, as the hen her nest vnder her wynges, and thou woldest nott.

35 Beholde! youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me, vntill the time come, that ye shall saye, Blessed ys he, that commeth in the name off the Lorde.

CHAP. XIV. 1 And it was don, whanne he had entrid in to the hous of sum prince of Pharisees, in the saboth, to ete breed, and thei aspieden him.

CHAP. XIV. 1 And it chaunsed, that he went into the housse of won off the chefe Pharises to eate breed, on a saboth daye, and they watched hym.

9

. na aftumistan
haban stap.

10 Ak þan haitaizan, atgaggands, an-
akumbei ana þamma aftumistin stada, ei
biþe qimai, saei haihait þuk, qipai du
þus, Friyond, usgagg hauhis. Þanuh
ist þus hauhiþa faura þaim miþanakumb-
yandam þus.

11 Unte whazuh saei hauheip sik silba,
guhnauiwyada; yah saei lhaiweiþ sik
silban, ushauhyada.

12 Qapub-þan yah þamma haitandin
sik, þan waurkyais undaurnimat, aipþau
nahtamat, ni haitais friyonds þeinans,
nih broþrums þeinans, nih niþyans þein-
ans, nih garaznans gabeigans; ibai aufto
yah eis aftra haitaina þuk, yah wairþip
þus usgildan.

13 Ak þan waurkyais dauht, hait un-
ledans, gamaidans, haltans, blindans,

14 Yah audags wairþis; unte eis ni
haband usgildan þus, usgildada auk þus
in ustassai þize uswaurhtane.

2 Ðá wæs ðar sum wæter-seoc man
befóran him.

3 Ðá cwæþ se Hælend to ðam æ-gleaw-
um and Fariseum, Is hit álýfed ðæt man
on reste-dagum hæle?

4 Ðá súwodon hig. Ðá nam he line
and gehældc, and forlét hyne.

5 Ðá cwæþ he to him, andswariende,
Hwylces eowres assa oððe oxa befealp
on ænne pytt, and ne tilþ he hyne hræd-
lice up on reste-dæge?

6 Ðá ne mihton hig ágén ðis him ge-
andwyrðan.

7 Ðá sæde he sum bigspel be ðam in-
gelapedon, gýmende hú hig ða fyrmestan
setl gecuron, and ðus cwæþ,

8 Ðonne ðú byst to gyftum gelapod,
ne site ðú on ðam fyrmestan setle; ðe-
læs wénunga sum weorþfulra síg in-
gelapod fram him,

9 And ðonne cume se ðe ðe in-ge-
lapode, and secge ðe, Rým ðysum men
setl, and ðú ðonne mid sceame nyme
ðæt ýtemeste setl.

10 Ac ðonne ðú geclypod byst, gá,
and site on ðam ýtemestan setle, ðæt se
ðe ðe in-gelapode, ðonne he cymþ, cweðe
to ðe, Lá freond, site ufer. Ðonne byþ
ðe weorþmynt befóran mid-sittendum.

11 Fordam ælc ðe hine up-áheþ, biþ
genyðerod; and se ðe hine nyðeraþ, se
biþ up-áhafen.

12 Ðá cwæþ he to ðam, ðe hine in-ge-
lapode, Ðonne ðú ðest wiste, oððe feorme,
ne clypa ðú ðine frýnd, ne ðine ge-
bróðru, ne ðine cúðan, ne ðine welegan
nehleburas; ðe-læs hi ðe ágén lapion,
and ðú hæbbe edlean.

13 Ac ðonne ðú gebeorscype dó, clypa
þearfan, and wanhæle, and healte, and
blinde,

14 Ðonne bist ðú eadig; forðam ðe
hí nabbap, hwanon hig hit ðe forgylðon,
sóþlice hit byþ ðe forgolden on rihtw'sra
æriste.

2 And loo ! sum man syk in ydropesie was bfore him.

3 And Jhesu answeringe seide to the wyse men of lawe, and to Pharysees, seiyinge, Where it is leeful for to heele in the sabotis ?

4 And thei heelden pees. Forsothe Jhesu heelde him takun to, and lefte.

5 And he answeringe to hem, seyde, Whos asse ether oxe of 3oure schal falle in to a pitt, and not a non he schal drawe out him on the day of sabot ?

6 And thei my3ten not answeere to him to thes thingis.

7 Forsothe he seyde also a parable to men bodun to a feeste, biholdinge how thei chesiden the firste seetis, seiyinge to hem,

8 Whanne thou schalt be bedun to weddingis, sitte thou not at the mete in the firste place ; lest peraunture a worschippfullere than thou be bedun of him,

9 And he comynge that clepide thee and him, seye to thee, 3yue place to this, and thanne thou schalt bigynne with schame to holde the laste place.

10 But whanne thou schalt be bedun to feeste, go, and sitte down in the laste place, that whanne he schal come, that bad thee to feeste, he seye to thee, Frend, stize hizere. Thanne glorie schal be to thee bfore men syttinge to gidere at the mete.

11 For ech that enhaunsith him silf, schal be maad low3 ; and he that mekith him silf, schal be hized.

12 Forsoth he seide also to him, that hadde bedun him to the feeste, Whanne thou makist a mete, ether souper, nyle thou clepe thi frendis, nether thi briteren, nethir cosyns, nethir neizeboris, nether riche men ; lest peraunture and thei bidde thee a3en to feeste, and 3eldinge a3en be maad to thee.

13 But whanne thou makist a feeste, clepe pore men, feble men, crokid, and blynde,

14 And thou schalt be blessid ; for thei han not, wher of to 3elde to thee, forsoth it schal be 3oldun to thee in the risyng a3en of iuste men.

2 And beholde ! there was a man before hym which had the dropsy.

3 And Jesus answered and spake vnto the lawcears, and Pharises, sayinge, Is hit lafull to heale on the saboth daye ?

4 And they helde their peace. He toke the man and healed him, and lett hym goo.

5 And answered them sayinge, Whiche of you shall have an asse or an oxe fallen into a pitt, and will nott straight waye pull him out on the saboth daye ?

6 And they coulede not answer hym agayne to that.

7 He putt forthe a similitude to the gestes, when he marked howe they preased to the hyst roumes, and sayd vnto them,

8 When thou arte bidden to a weddinge of eny man, sitt nott doune in the hyst rounge ; lest a more honorable man then thou be bidden of hym,

9 And he that badde bothe hym and the come, and saye to the, Geve this man rounge, and thou then begyn with shame to take the lowest rounge.

10 But rather when thou arte bidden, goo, and sit in the lowest rounge, that when he that bade the commeth, he maye saye vnto the, Frende, sitt vp hyer. Then shalt thou have preyase in the presence of them that sitt at meate with the.

11 For whosoever exalteth hym silfe, shalbe brought lowe ; and he that humbleth him silfe, shalbe exalted.

12 Then sayde he also to him, that bade him to diner, When thou makest a diner, or a supper, call not thy frendes, nor thy brethren, nether thy kinsmen, nor yet riche neighbours ; lest they bidde the agayne, and make the recompence.

13 Butt when thou makest a feast, call the povre, the maymed, the lame, and the blinde,

14 And thou shalt be happy ; for they cannot recompence the, butt thou shalt be recompensed at the resurreccion of the iuste men.

15 Gahausyands þan sums þizei an-akumbyandane þata, qap du imma, Aud-ags, saei matyip hlaif in þiudangardyai Gups.

16 Þaruh qap imma Frauya, Manna sums gawaurhta nahtamat mikilana, yah hailhait managans.

17 Yah insandida skalk seinana wheilai nahtamatis, qipan þaim haitanam, gagg-ijp, unte yu manwu ist allata.

18 Yah dugunnun suns faurqipan allai. Sa frumista qap, Land baulhta, yah þarf galeipan, yah saiwhan þata; bidya þuk, habai mik faurqipanana.

19 Yah anþar qap, Yuka auhsne us-bauhta fimf, yah gagga kausyan þans; bidya þuk, habai mik faurqipanana.

20 Yah sums qap, Qen liugaida; yah duþe ni mag qiman.

21 Yah qimands sa skalks, gataih frau-yin seinamma þata. Þaruh þwairhs sa gardawaldands, qap du skalka seinamma, Usgagg sprauto in gatwons yah staigos baurgs, yah unledans, yah gamaidans, yah blindans, yah haltans attiuþ hidre.

22 Yah qap sa skalks, Frauya, warþ, swe anabaust, yah nauh stads ist.

23 Yah qap sa frauya du þamma skalka, Usgagg and wigans yah faþos, yah nauþei innatgaggan, ei usfulnai gards meins.

24 Qipa allis izwis, patei ni ainshun manne yainaize pize faura haitanane, kauseip þis nahtamatis meinis.

25 Miþiddiedun þan imma hiuhmans managai; yah gawandyands sik, qap du in,

26 Yabai whas gaggip du mis, yah ni fyaip attan seinana, yah aipein, yah qen, yah barna, yah broþruns, yah swistruns, nauhuþ-þan seinu silbins saiwala, ni mag meins siponeis wisan.

27 Yah saei ni bairip galgan seinana, yah gaggai afar mis, ni mag wisan meins siponeis.

28 Izwara whas raihtis wilyands kelikn

15 Ða ðis gehyrde sum of ðam sittend-um, ða cwæþ he, Eadig is se, ðe hláf yt on Godes rice.†

16 Ða sæde he him, Sum man worhte mycele feorme, and manega gelapode.

17 Ða sende he his þeowan to ðære feorme timan, ðæt he sæde ðam gelap-edum, ðæt hig comon, forðam ðe ealle þing gearwe wæron.

18 Ða ongunnon hig ealle hig beladian. Se forma him sæde, Ic bohte ænne tûn, ic hæbbe neode ðæt ic fare, and hine geseo; ic bidde ðe, ðæt ðú me beláðige.

19 Ða cwæþ se óðer, Ic bohte án ge-týme oxena, nú wille ic faran and fand-ian hyra; nú bidde ic ðe, beláða me.

20 Ða cwæþ sum, Ic lædde wif hám; forðam ic ne mæg cuman.

21 Ða cyrde se þeowa, and cýdde his hláforde ðæt. Ða cwæþ se hláford mid yre to ðam þeowan, Gá hrade on ða stræta and on wic disse ceastre, and þearfan, and wanhále, and blinde, and healte læd hider in.

22 Ða cwæþ se þeowa, Hláford, hit ys gedón, swá ðú bude, and nú gyt hēr is æmtig stów.

23 Ða cwæþ se hláford ða gyt to ðam þeowan, Gá geond ðás wegas and hegas, and nýd hig ðæt hig gán in, ðæt min hús si gefylled.

24 Sôþlice ic eow secge, ðæt nán ðæra manna ðe geclypode synd, ne onbyrigeaþ minre feorme.†

25 Sôþlice mid him fêrde mycel mæn-ego; ða cwæþ he, to him bewend,

26 Gyf hwá to me cymþ, and ne hataþ his fæder, and móder, and wif, and bearn, and bróðru, and swustra, and ðonne gyt his sáwle, ne mæg he beon min leorning-cniht.

27 And se ðe ne byrþ hys cwymlinge, and cymþ æfter me, ne mæg he beon min leorning-cniht.

28 Hwylc eower wyle timbrian ánne

15 Whanne sum man of sittinge at the mete had herd thes thingis, he seide to hym, Blessid is he, that schal ete breed in the rewme of God.

16 And he seide to him, Sum man maade a greet souper, and clepide manye.

17 And he sente his seruaunt in the our of souper, to seye to men bedun to feeste, that thei schulden come, for now alle thingis ben redy.

18 And alle bigunnen to gidere to excuse. The firste seide, I haue bouzt a toun, and I haue nede to go out, and to se it; I preie thee, haue me excusid.

19 And the tothir seide, I haue bouzt fyue yokis of oxen, and I go to proue hem; I preie thee, haue me excusid.

20 And an othir seide, I haue weddid a wyf; and therefore I may not come.

21 And the seruaunt turnyd azen, toolde thes thingis to the lord. Thanne the hosebonde man wroth, seide to his seruaunt, Go out soone in to grete stretis and smale streetis of the citee, and brynge in hidur pore men, and feble, and blynde, and crokid.

22 And the seruaunt seith, Lord, it is don, as thou hast comaundid, and ȝit place is.

23 And the lord seith to the seruaunt, Go thou into weyes and heggis, and constreyne for to entre, that myn hous be fillid.

24 Forsothe I seie to ȝou, for noone of tho men that ben clepid, schal taaste my souper.

25 Sothli many cumpanyes wenten with him; and he turned, seide to hem,

26 If ony cometh to me, and hatith not his fadir, and modir, and wyf, sones, and britheren, and douȝtris, ȝit forsoth and his lyf, he may not be my disciple.

27 And he that berith not his cross, and cometh aftir me, may not be my disciple.

28 Forsoth who of ȝou willinge to

15 When won of them that sate at meate also herde that, he sayde vnto hym, Happy is he, that eateth breed in the kyngdome of God.

16 Then sayd he to hym, A certayne man ordened a greate supper, and bade many.

17 And sent his servaunt att supper time, to saye to them that wer bidden, come, for all thynges are redy.

18 And they all atonce began to make excuse. The fyrst sayd vnto him, I have bought a ferme, and I must nedes goo, and se it; I praye the, have me excused.

19 And another sayd, I have bought fyve yooke of oxen, and I must goo to proue them; I praye the, have me excused.

20 The thyrde sayd, I have maried a wyfe; and therfore I cannot come.

21 And the servaunt went agayne, and brought his master worde there of. Then was the good man of the housse displeased, and sayd to his servaunt, Goo out quickly into the stretes and quarters of the citie, and brynge in hidder the povre, and the maymed, and the halt, and the blinde.

22 And the servaunt sayd, Lorde, it is done, as thou commaundest, and yet there is roume.

23 And the lorde sayd to the servaunt, Go out into the hie wayes and hedges, and compell them to come in, that my housse maye be filled.

24 For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

25 There went a greate company with him; and he turned, and saide vnto them,

26 Yf a man come to me, and hate not his father, and mother, and wyfe, and children, and brethren, and sisters, more over and his awne life, he cannot be my disciple.

27 And whosoever beare nott hys crosse, and come after me, cannot be my disciple.

28 Which of you is he that is desposed

timbryan, niu frumist gasitands rahneip manwiþo, habaiu du ustiuhan?

29 Ībai aufto biþe gasatidedi grundu-waddyu, yah ni mahtedi ustiuhan, allai þai gasaiwbandans, duginnaina bilaikan īna,

30 Qipandans, Patei sa manna dustod-ida timbryan, yah ni mahta ustiuhan.

31 Aīþpau whas þiudans gaggands stigq-an wipra anþarana þiudan du †wiganna, niu gasitands faurþis þankeiþ, siaiu mahteigs miþ taihun þusundyom gamotyan þamma miþ twaim tīgum þusundyo gagg-andin ana sik?

32 Eīþau yabai nist mahteigs, nauh-þanuh fairra īmma wisandin, īnsandyands airu, bidyiþ gawairþiis.

33 Swah nu wharyizuh īzwara, saei ni afqiþiþ allamma aigina seinamma, ni mag wisan meins siponeis.

34 God salt; īþ yabai salt baud wairþiþ, whe gasupoda?

35 Nih du airpai, ni du maihstau fagr īst, ut uswairpand īmma. Saei habai aūsona gahausyandona, gahausyai.

CHAP. XV. 1 Wesunup-þan īmma newhyandans sik allai motaryos yah fra-waurhtai hausyan īmma.

2 Yah birodidedun Fareisaieis yah bok-aryos, qipandans, Patei sa frawaurhtans andnimip, yah miþmatyiþ īm.

3 Qaþ þan du īm þo gayukon, qipands,

4 Whas manna īzwara aigands taihun-tehund lambe, yah fraliūsands ainamma þize, niu bileiþiþ þo niuntehund yah niun ana auþidai, yah gaggip afar þamma fralusandin, unte bigitiþ pata?

5 Yah bigitands, uslagyiþ ana amsans seinans faginonds;

6 Yah qimands īn garda galaþoþ fri-yonds yah garaznans, qipands du īm, Faginop miþ mis, þammei bigat lamb mein, pata fralusano.

7 Qipa izwis, þatei swa faheds wairþiþ

stýpel, hū ne sytt he ærest and teleþ ða andfengas ðe him behēfe synd, hwæder he hæbbe hine to full-fremmenne?

29 Ðe-læs syððan he ðæne grūnd-weall legþ, and ne mæg hine full-fremman, ealle ðe hit geseoþ, āgynnnon hine tælan,

30 And cweðan, Hwæt ðes man āgan timbrian, and ne mihte hit ge-endian.

31 Oððe gyf hwyle cýning wyle faran and feolhtan āgēn oðerne cýning, hū ne sit he ær and þencþ, hwæder he mæge mid tyn þusendum cuman āgēn ðone ðe him āgēn cymþ mid twentīgum þusendum?

32 And gif he ðonne wið hine gefeohtan ne mæg, . . . he sent æryndracan, and hitt sibbe.

33 Witodlice swā is ælc of eow, ðe ne wið-sæcþ eallum þingum ðe he āh, ne mæg he beon min leorning-cniht.

34 Gōd ys sealt; gif hit āwyrþ, on ðam ðe hit gesylt biþ?

35 Nis hit nyt ne on eorþan, ne on myxene, ac hyt biþ út-āworpen. Gehýre, se ðe earan hæbbe to gehýrenne.

CHAP. XV. †1 Sōþlice him genea-læhton mánfulle and synfulle, ðæt hiġ his word gehýrdon.

2 Ðá muredon ða Farisei and ða bócceras, and cwædon, Ðes onfehþ synfulle, and mid him ytt.

3 Ðá cwæþ he ðis bigspel to ðam,

4 Hwyle man is of eow ðe hæfþ hund sceapa, and gif he forlyst án of ðam, hū ne forlæt he ðonne nigon and hund nigontig on ðam wēstene, and gæþ to ðam ðe forwearþ, oð he hit fint?

5 And ðonne he hit fínt, he hit set on his exla geblissiende;

6 And ðonne he hám cymþ, he to-somme clypaþ hys frýnd and his nehhe-buras, and cwyþ, Blissiaþ mid me, forðam ic fúnde min sceap, ðe forwearþ.

7 Ic secge eow, ðæt swá byþ on heofone

bylde a tour, wher he sittenge countith not first the spensis that ben nedful, if he haue to performe?

29 Lest affir he hath sett the foundement, and myȝte not performe, alle that seen, bigynne to scorne him,

30 Seyinge, For this man bigan to bilde, and myȝte not ende.

31 Ether what kyng to goynge to make batel aȝens another kyng, wher he sittenge bythenkith not first, if he may with ten thousynd go aȝens him that cometh to him with twenty thousynd?

32 Ellis him ȝit doinge a fer, he sendinge a messenger, preieth tho thingis that ben of pees.

33 So therfore ech of ȝou, that renouncith not alle thingis whiche he weeldith, may not be my disciple.

34 Salt is good thing; forsoth if salt schal vanysche, in what thing schal it be sauerid?

35 Nether in erthe, nether in the dunghil it is profitable, but it schal be sent out. He that hath eeris of heer- inge, heere.

CHAP. XV. 1 Forsothe pupplicants and synful men weren neizinge to him, that thei schulden heere him.

2 And Farisees and scribis grucchiden, seyinge, For this man receyueþ synful men, and etith with hem.

3 And he seith to hem this parable, seyinge,

4 What man of ȝou that hath an hundred sheep, and if he hath lost oon of hem, wher he leeuith not nynty and eȝne in desert, and goth to it that perischide, til he fynde it?

5 And whanne he hath founden it, he loyenge puttith on his shuldris;

6 And he comynge hoom clepith to ȝeȝere his frendis and neizebors, seyinge to hem, Thanke ȝe me, for I haue founden my sheep, which hadde perischid.

7 Sothly I seye to ȝou, so ioye schal

to bilde a toure, and sitteth not doune before and counteth the cost, whether he haue sufficient to performe it?

29 Lest after he hathe layde the foundation, and is nott able to performe it, all that beholde it, begyn to moocke hym,

30 Sayinge, This man began to bilde, and was not able to make an ende.

31 What kyng goeth to make batayle agaynst another kyng, and sitteth not doune fyrst and casteth in his mynde, wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand?

32 Or els whill the other is yett a greate waye off, he will sende embassatours, and desyre peace.

33 Soo lyke wyse none of you, that forsaketh nott all that he hathe, can be my disciple.

34 Salt is good; but if salt be corupte, what shall be seasoned there with?

35 It is nether good for the londe, nor yet for the donge hill, men cast it out at the dores. He that hath eares to heare, let him heare.

CHAP. XV. 1 Then resorted vnto him all the publicans and synners, for to heare him.

2 And the Pharises and scribes grudged, sainge, He receaveth to his company synners, and eateth with them.

3 Then put he forthe this similitude to them, sayinge,

4 What man of you havyng an hundred shepe, if he loose one of them, doth not leve nynty and nyne in the wildernes, and goo after hym which is loost, vntill he fynde hym?

5 And when he hath founde hym, he putteth hym on his shulders with ioye;

6 And as sone as he commeth home he calleth to gedder his lovers and neighbours, sayinge vnto them, Reioyse with me, for I have founde my shepe, which was loost.

7 I say vnto you, that lyke wyse ioye

in himina in ainis frawaurhtis idreigondins, þau in niuntelundis yah niune garailtaize, þaiei ni þaubun idreigos.

8 Aipþau suma qino drakmans habandei taihun, yabai fraliusiþ drakmin ainamma, niu tandeip lukarn, yah usbaug-eiþ razn, yah sokeiþ glaggwaba, unte bigitip?

9 Yah bigitandei, gahaitiþ friyondyos yah garaznons, qipandei, Faginop mip mis, unte bigat drakmein, þanmei fra-laus.

10 Swa qipa izwis, faheds wairþiþ in andwairþya aggele Guþs in ainis idreigondins frawaurhtis.

11 Qapub-þan, Manne sums aihta twans sununs;

12 Yah qap sa yuhiza iþe du attin, Atta, gif mis, sei undrinnaï mik, dail aiginis. Yah disdailida im swes sein.

13 Yah afar ni managans dagans, brahta samana allata sa yuhiza sunus, yah affaiþ in land fairra wisando; yah yainar distahida þata swes seinata libands us-tiuriba.

14 Bipe þan frawas allamma, warþ huhrus abrs and gawi yainata, yah is dugann alaparba wairþan.

15 Yah gaggands, gahaftida sik sum-amma baurgyane yainis gauyis. Yah insandida ina haipyos seinazos, haldan sweina.

16 Yah gairnida sad itan haurne þoei matidedun sweina, yah manna imma ni gaf.

17 Qimands þan in sis, qap, Whan filu asnye attins meinis, ufarassau haband hlaibe; ip ik hubrau fraqistna.

18 Usstandands, gagga du attin mein-amma, yah qipa du imma, Atta, fra-waurhta mis in himin, yah in andwairþya þeinamma;

19 Yu þanaseiþs ni im wairþs ei hait-aidau sunus þeins, gatawei mik swe ainana asnye þeinaize.

20 Yah usstandands qam at attin sein-

blis be anum synfullum ðe dæd-bôte ðeþ, mā ðonne ofer nigon and nigontigum rihtwisra, ðe dæd-bôte ne beþurfon.

8 Oððe hwile wif hæfþ tyn scyllingas, gif heo forlyst ænne scylling, hū ne on-ælp heo hyre leolit-fæt, and áwent hyre hūs, and sēcþ geornlice, oð heo hine fint?

9 And ðonne heo hine fint, heo clypaþ hyre frýnd and nehhebyryna, and cwyþ, Blyssiap mid me, forðam ic fūnde minne scylling, ðe ic forleas.

10 Ic secge eow, swá biþ blis befóran Godes englum be anum synfullum ðe dæd-bôte ðeþ.[†]

11 He cwæþ, Sôþlice sum man hæfde twegen suna;

12 Ðá cwæþ se gingra to his fæder, Fæder, syle me minne dæl minre æhte, ðe me to gebyreþ. Ðá dælde he him his æhte.

13 Ðá æfter feawa dagum, ealle his þing gegaderode se gingra sunu, and ferde wrælice on feorlen rice; and for-spilde ðar his æhta lybbende on his gælsan.

14 Ðá he hig hæfde ealle ámyrrede, ðá wearþ mycel hunger on ðam rice, and he wearþ wædla.

15 Ðá ferde he, and folgode anum burh-sittendum men ðæs rices. Ðá sende he hine to his tūne, ðæt he heolde his swýn.

16 Ðá gewilnode he his wambe gefyl-lan of ðam bean-coddum ðe ða swýn æton, and him man ne sealde.

17 Ðá beþohte he hine, and cwæþ, Ealá hū fela hýrlinga on mīnes fæder hūse, hláf genóhne hæbbaþ; and ic hea on hungre forweorde.

18 Ic árise, and ic fare to mīnum fæder, and ic secge him, Ealá fæder, ic syngode on heofenas, and befóran ðe;

19 Nú ic ne eom wyrðe ðæt ic heo ðe sunu genemned, dó me swá ánne of æl-lum hýrlingum.

20 And he árás ðá and com to h-

be in heuene on o synful man doynge penaunce, than of nynti and nyne iuste, that han no nede of penaunce.

8 Ether what womman hauynge ten dragmes,[†] and if sche hath lost o dragme, wher sche lizteth not a lanterne, and turneth vpsodoun the hous, and sekith diligently, til sche fynde?

9 And whanne sche hath founden, sche clepith to gidere frendis and neiȝeboris, seyinge, Thanke ȝe me, for I haue founden the dragme, which I hadde lost.

10 So I seie to ȝou, ioȝe schal be to the aungels of God on o synful man doynge penaunce.

11 Forsothe he seith, Sum man hadde tweye sones;

12 And the ȝongere seide to the fadir, Fadir, ȝyue to me the porcioun of substaunce,[†] that byfallith to me. And the fadir departide to him the substaunce.

13 And not aftir manye dayes, alle thingis gederid to gidre, the ȝongere sone wente in pilgrymage in to a fer cuntree; and there he wastide his substaunce in lyuynge lecherously.

14 And aftir that he hadde endid alle thingis, a strong hungir was maad in that cuntree, and he bigan to haue nede.

15 And he wente, and cleuyde to oon of the citeseyns of that cuntree. And he sente him in to his toun, that he schulde feede hoggis.

16 And he coueitide to fille his wombe of the coddis whiche the hoggis eeten, and no man ȝaf to him.

17 Sothli he turned aȝen in to him silf, seyde, Hou many hirid men in my fadir hous, han plente of looues; forsothe I perische here thurȝ hungir.

18 I schal ryse, and I schal go to my fadir, and I schal seie to him, Fadir, I haue synned aȝens heuene, and bifore thee;

19 Now I am not worthi to be clepid thi sone, make me as oon of thi hyrid men.

20 And he rysinge cam to his fadir.

shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce.

8 Other what woman havyng .x. grotes, if she loose won, doth not light a candell, and swepe the housse, and seke diligently, till she finde it?

9 And when she hath founde it, she calleth her lovers and her neghbours, saynge, Reioȝe with me, for I haue founde the groate, which I had loost.

10 Lykwyse I saye vnto you, ioȝe shalbe in the presence off the angels off God over one synner that repenteth.

11 And he sayde, A certayne man had two sonnes;

12 And the yonger of them sayde to his father, Father, geve me my parte off the goodes, that to me belongeth. And he devided vnto them his substaunce.

13 And not longe after, the yonger sonne gaddered all that he had to gedder, and toke his iorney into a farre countree; and there he wasted his goodes with royetous livinge.

14 And when he had spent all that he had, there rose a greate derth thorow out all that same londe, and he began to lacke.

15 And he went, and clave to a citesyn of that same countree. Which sent hym to the felde, to kepe his swyne.

16 And he wold fayne have filled his bely with the coddys that the swyne ate, and noo man gave hym.

17 Then he remembred bym silfe, and sayde, Howe many hyred servauntes at my fathers, have breed ynough; and I dye for hongir.

18 I will a ryse, and goo to my father, and will saye vnto hym, Father, I haue synned agaynst heven, and before the;

19 Nowe am I not worthy to be called thy sonne, make me as one of thy hyrid servauntes.

20 And he arose and cam to his father.

amma. Naubpanuh þan fairra wisandan, gasawh ina atta is, yah infeinoda. Yah pragyands, draus ana hals is, yah kukida imma.

21 Yah qap imma sa sunus, Atta, fra-waurhta in himin, yah in andwairþya þeinamma; þu þanaseips ni in wairþs ei haitaidan sunus þeins.

22 Qap þan sa atta du skalkam sein-aim, Sprauto þbringiþ wastya þo frum-iston, yah gawasyiþ ina, yah giliþ figg-ragulþ in handu is, yah gaskohi ana fotuns is;

23 Yah þbringandans stiur þana alidan, ufsneiþiþ, yah matyandans, wisam waila.

24 Unte sa sunus meins dauþs was, yah gaqunoda; yah fralusans was, yah bigitans warþ. Yah dugunnun wisam.

25 Wasuþ-þan sunus is sa alþiza ana akra; yah qimands, atiddya newh razn, yah gahausida saggwins yah laikins.

26 Yah athaitands sumana magiwe, frahuh, wha wesi pata.

27 Paruh is qap du imma, Þatei broþar þeins qam, yah afsnaiþ atta þeins stiur þana alidan, unte hailana ina andnam.

28 Þanuh modags warþ, yah ni wilda inngaggan. Iþ atta is usgaggands ut, bad ina.

29 Paruh is andhafyands, qap du attin, Sai! swa filu yere skalkinoda þus, yah ni whanhun anabusn þeina ufariddya; yah mis ni aiw atgaft gaitain, ei miþ friyondam meizaim biwesyan.

30 Iþ þan sa sunus þeins, saei fret þein swes miþ kalkyom, qam, ufsnaist imma stiur þana alidan.

31 Paruh qap du imma, Barnilo, þu sinteino miþ mis wast yah is, yah all þata mein þein ist.

32 Waila wisam, yah faginon skuld was; unte broþar þeins dauþs was, yah gaqunoda; yah fralusans, yah bigitans warþ.

fæder. And ðá gyt ðá he wæs feor, his fæder he hyne geseah, and wearþ mid mild-heortnesse ástyrod. And ágen hine arn, and hine beclypte, and cyste hine.

21 Ðá cwæþ his sunu, Fæder, ic syn-gode on heofon, and beforan ðe; nú ic ne eom wyrðe ðæt ic ðin sunu beo genemned.

22 Ðá cwæþ se fæder to his þeowum, Bringaþ raðe ðæne sēlestan gegyrelan, and scrýdaþ hyne, and syllað him hring on his hand, and gescý to his fōtum;

23 And bringaþ án fætt styrie, and ofsleaþ, and uton etan, and gewistfullian.

24 Fordam ðes mīn sunu wæs dead, and he ge-edcude; he forwearþ, and he is gemét. Ðá ongunnon hig gewistlæcan.

25 Sóplice hys yldra sunu wæs on æcere; and he com, and ðá he ðam hūse genealæhte, he gehýrde ðæne swég and ðæt wered.

26 Ðá clypode he áne þeow, and ácsode hine, hwæt ðæt wære.

27 Ðá cwæþ he, Ðin bróðor com, and ðin fæder ofslóh án fætt cealf, fordam ðe he hyne hálne onféng.

28 Ðá gebealh he hine, and nolde ingán. Ðá eode his fæder út, and ongan hine biddan.

29 Ðá cwæþ he his fæder andswarigende, Efne! swá fela geara ic ðe þeowode, and ic næfre ðin bebod ne forgýmde; and ne sealdest ðú me næfre án ticecn, ðæt ic mid minum freondum gewistfullode.

30 Ac syððan ðes ðin sunu com, ðe hys spæde mid myltystrum ámyrde, ðú ofslóge him fætt cealf.

31 Ðá cwæþ he, Sunu, ðú eart symle mid me, and ealle mine þing synd ðine.

32 Ðe gebyrede gewistfullian, and ge-blissian; fordam ðes ðin bróðor wæs dead, and he ge-edcude; he forwearþ and he is gemét.

Sothli whanne he was ȝit fer, his fadir syȝ him, and he was stirid by mercy. And he rennyng to, felde on his necke, and kiste him.

21 And the sone seyde to him, Fadir, I haue synned azens heuene, and bifore thee; and now I am not worthi to be clepid thi sone.

22 Forsoth the fadir seyde to his seruauntis, Soone bringe ȝe forth the firste stooles, and clothe ȝe him, and ȝyue ȝe a ring in his hond, and schoon in to the feet;

23 And brynge ȝe a calf maad fat, and sle ȝe, and ete we, and plenteuously ete we.

24 For this my sone was deed, and hath lyued aȝen; he perischide, and is founden. And alle bigunnen to eat plenteuously.

25 Forsoth his eldere sone was in the felde; and whanne he cam, and neizede to the hous, he herde a symphonye and a crowde.

26 And he clepide oon of the seruauntis, and axide, what thingis thes weren.

27 And he seide to him, Thi brodir is comen, and thi fadir hath slayn a fat calf, for he receyuede him saf.

28 Forsoth he was wroth, and wolde not entre. Therefore his fadir gon out, bigan to preie him.

29 And he answeringe to his fadir, seide, Lo! so manye ȝeeris I serue to thee, and I brak neuere thi comaundement; thou hast neuere ȝounn a kyde to me, that I schulde ete largely with my frendis.

30 But aftir that this thi sone, which deuouride his substaunce with hooris, cam, thou hast slayn to him a fat calf.

31 And he seide to him, Sone, thou ert euere with me, and alle myne thingis ben thyne.

32 Forsothe it bihofte to ete plenteuously, and for to ioye; for this thi brother was deed, and lyuede aȝeyn; he peryschide, and he is founden.

When he was yett a greате waye of, his father sawe hym, and had compassion on hym. And ran vnto him, and fell on his necke, and kyssed hym.

21 And the sonne sayd vnto hym, Father, I have synned agaynst heven, and in thy sight; nether am I worthy hence forthe to be called thy sonne.

22 Then sayde the father to his seruautes, Bring forth that best garment, and put it on hym, and put a rynge on his honde, and shewes on his fete;

23 And brynge hidder that fatted caulfe, and kyll hym, and lett vs eate, and be mery.

24 For this my sonne was deed, and is alive agayne; he was loste, and ys now founde. And they began to make goode cheare.

25 The elder brother was in the felde; and when he cam, and drewe nye to the housse, he herde minstrelcy and daunsynge.

26 And called one of his seruautes, and axed, what thoose thynges meante.

27 He said vnto him, Thy brother is come, and thy father hath killed the fatted caulfe, be cause he hath receaved him safe and sounde.

28 And he was angry, and wolde not goo in. Then cam his father out, and entreated him.

29 He answered, and sayde to hys father, Loo! these many yeares have I done the service, nether brake at any time thy commaundment; and yet gavest thou me never soo moche as a kyde, to make mery with my lovers.

30 But as sone as this thy sonne was come, which hath deuoured thy goodes wyth harloottes, thou haste for his pleasure killed the fatted caulfe.

31 And he sayd vnto him, Sonne, thou wast ever with me, and all that I have is thine.

32 It was mete that we shulde make mery, and be glad; for this thy brother was deed, and is a live agayne; and was loste, and is founde.

ЧАР. XVI. 1 Qapub-þan du sipon-
yam seinaim, Manne sums was gabeigs,
saei aihla fauragaggyan; yah sa fra-
wrohiþs warþ du imma, ei distahidedi
aigin is.

2 Yah atwopyands ina, qap du imma,
Duwhe þata hausya fram þus? usgif
raþyon fauragaggyis þeinis, ni magt auk
yu þanamais fauragaggya wisan.

3 Qap þan in sis sa fauragaggya, Wha
tauyau, þandei frauya meins afnimib faur-
agaggi af mis? graban ni mag, bidyan
skama mik.

4 Andþahta mik wha tauyau, ei þan
biþe afsatyaidau us fauragaggya, and-
nimaina mik in gardins seinans.

5 Yah athaitands ainwharyanoh faihus-
kulane frauyins seinis, qap þamma frum-
istin, Whan filu skalt frauyin meinam-
ma?

6 Paruh qap, Taihuntaihund kase al-
ewis. Yah qap du imma, Nim þus bokos,
yah gasitands sprauto, gamelei fimf
tiguns.

7 Þaproh þan du anþaramma qap,
Apþan þu whan filu skalt? Iþ is qap,
Taihuntaihund mitade kaurnis. Yah
qap du imma, Nim þus bokos, yah
melei ahtautehund.

8 Yah haziða sa frauya þana fauragag-
yan inwindipos, unte frodaba gatawida;
unte þai sunyos þis aiwis frodozans
sunum liuhadis in kunya seinamma
sind.

9 Yah ik izwis qiþa, tauyaiþ izwis
friyonds us faihuþraihna inwindipos, ei
þan ufligaiþ, andnimaina izwis in aiw-
einos hleipros.

10 Saei triggws ist in leitilamma, yah
in managamma triggws ist; yah sa in
leitilamma untriggwa, yah in managam-
ma untriggws ist.

11 Yabai nu in inwindamma faihuþ-
raihna triggwai ni waurþub, þata sun-
yeino whas izwis galaubeiþ?

12 Yah yabai in þamma framþyin
triggwai ni waurþub, þata izwar whas
izwis gibib?

13 Ni ainshun þiwe mag twaim frau-

ЧАР. XVI. 1 Ða cwæþ he to his
leorning-cnihtum, Sum welig man wæs,
se hæfde sumæ gerēfan; se wearþ wið
hine forwreġed, swylce he his gōd for-
spilde.

2 Ða clypode he hine, and sæde him,
Hwi gehyre ic ðis be ðē? āgyf ðine
scire, ne miht ðū leng tūn-scire bewitan.

3 Ða cwæþ se gerēfa on his ġeþance,
Hwæt dō ic, forðam ðe mīn hlāford
mīne gerēf-scire fram me nimp? ne mæg
ic delfan, me sceamaþ ðæt ic wædlige.

4 Ic wāt hwæt ic dō, ðæt hig me on
hyra hūs onfōn, ðonne ic bescired beo
fram tūn-scire.

5 Ða ða ġafol-gyldan ġegaderode wær-
on, ða sæde he ðam forman, Hū mycel
scealt ðū mīnum hlāforde?

6 Ða sæde he, Hund sestra eles. Ða
sæde he him, Nim ðine feðere, and site
hraðe, and writ fiftig.

7 Ða sæde he oðrum, Hū mycel scealt
ðū? Ða cwæþ he, Hund mittena hwæt-
es. Ða cwæþ he, Nim ðine stafas, and
writ hund-cahtatig.

8 Ða herede se hlāford ðære unriht-
wisnesse tūn-gerēfan, forðam ðe he
gleawlice dyde; forðam ðe ðisse worulde
bearn synd gleawran ðisses leohtes
bearnum on ðisse eneoresse.

9 And ic seeġe eow, wyrcaþ eow frýnd
of ðisse worulde-welan unrihtwisnesse,
ðæt hig onfōn eow on ēce eardung-
stōwa, ðonne ge ġeteoriaþ.[†]

10 Se ðe ys on lytlum ġetrýwe, se ys on
māran ġetrýwe; and se ðe ys on lytlum
unrihtwis, se ys eac on māran un-
rihtwis.

11 Ġif ge on unrihtwisum weoruld-
welan næron ġetrýwe, hwā betæcþ eow
ðæt eower ys?

12 And ġyf ge on fremedum næron
ġetrýwe, hwā sylþ eow ðæt eower ys?

13 Ne mæg nān þeow twām hlāfordum

CHAP. XVI. 1 Forsothe he seide also to his disciplis, Ther was sum riche man, that hadde a fermour;[†] and this was defamyd anentis him, as he hadde wastid his goodis.

2 And he clepide him, and seide to him, What heere I this thing of thee? zeld resoun of thi ferme, for now thou schalt not mowe holde thi ferme.

3 Forsoth the fermour seide with ynne him self, What schal I do, for my lord takith away fro me the ferme? I may not delue, I am aschamyd to begge.

4 I woot what I schal do, that whanne I schal be remouyd fro the ferme, thei receyue me in to her housis.

5 And alle the dettours of the lord clepid to gidere, he seide to the firste, Hou moche owist thou to my lord?

6 And he seide to him, An hundrid barelis of oyle. And he seide to him, Taak thin obiagioun, and sitte soon, and wryt fyfti.

7 Aftirward he seyde to another, Sothli hou moche owist thou? Which seide, An hundrid mesuris of whete. And he seide to him, Tak thi lettris, and wryt foure score.

8 And the lord preiseide the fermour of wickidnesse, for he hadde don prudently; for the sones of this world ben more prudent in her generacioun than the sones of list.

9 And I seie to 3ou, make to 3ou frendes of the richesse of wickidnesse, that whan 3e shulen fayle, thei receyue 3ou in to euerlastynge tabernaclis.

10 He that is feithful in the leeste thing, is feithful also in more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therfore if 3e weren not trewe in wicked riches, who schal bitake to 3ou this that is verri?

12 And if 3e weren not trewe in alien thing, who schal 3yue to 3ou this that is 3oure?

13 No man seruauant may serue twey

CHAP. XVI. 1 He sayd also vnto his disciples, There was a certayne rich man, which had a stewarde, that was acused vnto him, that he had wasted his goodes.

2 And he called him, and said vnto him, Howe is it that I heare this of the? geve a comptes off thy steward shippe, for thou mayste be no longer my stewarde.

3 The stewarde said with in him silfe, What shall I do, for my master will take a waye from me my stewarde shippe? I cannot digge, and to begge I am a shamed.

4 I woote what to do, that when I am put out of my stewardshippe, they maye receave me in to there houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, Howe moche owest thou vnto my master?

6 And he sayd, An hondred tonnes of oyle. And he sayd to him, Take thy bill, and sitt doune quickly, and write fiftie.

7 Then said he to another, What owest thou? And he sayde, An hondred quarters of wheate. He sayd to him, Take thy bill, and writte foure scoore.

8 And the lorde commended the vniust stewarde, because he had done wysly; for the chyldren of this worlde are in their kynde wyser then the chyldren off light.

9 And I saye also vnto you, make you frendes of the wicked mammon, that when ye shall have nede, they may receave you into everlastinge habitacions.

10 He that is faithful in that wiche is leste, the same is faithful in moche . . .

11 So then if ye have not byn faithfull in the wicked mammon, who will beleve you in that which is true?

12 And if ye have not bene faithfull in another mannes busines, whoo shall geve you youre awne?

13 No servaunt can serve two masters;

yam skalkinon; andizuh ainana fyiap, yah anparana friyop; aipþau ainamma andtilop, ip anparamma frakann. Ni maguþ Guþa skalkinon yah faihuþraih-na.

14 Gahausedun þan þo alla yah þai Fereisaieis, faihuþrikai wisandans, yah bimampidedun ina.

15 Yah qap du im, Yus siyup, yuzei garaihtans domeip izwis silbans in and-wairþya manne; ip Guþ kann hairtona izwara, unte þata hauho in mannam, andaset in andwairþya Guþs.

16 Witop yah praufeteis und Iohannen; þaproh þiudangardi Guþs wailameryada, yah whazuh in izai nauþyada.

17 Ip azetizo ist himin yah airþa hindarleiþan, þau witodis ainana writ gadriusan.

18 Whazuh sa afletands qen seina, yah liugands anþara, horinop; yah whazuh saei afleitana liugaþ, horinop.

19 Aþþan manne sums was gabigs, yah gawasids was þaurþaurai, yah bwssaun, yah waila wisands daga whammeh bairhtaba.

20 Ip unleds sums was, namin haitans Lazarus, sah atwaurþans was du daura is banyo fulls,

21 Yah gairnida sap itan drauhsno, þizo driusandeino af biuda þis gabeigins,; akei yah hundos atrinnandans, bilaigodedun banyos is.

22 Warþ þan, gaswiltan þamma unledin, yah briggan fram aggilum in barna Abrahamis. Gaswalt þan yah sa gabeiga, yah gafulhans warþ.

23 Yah in halyai ushafyands augona seina, wisands in balweinim, gasawh þan Abraham fairraþro, yah Lazzaru in barmim is.

24 Yah is ufhropyands,

þeowian; oððe he áne hataþ, and óðerne lufaþ; oððe he ánum folgaþ, and óðerne forhogap. And ge ne mágon Gode þeowian and weoruld-welan.

14 Ðás þing ealle ða Farisei gehýrdon, ða ðe gifre wæron, and hig hine tældon.

15 Ðá cwæþ he to him, Ge synd, ðe eow-sylfe befóran mannum gerihtwisiaþ; sóþlice God can eowre heortan, forðam ðe befóran Gode ys áscuniendlic, ðæt mannum heah ys.

16 Seo áe and witegan oð Iohannem; and of him is bodod Godes rice, and ealle on ðæt strangnesse wyrcap.

17 Eadre is ðæt heofen and eorþe gewiton, ðonne án stæf of ðære áe fealle.

18 Ælc man ðe his wif forlæt, and óðer nimþ, se unriht-hæmþ; and se ðe ðæt forlætene wif nimþ, se unriht-hæmþ.[†]

19 Sum welig man wæs, and he wæs gescrýd mid purpuran, and mid twine, and dæghwamlice riclice gewistfullode.

20 And sum wædla wæs, on naman Lazarus, se læg on his dura swýðe forwundod,

21 And wilnode ðæt he hine of his crumum gefylde, ðe of his beode feollon, and him nán man ne sealde; ac hünd-as comon, and his wunda liccedon.

22 Ðá wæs geworden, ðæt se wædla forþ-férde, and hine englas bæron on Abrahames greadan. Ði wearþ se wel-ega dead, and wæs on helle gebyrged.

23 Ðá áhóf he his eagan upp, ðá he on ðam tintregum wæs, and geseah feorran Abraham, and Lazarum on his greadan.

24 Ðá hrýmde he and cwæþ, Ealá fæder Abraham, gemiltsa me, and send Lazarum, ðæt he dyppe his fingers lip on wætere, and mine tungan gecæle; forðam ðe ic eom on ðis lige cwylmed.

lordis; forsothe ether he schal hate oon, and loue the tothir; ether he schal cleue to oon, and dispise the othir. 3e moun not serue to God and to riches.

14 Forsoth Farisees, that weren coueytouse, herden alle thes thingis, and thei scorniden him.

15 And he seide to hem, 3e it ben, that iustifyen 3ou bfore men; sothli God knowith 3oure hertis, for that thing that is hi3 to men, is abominacioun anemptis God.

16 The lawe and prophetis til to John; fro that tyme the rewme of God is prechid, and ech man makith violence in to it.

17 Forsothe it is lister heuene and erthe to passe ouer, than o titil falle fro the lawe.

18 Ech man that forsakith his wyf, and weddith another, doith auoutrie; and he that weddith the *wyf* forsakun of the hosebonde, doith auoutrie.

19 Sum man was rich, and was clothid in purpur, and biys,[†] and he eet ech day schynnyngli.

20 And ther was sum beggere, Lazarus by name, that lay ful of bylis at his gate,

21 Coueytinge to be fillid of the crummes, that felden down fro the riche mannis boord, and no man 3af to him; but and houndis camen, and lickiden his bylis.

22 Forsothe it was don, that the beggere deiede, and was borun of aungels in to Abrahams bosum. Forsothe and the riche man is deed, and is biried in helle.

23 Forsothe he reysinge his y3en, whanne he was in turmentis, sy3 Abraham a fer, and Lazarus in his bosum.

24 And he crynge seyde, Fadir Abraham, haue mercy on me, and send Lazarus, that he dippe the laste part of his fyngur in watir, and kele my tunge; for I am turmentid in this flawme.

for other he shall hate the one, and love the other; or els he shall lene to the one, and despyse the other. Ye cannot serve God and mammon.

14 All these thinges herde the Pharises also, which were covetous, and they mocked him.

15 And he sayd vnto them, Ye are they, which iustifie youre selves before men; but God knoweth youre hertes, for that which men magnifie, is abhominable in the sight of God.

16 The lawe and the prophetes raygned vntyll the tyme of Jhon; sence that tyme the kyngdom of God is preached, and every man stryvethe to goo in.

17 Soner shall heven and erth perisshe, then won title of the lawe shall perisshe.

18 Whosoever forsaketh his wyfe, and marieth another, breaketh matrimony; and every man which marieth her that is divorced from her husbände, committeth advoury also.

19 There was a certayne riche man, which was clothed in purple, and fyne raynes, and fared deliciously every daye.

20 And there was a certayne begger, name Lazarus, whiche laye at hys gate full off soores,

21 Desyrynge to be refresshed with the cromes, whiche fell from the ryche mannes borde, ; neverthesse the dogges cam, and licked his soores.

22 And yt fortunyd, that the begger dyed, and was carryed by the angelles into Abrahams bosome. The riche man also died, and was buried in hell.

23 When he lifte vppe his eyes, as he was in tourmentes, he sawe Abraham a farre off, and Lazarus in his bosome.

24 And cryed and sayd, Father Abraham, have mercy on me, and sende Lazarus, that he maye depe the tippe off his fynger in water, and cole my tonge; for I am tourmented in this flame.

25 Ðá cwæþ Abraham, Ealá sunu, geþenc, ðæt ðú gód onfenge on ðinum life, and gelice Lazarus onfeng yfel ; nú ys ðes gefrēfrod, and ðú eart cwylymed.

26 And on eallum ðissum betweox us and eow is mycel dwoima getrymed ; ða ðe willaþ heonan to eow faran, ne mágon, ne ðanon faran hidere.

27 Ðá cwæþ he, Fæder, ic bidde ðe, ðæt ðú sende hine to mínes fæder huse.

28 Ic hæbbe fif gebróðru, ðæt he cýðe him, ðæt hig ne cumon on ðissa tintrega stówe.

29 Ðá sáde Abraham hym, Hig habbaþ Moysen and witegan ; hig hlyston him.

30 Ðá cwæþ he, Nese, fæder Abraham, ac hig dōþ dæd-bóte, gif hwylc of deape to him færþ.

31 Ðá cwæþ he, Gif hig ne gehýraþ Moysen and ða witegan, ne hig ne gelýfaþ, ðeah hwylc of deape arise.

3 yabai frawaurkyai broþar þeins, gasak imma ; yah þan yabai idreigo sik, fraletais imma.

4 Yah yabai sibun sinþam ana dag frawaurkyai du þus, yah sibun sinþam ana dag gawandyai sik, qipands, idreigo mik, fraletais imma.

5 Yah qeþun apaustauleis du Frauyin, Biauk uns galaubein.

6 Qaþ þan Frauya, Yabai habaidedeiþ galaubein swe kurno sinapis, aipþau yus yabai qiþeiþ du bairabagma þamma,

CHAP. XVII. †1 Ðá cwæþ he to his leorning-cnihtum, Unmihtlic is ðæt gedréfednyssa ne cumon ; wá ðam, ðe hig þurh cumað.

2 Nyttre him wære, ðæt án cweornstán sý gecnyt ábútan his sweoran, and si on sæ beworpen, ðonne he gedréfde áne of ðyssum lytlingum.

3 Warniaþ eow ; gyf ðin bróðor syngað, cid hym ;

4 And gif he on dæg seofen síðum syngað, and seofen síðum to ðe on dæg gecyrrad byþ, and cwyþ, Hit me eþþinþ, forgyf hit him.

5 Ðá cwædon his apostolas, Drihten, geýc urne geleafan.

6 Ðá cwæþ Drihten, Gif ge hæfdon geleafan swá senepes corn, ge sædon ðissum treowe, Sý ðú áwyrwalod, and

25 And Abraham seide to him, Sone, haue mynde, for thou hast receyued good thingis in thi lyf, and Lazarus also yuele thingis; sothli he is now comfortid, but thou art turmentid.

26 And in alle thes thingis a greet derk place^t is stablischid by twixe vs and 3ou; that thei that wolen fro hennis passe to 3ou, mown not, nether fro thennis passe ouer hidur.

27 And he seide, Therfore I preye thee, fadir Abraham, that thou sende him in to the hous of my fadir.

28 For I haue fyue bretheren, that he witnesse to hem, lest also thei come in to this place of turmentis.

29 And Abraham seide to him, Thei han Moyses and the prophetis; heere thei hem.

30 And he seide, Nay, fadir Abraham, but if ony of deede men schal go to hem, thei schulen do penaunce.

31 Forsothe he seyde to him, If thei heere not Moyses and the prophetis, neither if ony of deede men schal ryse agen, thei schulen bileue to him.

CHAP. XVII. 1 And he seide to his disciplis, It is impossible that selaundris come not; but woo to him, by whom thei comen.

2 It is more profitable to him, if a mylne stoon be put a bouthe his necke, and he be cast in to the see, than that he selaundre gon of thes litle.

3 Take 3e heede to 3ou silf; if thi brother hath synned agens thee, blame him; and if he schal do penaunce, for3yue to him.

4 And if seuene sithis in the day he schal synne agens thee, and seuene sithis in the day he schal be conuertid to thee, seyinge, It forthenkith me, for3yue to him.

5 And the postlis seiden to the Lord, Encreesse feith to vs.

6 Forsoth the Lord seyde, If 3e schulen haue feith as the corn of syneuey, 3e schulen seye to this more tree, Be thou

25 Abraham sayd vnto hym, Sonne, remembre, that thou in thy lyfetye receavedst thy pleasure, and contrary wyse Lazarus payne; nowe therfore is he comforted, and thou art punnysshed.

26 Beyond all this bitwene you and vs there is a greate space sett; so that they which wolde goo from hence to you, canot, nether from thence come hidder.

27 And he sayd, I praye the therfore, father, send him to my fathers housse.

28 For I haue fyue brethren, for to warne them, lest they also come into this place off tourment.

29 Abraham sayd vnto hym, They haue Moses and the prophettes; lett them heare them.

30 And he sayd, Naye, father Abraham, but yf won from the ded cam vnto them, they wolde repent.

31 He sayd vnto hym, Yf they heare not Moses and the prophetes, nether woll they beleve, though won roose from deeth agayne.

CHAP. XVII. 1 Then sayde he to his disciples, It can not be avoyded but that occasions of evyll come; neverthesse wo be to hym, throw whom they come.

2 It were better for hym, if a mylstone wer hanged aboute his necke, and that he were cast into the see, rather then he schulde offende won off this litle won.

3 Take hede to youre selves; if thy brother trespas agaynst the, rebuke hym; and if he repent, forgeve hym.

4 And though he syn agenst the seven tymes in won daye, and seven tymes in a daye tourne agayne to the, sayinge, It repenteth me, forgeve hym.

5 And the apostles sayde vnto the Lorde, In crease oure fayth.

6 The Lorde sayde, Yf ye had fayth lyke a grayne off mustard sede, and schulde saye vnto thys sycamnye tree,

Uslausei þuk us waurtim, yah ussatei þuk in marein, yah andhausidedi þau izwis.

7 Whas þan izwara skalk aigands ar-yandan, aipþau haldandan, sæi atgagg-andin af þaiþyai, qipai, Suns, hinderleiþ, anuhkumbei ;

8 Ak niu qipip du imma, Manwei, wha du naht matyau, yah bigaurdans, andbahtei mis, unte matya yah drigka, yah biþe gamatysis yah gadrigkais þu ;

9 Iþa þank þus fairhaitis skalka yain-amma, unte gatawida þatei anabudan was ? Ni man.

10 Swa yah yus þan tauyaip alla þo anabudanona izwis, qipaiþ, þatei skalk-os unbrukyai siyum, unte þatei skul-dedum tauyan gatawidedum.

11 Yah warþ, miþþanei iddya is in Iairusalem, yah is þairhiddya þairh midya Samarian, yah Galeilaian.

12 Yah inngaggandin imma in suma haimo, gamotidedun imma taihun þruts-fillai mans, þaih gastopun fairraþro,

13 Yah silbans ushofon stibna, qip-andans, Iesu, talzyand, armai unsis.

14 Yah gaumyands, qap du im, Gagg-andans, ataugeiþ izwis gudyan. Yah warþ, miþþanei galipun, gahrainidai waurþun.

15 Iþ ains þan iþe, gaumyands þammei hrains warþ, gawandida sik, miþ stibnai mikilai hauhyands Guþ.

16 Yah draus ana andawleizin faura fotum is, awiliudonds imma ; sah was Samareites.

17 Andhafyands þan Iesus qap, Niu taihun þai gahrainidai waurþun, iþ þai niun whar ?

18 Ni bigitanai waurþun, gawandyand-ans, giban wulpu Guþa, niba sa alyakunya.

19 Yah qap du imma, Usstandands, gagg ; galaubeins þeina ganasida þuk.

20 Fraihans þan fram Fareisaium, whan qimiþ þiudangardi Guþs, andhof

aplantod on sæ, and hit hýrsumode eow.

7 Hwyle eower hæfþ cregendne þeow, oððe scēp læsgendne, ðam, of ðam æcere gehworfenum, he him sōna segþ, Gā, and site ;

8 And ne segþ him, Gearwa, ðæt ic ete, and gyrd ðē, and þēna me, ða hwyle ðe ic ete and drince, and syððan ðū ytst and drinest ;

9 Wēnst ðū hæfþ se peowa ænigne þanc, forðam ðe he dyde ðæt him beboden was ? Ne, wēne ic.

10 Swā ys eow ðonne ge dōp eall ðæt eow beboden ys, cweðað, Unnytte þeowas we synd, we dydon ðæt we dōn sceoldon.†

11 Ðā he fērde to Hierusalem, he eode þurh midde Samarian, and Galileam.

12 And ðā he eode on sum castel, him ágén urnon tyn hreofe was, ðā stódon hig feorran,

13 And hyra stefna up-áhófon, and cwaðon, Hælend, bebedend, gemiltsa us.

14 Ðā he hig geseah, ðā cwæþ he, Gāþ, and ætýwæp eow ðam sacerðum. Ðā hig fērdon, hig wurdon geclænsode.

15 Ðā hyra án geseah, ðæt he ge-clænsod wæs, ðā cyrde he, mid mycelre stefne God mærsiende.

16 And feoll to hys fótum, and hym þancode ; and ðes wæs Samaritanisc.

17 Ðā cwæþ se Hælend him and-swariende, Hú ne synd tyn geclænsode, hwær synd ða nigone ?

18 Næs gemét, se ðe ágén-hwurfe, and Gode wuldor sealde, búton ðes æl-fremeda.

19 Ðā cwæþ he, Aris, and gā ; forðam ðe ðin geleafa ðē hálne gedyde.

20 Ðā ácsodon hine ða Farisei, hwæn-ne Godes rice come, ða andswarode he,

drawun vp by the roote, and be plauntid ouer in to the see, and it schal obeye to 3ou.

7 Forsothe who of 3ou hauynge a seruaunt eringe, other lesewyng oxun, which seith to him, turnyd a3en fro the feeld, Anoon go, and sitte to mete ;

8 And seith not to him, Make thou redy, that I soupe, and girde thee, and mynystre to me, til I ete and drynke, and affir thes thingis thou schalt ete and drynke ;

9 Wher he hath grace to that seruaunt, for he dide this that he comaundide to him ? Nay, I gesse.

10 So also 3e whanne 3e han don alle thingis that ben comaundid to 3ou, seie 3e, We ben vnprofitable seruauntis, we han don this that we ouzte to do.

11 And it was done, the while Jhesu wente in to Jerusalem, he passide thorw the myddel of Samarie, and of Galilee.

12 And whanne he entride in to sum castel, ten leprouse men camen a3ens him, whiche stode afer,

13 And reyside the vois, seiynge, Jhesu, comaundour, haue mercy on vs.

14 Whiche as he sy3, he seide, Go 3e, schewe 3e 3ou to prestis. And it was don, the while thei wenten, thei weren clensid.

15 Forsothe oon of hem, as he sy3 for he was clensid, wente a3en, magnifynge God with greet vois.

16 And he felde down in to the face bfore his feet, doynge thankinis ; and this was a Samaritan.

17 Forsothe Jhesu answeringe seide, Wher ten ben not clensid, and where ben the nyne ?

18 Noon is foundun, that turnyde a3en, and 3af glorie to God, no but this alien.

19 And he seith to him, Ryse thou, go thou ; for thi feith hath maad thee saaf.

20 Forsothe he axid of Pharisees, whanne the rewme of God cometh, an-

Plucke thy silfe vppe by the rotes, and plant thy silfe in the see, he shoulde obeye you.

7 Which of you havynge a servaunte a plowyng, or fedyng catell, wolde saye vnto hym, when he were come from the felde, Goo quickly, and sitt doune to meate ;

8 And rather sayeth not to hym, Dresse, wherwith I maye suppe, and apoynt thy silfe, and serve me, tyll I have eaten and dronken, and afterwarde eate thou and drynke thou ;

9 Doeth he thanke that servaunt, because he did that which was commaunded vnto hym ? I trowe not.

10 Soo lykewyse ye when ye have done all thoose thynges which are commaunded vnto you, saye, We are vnprofitable servautes, we have done that which was oure ducy to do.

11 And it chaunsed, as he went to Jerusalem, that he passed thorowe Samaria, and Galile.

12 And as he entred into a certayne toune, there met hym ten men that were lepers, which stode a farre of,

13 And put forth their voices, and sayde, Jesu, master, have mercy on vs.

14 When he sawe them, he sayde vnto them, Goo, and shewe youre selves to the prestes. And hit chaunsed, as they went, they were clensid.

15 And won of them, when he sawe that he was clensid, turned backe agayne, and with a loude voice prayسد God.

16 And fell doune on his face at his fete, and gave hym thanks ; and the same was a Samaritan.

17 Jesus answered and sayde, Are there not ten clensid, but were are those nyne ?

18 There are not founde, that returned agane, to geve God prayse, save only this straunger.

19 And he sayde vnto hym, Aryse, and goo thy waye ; thy fayth hath saved the.

20 When he was demaunded off the Pharises, when the kyngdom off God

im, yah qap. Ni qimip piudangardi
Gups niþ atwitaínai,

21 Nih qipand, Sai! her, aipþau sai!
yainar; sai! auk piudangardi Gups in
izwis ist.

22 Qap þan du siponyam, Apþan qim-
and dagos, þan gairneip ainana þize dage
sunaus mane gasaiwhian, yah ni ga-
saiwhip.

23 Yah qipand izwis, Sai! her, aipþau
sai! yainar. Ni galeipaiþ, nih laist-
yaiþ;

24 Swaswe raihtis lauhmoni lauhat-
yandeí us þamma uf himina in þata uf
himina skeiniþ, swa wairþiþ sunus mans
in daga seinamma.

25 Apþan faurþis skal manag gaþulan,
yah uskiusada fram þamma kunya.

26 Yah swaswe warþ in dagam Naue-
is, swah wairþiþ yah in dagam sunaus
mans.

27 Etun yah drugkun, liugaíedun,
yah liugaídos wesun, und þanei dag
galaip Naue in arka; yah qam mid-
yasweipains, yah fraqistida allans.

28 Samaleiko yah swe warþ in dagam
Lodis, etun yah drugkun, bauhtedun
yah frabauhtedun, satidedun timridedun;

29 Ip þammei daga usíddya Lod us
Saudaunim, rignida swibla yah funin
us himina, yah fraqistida allaim.

30 Bi þamma wairþiþ, þamma daga ei
sunus mans andhulyada.

31 In yainamma daga saei siyai ana
hrota, yah kasa is in razna, ni atsteigai
dalap niman þo; yah saei ana haiþyai,
samaleiko ni gawandyai sik ibukana. . .

32 Gamuneip qenais Lodis.

33 Saei sokeip saiwala seinu ganasyan,
fraqisteip izai; yah saei fraqisteip izai
in meina, ganasyiþ þo.

34 Qipa izwis, þatei þizai naht twai
wairþand ana ligra samín, ains usnim-

and cwæþ, Ne cymþ Godes rice mid
begýmene,

21 Ne hig ne cweðað, Efne! hér hyt
ys, oððe ðar; Godes rice is betwýnan
eow.

22 Ða cwæþ he to his leorning-cniht-
um, Ða dagas cumaþ, ðonne ge ge-
wilniað ðæt ge geseon ænne dæg man-
nes suna, and ge ne geseoþ.

23 And hig secgaþ eow, Hér he is,
and ðar he is. Ne fare ge, ne ne fyliaþ;

24 Witodlice swá se lig-ræsc lyhtende
scinþ under heofone on ða þing ðe
under heofone synd, swá biþ mannes
sunu on his dæge.

25 Æryst him gebyreþ ðæt he fela
þinga þolige, and beon fram ðisse cneor-
ysse áworpen.

26 And swá on Noes dagum wæs ge-
worden, swá beoþ mannes suna to-
cyme.

27 Hig æton and druncon, and wifodon,
and wæron to gyftum gesealde, oð ðone
dæg ðe Noe on earce eode; and flod
com, and ealle forspilde.

28 Eall-swá wæs geworden on Lopes
dagum, hig æton and druncon, and
bolton and sealdon, and plantedon and
timbredon;

29 Sôþlice on ðam dæge ðe Lop eode
of Sodoma, hyt rinde fyr and sweof of
heofone, and ealle forspilde.

30 Æfter ðysum þingum biþ, on ðam
dæge ðe mannes sunu onwrigen biþ.

31 On ðam dæge se ðe biþ on þecene,
and his fatu on huse, ne stiþþ he nyðer
ðæt he hig nime; and se ðe biþ on
æcere, ne went he on-bæc.

32 Beoþ ge myndige Lopes wifes

33 Swá hwyle swá sêcþ his sáwle ge-
dôn hule, se hig forspilþ; and swá hwyle
swá hig forspilþ, se hig geliffæstaþ.

34 Sôþlice ic eow secge, on ðære nihte
beoþ twegen on bedde, án byþ genumen,

sweride to hem, and seide, The rewme of God cometh not with aspying,

21 Nethir thei schulen seye, Lo ! here, ether lo ! there ; forsothe lo ! the rewme of God is with ynne 3ou.

22 And he seide to his disciplis, Dayes schulen come, whanne 3e schulen desyre to se o day of mannis sone, and 3e schulen not se.

23 And thei schulen seye to 3ou, Lo ! here, and lo ! there. Nyle 3e go, nether sue 3e ;

24 For as leit schynynge fro vndir heuene schyneth on thoo thingis that ben vndir heuene, so mannis sone schal be in his day.

25 Forsothe first it bihoueth him to suffre many thingis, and to be reprovod of this generacioun.

26 And as it was don in the dayes of Noe, so it schal be in the dayes of mannis sone.

27 Thei eeten and drunken, and weddiden wyues, and weren 3ounn to weddingis, til in to the day in which Noe entride in to his schip ; and the greet flood cam, and loste alle.

28 Also as it was don in the dayes of Loth, thei eeten and drunken, bouzten and seelden, plantiden and byldeden ;

29 Sothli in what day Loth wente out of Sodom, the Lord reynede fier and brymston fro heuene, and loste alle.

30 Vp this thing it schal be, in what day mannis sone schal be schewid.

31 In that our he that schal be in the roof, and his vesels in the hous, come he not down to take hem awei ; and he that *schal be* in the feeld, also turne not a3en bihynde. . . .

32 Be 3e myndeful of the wyf of Loth.

33 Who euere schal seke to make his lyf saf, schal leese it ; and who euere schal leese it, schal quykene it.

34 I seye to 3ou, in that ny3t tweyne schulen be in o bed, oon schal be re-

shulde come, he answered them, and sayde, The kyngdom of God commeth not with waytingefore,

21 Nether shall men saye, Loo ! here, loo ! there ; for beholde ! the kyngdom of God is within you.

22 And he sayde vnto hys disciples, The dayes will come, when ye shall desire to se won daye of the sonne of man, and ye shall not se it.

23 And they shall saye to you, Se ! here, se ! there. Goo nott after them, nor folowe them ;

24 For as the lightenyng that apereth out of the one parte of the heven and shyneth vnto the other parte of heven, soo shall the sonne of man be in his dayes.

25 But fyrst must he suffre many thinges, and be reprovod of this nacion.

26 As it happened in the tyme of Noe, soo shall it be in the tyme of the sonne of man.

27 They ate they dranke, they maryed wyves, and were maryed, even vnto that same daye that Noe went into the arke ; and the flood cam, and destroyed them all.

28 Likewise also as it chaunsed in the dayes of Lot, they ate, thei dranke, thei bought, thei solde, thei planted, they bilte ;

29 And even the same daye that Lot went out of Zodom, hit rayned fyre and brymstone from heven, and destroyed them all.

30 After these ensamples shall the daye be, when the sonne of man shall apere.

31 Att that daye he that is on the housse toppe, and his stuffe in the housse, lett hym nott come doune to take hit out ; and lyke wyse lett not him that is in the felde, turne backe agayne to that he lefte behynde hym.

32 Remember Lottes wyfe.

33 Whosoever will goo about to save his lyfe, shall loose it ; and whosoever shall loose his life, shall quyken it.

34 I tell you, in that nyght there shalbe two in one beed, the one shalbe receaved,

ada, yah anþar bileipada ;

35 Twos wairþand malandeins samana,
aina usnimada, yah anþara bileipada ;

36

37 Yah andhafyandans qeþun du im-
ma, Whar, Frauya? Ip is qap im,
parei leik, yaindre galisand sik arans.

CHAP. XVIII. 1 Qapub-þan yah ga-
yukon im, du þammei sinteino skulun
bidyan, yah ni wairþan usgrudyans ;

2 Qipands, Staua was sums in sumai
baurg, Guþ ni ogands, yah mannan ni
aistands.

3 Wasub-þan yah widuwo in þizai
baurg yainai, yah atiddya du imma,
qipandeī, Fraweit mik ana andastapya
meinamma ;

4 Yah ni wilda laggai wheilai. Afarup-
þan þata qap in sis silbin, Yabai yah
Guþ ni og, yah mannan ni aista,

5 Ip in þizei uspriutip mis so widuwo,
fraweita þo ; ibai und andi qimandeī
usaglyai mis.

6 Qap þan Frauya, Hauseip, wha staua
inwindipos qipip ;

7 Ip Guþ niu gawrikai þans gawalid-
ans seinans, þans wopyandans du sis
dagam yah nahtam, yah usbeidands ist
aþa im ?

8 Apþan qipa izwis, þatei gawrikip ins
sprauto. Ip sweþauh, sunus mans qim-
ands biugitai galaubein ana airþai ?

9 Qap þan du sumaim, þaiei silbans
trauaidedun sis, ei wescina garaihtai,
yah frakunnandans þaim anþaraim, þo
gayukon,

10 Mans twai usiddyedun in alh bid-
yan ; ains Fareisaius, yah anþar mot-
areis.

11 Sa Fareisaius standands, sis þo bad,
Guþ, awiliudo þus, unte ni im swaswe
þai anþarai mans, wilwans, inwindans,

and oðer biþ forlæten ;

35 Twā beoþ ætgædere grindende, an
biþ genumen, and oðer biþ læfed ;

36 Twegen beoþ on æccre, an biþ ge-
numen, and oðer biþ læfed.

37 Ðā cwædon hig to him, Hwar,
Drihten? Ðā cwæþ he, Swā hwar swā
se lichama biþ, ðyder beoþ earnas ge-
gaderod.

CHAP. XVIII. 1 Ðā sæde he him
sum bigspel, ðæt hit ys riht ðæt man
symle gebidde, and nā geteorge ;

2 And ðus cwæþ, Sum dēma wæs on
sumere ceastre, se God ne ondréd, ne
nānne man ne onþracode.

3 Ðā wæs sum wuduwe on ðære
ceastre, ðā com heo to him, and cwæþ,
Wrec me wið minne wider-winnan ;

4 Ðā nolde he langre tide. Æfter ðam
ðā cwæþ he, . . . Ðeah ic God ne on-
dræde, ne ic man ne onþracige,

5 Ðeah forðam ðe ðeos wuduwe me is
gram, ic wrece hig ; ðe-læs heo æt
neahstan cume me behropende.

6 Ðā cwæþ Drihten, Gehýraþ, hwæt
se unrihtwisa dēma cwyþ ;

7 Sôþlice ne dēþ God his gecorena
wraçe, clypiendra to him dæges and
nihtes, and he geþyld on him hæfþ ?

8 Ic eow secge, ðæt he raðe hyra
wraçe dēþ. Ðeah-hwæðere wēnst ðū,
ðænne mannes sunu cymþ, gemét he
geleafan on eorþan ?

9 Ðā cwæþ he to sumum ðis bigspel,
ðe on hig sylfe trūwedon, and oðre
forhogodon,†

10 Twegen men ferdon to sumum tem-
ple ðæt hig hig gebædon ; an Sundor-
hálga, and oðer mánfull.

11 Ðā stód se Fariseus, and hine ðus
gebæd, God, ðe ic þancas dó, forðam ðe
ic ne eom swylce oðre men, reaferas,

ceyued, and the tother schal be forsakun ;

35 Tweye *wymmen* schulen be gryndinge to gidere, oon schal be receyued, and the tother schal be forsakun ;

36 Tweyne in a feeld, oon schal be receyued, the tother schal be forsakun.

37 Thei answeringe seyden to him, Where, Lord? Which seide to hem, Where euere the body schal be, also the egles schulen be gederid to gidere thidur.

CHAP. XVIII. 1 Forsothe he seide also a parable to hem, for it bihoueth to preie euere, and to fayle not ;

2 Seyinge, Sum iuge was in sum citee, which dredde not God, nether schamede of men.

3 Forsothe sum widowe was in that citee, and sche cam to him, seyinge, Venge me of myn aduersarie ;

4 And he wolde not by myche tyme. Sothli affir thes thingis he seide with ynne him silf, Thouȝ I drede not God, and schame not of man,

5 Netheles for this widowe is heuy^t to me, I schal venge hir ; lest at the laste sche comynge strangle me.

6 Sothli the Lord seide, Heere ȝe, what the domesman of wickidnesse seith ;

7 Forsoth wher God schal not do the veniaunce of his chosene, crynge to him nyȝt and day, and schal haue pacience in hem ?

8 Sothli I sieie to ȝou, for soone he schal do the veniaunce of hem. Netheles gessist thou, mannis sone comynge schal fynde feith in erthe ?

9 Forsoth he seide also to sum men, that tristiden in hem silf, as riȝtful, and dispiseden othere, this parable, seyinge,

10 Tweye men stizeden in to the temple for to preie ; oon a Pharise, and the tothir a pupplecan.

11 Forsothe the Farise stondinge, praiede anentis him silf thes thingis, seyinge, God, I do thankngis to thee, for

and the other shalbe forsaken ;

35 Two shalbe also a gryndynge to gedder, the one shalbe receaved, and the other forsaken ;

36

37 And they answered and sayde to him, Wheare, Lorde? And he said vnto them, Whersoever the body shalbe, thidther will the egles resoorte.

CHAP. XVIII. 1 He put forth a similitude vnto them, signifyinge that men ought alwayes to praye, and not to be wery ;

2 Sayinge, There was a iudge in a certaine cite, which feared not God, nether regarded man.

3 And there was a certayne widdowe in the same cite, whych cam vnto hym, sayinge, Avenge me of myne adversary ;

4 And a greате whyle he wolde noott. Afterwarde he sayd vnto hymselfe, Thouȝ I feare nott God, nor care for man,

5 Yett because this widdowe troubleth me, I woll a venge her ; lest at the last she come and rayle on me.

6 And the Lorde sayd, Heare what the vnrightewes iudge sayeth ;

7 And shall not God avenge his electe, which crye nyȝt and daye vnto him ? ye, though he differre them,

8 I tell you, he will avenge them, and that quicly. Neverthelesse when the sonne of man commeth, suppose ye, that he shall fynde faithe on erthe ?

9 And he put forthe this similitude vnto certaine, which trusted in them selves, that they wer perfect, and despysed other.

10 Two men went vp into the temple to praye ; the one a Pharise, and the other a publican.

11 The Pharise stode, and prayed thus with hym selfe, God, I thanke the, that I am nott as other are, extorsioners, vniuste,

horos, aipþau swaswe sa motareis ;

12 Fasta twaim sinþam sabbataus, yah afdailya taihondon dail allis pize gastalda.

13 Yah sa motareis fairraþro standands ni wilda nih augona seinu ushafyan du himina, ak sloh in brusts seinos, qipands, Guþ hulps siyais mis, frawaurht-amma.

14 Qipa izwis, atiddya sa garaihtoza gataihans du garda seinamma þau raihtis yains. Unte sawhazuh saei hauþeiþ sik silba gahnaiwyada, iþ saei hnauiþeiþ sik silba, ushauhyada.

15 Berun þan du imma barna, ei im attaitoki ; gasaiwhandans þan siponyos, andbitun ins.

16 Iþ Iesus athaitands ins, qap, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte pize swaleikaize ist þiudangardi Guþs.

17 Amen qipa izwis, saei ni andnimip þiudangardya Guþs swe barn, ni qimip in izai.

18 Yah frah ina sums reike, qipands, Laisari þiuþeiga, wha tauyands libainais aiweinons arbya wairþau ?

19 Qap þan du imma Iesus, Wha mik qipis þiuþeigana ? Ni ainshun þiuþeigs, niba ains Guþ.

20 Pos anabusnins kant, Ni horinos, Ni maurþryais, Ni hlifais, Ni galiuga-weitwods siyais, Swetai attan þeinana yah aiþein.

21 Iþ is qapuh, Þata allata gafastaida us yundai meinai.

22 Gahausyands þan þata, Iesus qap du imma, Nauh ainis þus wan ist ; all þatei habais, frabugei, yah gadailei unledaim, yah habais huzd in himina ; yah hiri, laistyan mik.

23 Iþ is gahausyands þata, gaurs warþ, was auk gabeigs filu.

24 Gasaiwhands þan ina Iesus gaurana waurþanana qap, Whaiwa agluba þai failu habandans inngaleiþand in þiudangardya Guþs ;

25 Rapizo allis ist ulbandau þairh

unrihtwise, unriht-hæmeras, oððe eac swylce ðes mánfulla ;

12 Ic fæste tuwa on wucan, ic sylle teopunga ealles ðæs ðe ic hæbbe.

13 Ðá stóð se mánfulla feorran, and nolde furðun his eagan áhebban up to ðam heofone, ac he beot his breost, and cwæþ, God beo ðú milde me, synfullum.

14 Sôþlice ic eow secge, ðæt ðes fêrde gerihtwisod to his huse, . . . forðam ðe ælc ðe hine upp-áheþ biþ genyðerod, and se ðe hine nyðerap, byþ upp-áhafen.

15 Ðá brohton hig cild to him, ðæt he hig æt-hrine ; ðá his leorning-cnihtas hig gesáwon, hig cildon him.

16 Ðá clypode se Hælend hig to him, and cwæþ, Lætap ða lytlingas to me cuman, and ne forbeode ge hig, swylcera ys Godes rice.

17 Sôþlice ic eow secge, swá hwylc swá ne onfehþ Godes rice swá swá cild, ne gæþ he on Godes rice.

18 Ðá ácsode hine sum ealdor, Góðne láreow, hwæt dó ic ðæt ic éce lif hæbbe ?

19 Ðá cwæþ se Hælend, Hwi segst ðú me góðne ? Nis nán man góð, búton God ána.

20 Canst ðú ða bebodu, Ne ofsleh ðú, Ne fyrena ðú, Ne stel ðú, Ne leoh ðú, Wurþa ðinne fæder and ðine móder.

21 Ðá cwæþ he, Eall ðis ic heold of minre geoguþe.

22 . . . Ðá cwæþ se Hælend, An þing ðe is wana ; syle eall ðæt ðú hæfst, and syle eall ðæt þearfum, ðonne hæfst ðú gold-hord on heofone ; and cum, and folga me.

23 Ðá he ðas word gehýrde, he wearþ ge-unrét, forðam ðe he wæs swiðe welig.

24 Ðá se Hælend hine unrótnu geseah, he cwæþ, Ealá hū earfoplice on Godes rice gáp ða ðe feoh habbaþ ;

25 Eadelicor mæg se olfend gán þurh

I am not as othere men, rauelynouris, vniust, auouters, as also this puppican ;

12 I faste twyes in the woke, I 3yue tythis of alle thingis whiche I haue in possessioun.

13 And the puppican stondinge a fer nolde nethir reyse the 3yen to heuene, but smoot his brest, seyinge, God be mercyful to me, synnere.

14 Treuli I seye to 3ou, this cam doun in to his hous iustified of him. For ech that enhaunsith him silf schal be maad lou3, and he that mekith him silf, schal be enhaunsid.

15 Forsothe thei brou3ten to him 3onge children, that he schulde touch hem ; which thing whanne disciplis sy3en, thei blamyden hem.

16 Sothli Jhesu clepinge to gidere hem, seide, Suffre 3e children to come to me, and nyle 3e forbede hem, for of siche is the rewme of heuenes.

17 Treuli I seie to 3ou, who euere schal not take the kyngdom of God as a child, he schal not entre in to it.

18 And sum prince axide him, seyinge, Good maistir, what thing doynge schal I welde euerlastyng lyf?

19 Sothli Jhesu seyde to him, What seist thou me good? No man is good, no but God aloone.

20 Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do leccherie, Thou schalt not do thefte, Thou schal not seye fals witnessyng, Worschipe fadir and modir.

21 Which seide, I haue kept alle thes thingis from my 3outh.

22 Which thing herd, Jhesu seide to him, 3it o thing faylith to thee ; sille thou alle, what euere thingis thou hast, and 3yue to pore men, and thou schalt haue tresour in heuene ; and come, and sue me.

23 Thes thingis herd, he was sorwful, for he was ful riche.

24 Sothli Jhesu seinge him maad sorwful seide, How hard thei that han rich-essis schulen entre in to the rewme of God :

25 Forsoth it is esyer a camel to passe

advoutres, and even as this publican is ;

12 I fast twyse in the weke, I geve tythe of all that I possesse.

13 And the publican stode asafarre of and wolde not lifte vp his eyes to heven, but smote hys brest, sayinge, God be mercyfull to me, a sinner.

14 I tell you, this man departed home to his housse iustified moore then the other. For every man that exalteth him silfe shalbe brought lowe, and he that humbleth hym silfe, shalbe exalted.

15 They brought vnto him also babes, that he schulde touche them ; when his disciples sawe that, they rebuked them.

16 But Jesus called them vnto him, and sayde, Suffre children to come vnto me, and forbidde them not, for vnto souche belongeth the kingdom of God.

17 Verely I saye vnto you, whosoever receaveth not the kyngdom of God as a chylde, he shall not enter there in.

18 And a certayne ruler axed him, sayinge, Goode master, what ought I to do to obtaine eternall lyfe?

19 Jesus sayd vnto hym, Why callest thou me goode? No man is goode, save God only.

20 Thou knowest the commaundmentes, Thou shalt nott commit advoutry, Thou shalt nott kill, Thou shalt nott steale, Thou shalt not beare falce witnes, Honoure thy father and thy mother.

21 And he sayde, All these have I kept from my youthe.

22 When Jesus herde that, he sayde vnto hym, Yett lackest thou one thyng ; sell all that thou hast, and distribute it vnto the povre, and thou shalt have treasure in heven ; and come, and folowe me.

23 When he herd that, he was hevvy, for he was ryche.

24 When Jesus sawe hym morne he sayde, With whath difficulte shall they that have ryches enter into the kyngdom off God ;

25 Esyer it is for a cammell to passe

þairko neplos þairhleipān, þau gabigam-
ma in þiudangardya Guþs gakeiþan.

26 Qeþun þan þai gahausyandans, An
whas mag ganisan ?

27 Ip is qaþ, þata unmahteigo at man-
nam, mahteig ist at Guþa.

28 Qaþ þan Paitrus, Sai ! weis aflai-
lotum allata, yah laistidedum þuk.

29 Ip is qaþuh du im, Amen qiþa
izwis, þatei ni ainshun ist, þize afletand-
ane gard, aipþau fadrein, aipþau bro-
þruns, aipþau qen, aipþau barna, in þiud-
angardjos Guþs,

30 Saei ni andnimai managfalþ in þam-
ma mela, yah in aiwa þamuna qimandin
libain aiweinon.

31 Ganimands þan þans .iþ. qaþ du im,
Sai ! usgaggam in Iairusalem, yah us-
tiuhada all, þata gamelido þairh praufet-
uns bi sunu mans.

32 Atgibada auk þiudom, yah bilaik-
ada, yah anamahtyada, yah bispeiwada ;

33 Yah usbliggwandans, usqimand im-
ma, yah þridyin daga usstandiþ.

34 Yah eis ni waihtai þis froþun ; yah
was þata waurd gafulgin af im, yah ni
wissedun þo qiþanona.

35 Warþ þan, miþþanei newha was is
Iaireikon, blindas sums sat faur wig du
aihtron.

36 Gahausyands þan managein faur-
gaggandein, frah, wha wesi þata.

37 Gataihun þan imma, þatei Iesus
Nazoraius þairhaggaiþ.

38 Ip is ubuhwopida, qiþands, Iesu,
sunu Daweidis, armai mik.

39 Yah þai faurgaggandans andbitun
ina, ei þahaidedi ; ip is und filu mais
hropida, Sunau Daweidis, armai mik.

40 Gastandands þan Iesus haihait ina
tiuhan du sis. Biþe newha was þan
imma, frah ina,

41 Qiþands, Wha þus wileis ei tauyau ?
Ip is qaþ, Frauya, ei ussaiwhau.

ánre nǣdle eage, ðonne se welega or
Godes rice.

26 Ðá cwædon ða ðe ðis gehýrdon,
And hwá mæg hál beon ?

27 Ðá sǣde he him, Gode synd mihte-
lice ða þing, ðe mannum synd unmihte-
lice.

28 Ðá cwæþ Petrus, Ealle þing we for-
létan, and folgodon ðé.

29 Ðá cwæþ he, Sôþlice ic eow seegce,
nis nán man, ðe his lús forlæt, odðe
magas, odðe bróðru, odðe wif, odðe
bearu, for Godes rice,

30 Ðe ne onfó mycele mǣre on ðysse
tide, and éce lif on towerdre worulde.

31 Ðá nam se Hǣlend his leorning-
cnihtas, and cwæþ to him, Farap to Hie-
rusalem, and ealle þing beoþ gefýlledre, ðe
be mannes suna þurh witegan áwritene
synd.

32 He byþ þeodum geseald, and biþ
gebysmrod, and geswungen, and on-
spæt ;

33 And æfter ðam ðe hig hine swingaþ,
hig hine ofsleaþ, and he þriððan dæge
árist.

34 And hig náht ðæs ongéton ; and
him ðis word wæs behýdd,

35 Ðá he genealǣhte Hiericho, sum
blind man sæt wið ðone weg wædlig-
ende.

36 And ðá he gehýrde ða mænigeo
farende, he ácsode, hwæt ðæt wære.

37 Ðá sǣdon hig, ðæt ðær férde se
Nazarenisca Hǣlend.

38 Ðá hrymde he, and cwæþ, Ealá
Hǣlend, Dauides sunu, gemiltsa me.

39 And ða ðe fóre-stópon hine þreadon,
ðæt he súwode ; he ðæs ðe má cleopode,
Dauides sunu, gemiltsa me.

40 Ðá stód se Hǣlend and hét læðan
hine to him. Ðá he genealǣhte, he
ácsode hine,

41 Hwæt wylt dú ðæt ic ðe dó ? Ðá
cwæþ he, Drihten, ðæt ic geseo.

thurȝ a nellis yȝe, than a riche man for to entre in to the kyngdom of God.

26 And thei that herden thes thingis seiden, And who may be maad saf?

27 And he seide to hem, Tho thingis that ben vnpossible anemptis men, ben possible anemptis God.

28 Forsoth Petre seide, Loo! we han forsake alle thingis, and han sued thee.

29 Which seyde to hem, Treuly I seye to ȝou, no man is, that schal forsake hous, ether fadir, ethir modir, ethir bri-theren, ether wyf, ether sones, ether feeldis, for the rewme of God,

30 And schal not receyue myche mo thingis in this tyme, and in the world to comynge euerelasting lyf.

31 Forsothe Jhesu took twelue disciplis, and seide to hem, Lo! we stizen to Jerusalem, and alle thingis schulen be endid, that ben writun by the prophetis of mannis sone.

32 Forsoth he schal be bitrayed to hethen men, and he schal be scorned, and scourgid, and bispet;

33 And aftir that thei han scourgid, thei schulen sle him, and the thridde day he schal ryse aȝein.

34 And thei vnderstoden no thing of these; and this word was hid fro hem, and thei vnderstoden not tho thingis that weren seid.

35 Forsothe it was don, whanne Jhesu cam nyȝ to Jerico, sum blynd man saat bisydis the weye beggyng.

36 And whanne he herde the company passynge, he axide, what this thing was.

37 Sothli thei seiden to him, that Jhesu of Nazareth passide.

38 And he cryede, seynge, Jhesu, the sone of Dauith, haue mercy on me.

39 And thei that wenten bifore blamyden him, that he schulde be stille; sothli he cryede myche more, Thou sone of Dauith, haue mercy on me.

40 Forsothe Jhesu stondinge comaundide him to be brouȝt forth to him. And whanne he cam nyȝ, he axide him,

41 Seynge, What wolt thou I schal do to thee? And he seide, Lord, that I se.

thorowe a nedles eye, then for a ryche man to enter into the kyngdom off God.

26 Then sayde they that herde that, And who shall then be saved?

27 He sayde, Thynges which are vnpossible with men, are possible with God.

28 Then Peter sayde, Loo! we have forsaken all, and have folowed the.

29 He sayde vnto them, Verily I saye vnto ȝou, there is noo man, that forsaketh housse, other father, and mother, other brethren, or wyfe, or children, for the kyngdom off Goddes sake,

30 Which same shall nott receave moche moore in this worlde, and in the world to come lyfe everlastynge.

31 He toke vnto hym the twelve, and sayde vnto them, Loo! we go vp to Jerusalem, and all shalbe fulfilled, that are written be the prophettes off the sonne off man.

32 He shalbe delivered vnto the gentyls, and shalbe mocked, and shalbe despytfully entreated, and shalbe spetten on;

33 And when they have scourged hym, they will putt hym to deeth, and the thyrd daye shall he aryse agayne.

34 They vnderstode none of these thynges; and this sayinge was hid from them, and they perceaved nott the thynges which were spoken.

35 Hit cam to passe, as they were come neye vnto Jerico, a certayne blynde man sate by the weye syde beggyng.

36 And when he herde the people passe by, he axed, what it meant.

37 They sayd vnto hym, that Jesus off Nazareth went by.

38 And he cryed, saynge, Jesus, the sonne of David, haue mercy on me.

39 And they which went before rebucked hym, be cause he shulde holde his peace; and he moche the moare cryed, The sonne of David, haue mercy on me.

40 Jesus stode styll and comaundide him to be brought vnto hym. And when he was come neare, he axed hym,

41 Sayinge, What wilt thou that I do vnto the? And he sayde, Lorde, that I maye raceave my sight.

42 Yah Iesus qap du imma, Ussaiwh ; galaubeins peina ganasida þuk.

43 Yah suns ussawh, yah laistida ina, awiludords Gupa. Yah alla managei gasaiwhande, gaf hazein Gupa.

CHAP. XIX. 1 Yah inngaleipands, þairhlaip Iaireikon.

2 Yah sai! guma, namin haitans Zak-kaius, sah was fauramapleis motarye, yah was gabigs,

3 Yah sokida gasaiwhan Iesu, whas wesi, yah ni mahta, faura managein, unte wahstau leitils was.

4 Yah biþragyands faur, usstaig ana smakkabagm, ei gasewhi ina ; unte is and pata munaida þairhgaggan.

5 Yah biþe qam ana þamma stada, insaiwhands iup Iesus, gasawh ina, yah qap du imma, Zakkaiu, sniumyands dalaþ atsteig, himma daga auk in garda þeinamma skal ik wisan.

6 Yah sniumyands atstaig, yah andnam ina faginonds.

7 Yah gasaiwhandans allai, birodidedun, qipandans, patei du frawaurhtis mans galaip in gard ussalyan.

8 Standands þan Zakkaius qap du Frau-yin, Sai ! halbata aiginis meinis, Frau-ya, gadailya unledaim ; yah yabai whis wha aþholoda, fidurfalþ fragilda.

9 Qap þan du imma Iesus, patei himma daga naseins þamma garda warþ, unte yah sa sunus Abrahamis ist ;

10 Qam auk sunus mans sokyan, yah nasyan þans fralusnans.

11 At gahausyandam þan im pata, biaukands, qap gayukon, bi þatei newha Iairusalem was, yah þuhta im, ei suns skulda wesi þiudangardi Guþs gaswi-kunþyan.

12 Qap þan, Manna sums godakunds gaggida landis, franiman sis þiudangard-ya, yah gawandida sik.

13 Athaitands þan taihun skalkans

42 Ða cwæþ se Hælend, Beseoh ; ðin geleafa ðe gehælde.

43 And he sôna geseah, and him folgode, God wuldrigende. And eall folc Gode lof sealde, ða hig ðæt gesáwon.

CHAP. XIX. 1 Ða eode he geond Hiericho.

2 Ða wæs ðar sum man, on naman Zacheus, se wæs welig.

3 And he wolde geseon hwylc se Hælend wære, ða ne mihte he, for ðære mænegu, forðam ðe he wæs lytel on wæstmum.

4 Ða arn he befóran, and stáh up on án treow siccomorum, ðæt he hine gesáwe ; forðam ðe he wolde ðanon faran.

5 Ða he com to ðære stówe, ða geseah se Hælend hine, and cwæþ to hym, Zacheus, éfst to ðinum húse, forðam ðe ic wylle to-dæg on ðinum húse wunian.

6 Ða éfste he, and hine blidelice on-féng.

7 Ða hig ðæt gesáwon, ða murenodon hig ealle, and cwædon, Ðæt he to synfullum men gecyrde.

8 Ða stóð Zacheus and cwæþ to Drihtne, Nû ! ic sylle þearfum healfe mine æhta ; and gif ic ænigne bereafode, ic hit be feowerfealdum ágyfe.

9 Ða cwæþ se Hælend to him, To-dæg ðisse hiw-rædene ys hæl geworden, forðam ðe he wæs Abrahames bearn ;

10 Mannes sunu com sécan, and hál dón ðæt forwearþ.

11 Ða hig ðis gehýrdon, ða ge-íchte he sum bigspell, forðam ðe he wæs neh Hierusalem, and forðam ðe hig wéndon, ðæt hrædlice Godes rice geswútelod wære.†

12 Witodlice he cwæþ, Sum ædel-boren man férde on fyrten land, ðæt he him rice onfenge, and eft ágén come.

13 Ða clypode he his tyn þeowas, and

42 And Jhesu seide to him, Bihold thou ; thi feith hath maad thee saaf.

43 And a non he sy3, and suede him, magnifynge God. And al the peple, as it sy3, 3af heriynge to God.

42 Jesus sayde vnto hym, Receave thy sight ; thy faith hath saved the.

43 And immediatly he sawe, and folowed hym, prayyinge God. And all the people, when they sawe it, gave laude to God.

CHAP. XIX. 1 And Jhesu goynge yn, walkide thorw Jerico.

2 And lo ! a man, Zachee by name, and he was prince of pupplicans, and he was riche.

3 And he souzte to see Jhesu, who he was, and he myzte not, for the cumpany, for he was litel in stature.

4 And he rennyng bifore, stizede in to a sycamoure tree, that he schulde see Jhesu ; for he was to passinge thennis.

5 And Jhesu biholdinge vpward, whanne he cam to the place, sy3 him, and seyde to him, Zachee, hastinge cum down, for to day I moot dwelle in thin hous.

6 And he hastinge cam down, and ioynge reseyuede him.

7 And whanne alle men sayen, thei grucchiden, seyinge, For he hadde turned to a synful man.

8 Forsoth Zachee stondinge seide to the Lord, Lo ! Lord, I 3yue the half of my goodis to pore men ; and if I haue any thing defraudid only man, I 3elde the fourefold.

9 Jhesu seide to him, For in this day heethe is maad to this hous, for and he is the sone of Abraham ;

10 Forsothe mannis sone cam to seke, and make saaf this thing that perishede.

11 Hem heringe thes thingis, he puttinge to, seide a parable, for he was ny3 Jerusalem, and for thei gessiden, that the kyngdom of God schulde be schewid a non.

12 Therefore he seide, Sum noble man wente in to a fer cuntree, to take to him a kyngdom, and to turne ageyn.

13 Sothli his ten seruautis clepid, he

CHAP. XIX. 1 And he entred in, and went thorowe Jerico.

2 And beholde ! there was a man, named Zacheus, and he was a rueler amonge the publicans, and ryche alsoo.

3 And he made meanes to se Jesus, what he shulde be, and he coulde nott, for the preace, be cause he was off a lowe stature.

4 And he ran before, and ascended vppe into a sicomore tree, to se hym ; for he wolde come that same waye.

5 And when Jesus cam to the place, he loked vp, and sawe him, and sayd vnto hym, Zache, attonce come doune, for to daye I muste a byde at thy housse.

6 And hastily he cam doune, and receaved hym ioifully.

7 And when they sawe that, they all groundged, sayinge, He is gone into tary with a man that is a synner.

8 Zache stode forth and sayde vnto the Lorde, Beholde ! Lorde, the haulfe of my gooddes I geve to the povre ; and if I have done eny man wronge, I wyll restooore hym fower folde.

9 Jesus sayd vnto hym, This daye is heethe come vnto this housse, for asmoche as it also is become the childe off Abraham ;

10 For the sonne off man is come to seke, and to save that which was looste.

11 As they herde these thynges, he added therto a similitude, be cause he was neye to Jerusalem, and be cause also they thought, that the kyngdom of God shulde shortly apere.

12 He sayde therfore, A certayne noble man went into a farre countre, to receave a kyngdom, and then to come agayne.

13 He called his ten servautes, and

seinans, atgaf ïm taihun dailos. Yah qap̃ du ïm, Kaupop̃, unte ik qimau.

14 Ip̃ baurgyans is fīyaidedun ïna, yah ïnsandidedun airu afar ïmma, qip̃andans, Ni wileima pana pīdanon ufar unsis.

15 Yah warp̃, biþe atwandida sik, aftra andnimands pīdangardya; yah hailhait wopyan du sis pans skalkans, þamei atgaf þata silubr, ei gakunnaidedi, wha wharyizuh gawaurhtedi.

16 Qam þan sa frumista, qip̃ands, Frauya, skatts þeins gawaurhta taihun skattans.

17 Yah qap̃ du ïmma, Waila, goda skalk; unte in leitilamma wast triggws, siyais waldufni habands ufar taihun baurgim.

18 Yah qam anþar, qip̃ands, Frauya, skatts þeins gawaurhta fimf skattans.

19 Qap̃ þan yah du þamma, Yah þu siyais ufaro fimf baurgim.

20 Yah suns qam, qip̃ands, Frauya, sai! sa skatts þeins, þanei habaida, galagida ïna in fanin.

21 Ohta mis auk þuk, unte manna hardus is; nimis þatei ni lagides, yah sneip̃is þatei ni saisost.

22 Yah qap̃ du ïmma, Us munþa þeinamma stoya þuk, unselya skalk, yah lata. Wisseis, þatei ik manna hardus ïm, nimands þatei ni lagida, yah sneip̃ands þatei ni saiso?

23 Yah duwhe ni atlagides þata silubr mein du skattyam, yah qimands miþ wokra galausidedyau þata?

24 Yah du þaim faurastandandam qap̃, Nimip̃ af ïmma pana skatt, yah gibip̃ þamma þos taihun dailos habandin.

25 Yah qepun du ïmma, Frauya, habaip̃ taihun dailos.

26 Qipa allis izwis, þatei wharyammeh habandane gibada; ip̃ af þamma unhabandin, yah þatei habaip̃, afnimada af ïmma.

sealde tyn pūnd him. And cwæp to him, Ceapiap̃, oð ðæt ic cume.

14 Ðā hatedon hine his leode, and sendon ærend-racan æfter him, and cwædon, We nyllap̃, ðæt des ricsie ofer us.

15 Ðā he ágén com, and ðæt rice on-féng; he hét clypian his þeowas, ðe he ðæt feoh sealde, ðæt he wiste, hū mycel gehwile gemangode.

16 Ðā com se forma, and cwæp, Hláf-ord, ðin pūnd gestrynde tyn pūnd.

17 Ðā cwæp se hláford, Geblissa, ðū gōða þeowa; forðam ðe ðū wære on lytlum getrywe, ðū byst anweald hæb-bende ofer tyn ceastra.

18 Ðā com oðer, and cwæp, Hláford, ðin pūnd gestrynde fif pūnd.

19 Ðā cwæp he to ðam, And beo ðū ofer fif ceastra.

20 Ðā com oðer, and cwæp, Hláford, hér ys ðin pūnd, ðe ic hæfde, on swát-lin aléd.

21 Ic ðe ádréd, forðam ðe ðū eart stīþ man; ðū nimst ðæt ðū ne settest, and ðū ripst ðæt ðū ne seowe.

22 Ðā cwæp he to him, Of ðinum mūþe ic ðe ðeme, lá lypra þeowa. Ðū wistest, ðæt ic eom stīþ man, ðæt ic nime ðæt ic ne sette, and ripe ðæt ic ne seow?

23 And hwī ne sealdest ðū mín feoh to hire, and ðonne ic come, ic bit wītodlice mid gestreone onfenge?

24 Ðā cwæp he to ðam ðe him ábútan stódon, Nimaþ ðæt pūnd fram him, and syllap̃ ðam ðe hæfþ tyn pūnd.

25 Ðā cwædon hig to him, Hláford, he hæfþ tyn pūnd.

26 Sōþlice ic secge eow, ðæt ælcum hæbbendum biþ geseald; fram ðam ðe næfþ, ge ðæt ðæt he hæfþ, him byþ áfyrred.

ʒaf to hem ten besauntis. And he seide to hem, Marchaundise ʒe, til I come.

14 Forsoth his citeseyns hatiden him, and sente a messenger aftir him, seyinge, We nyle, that he regne on vs.

15 And it was don, that the rewme takun, he turnede aʒen; and he commaundide his seruauntis to be clepid, to whiche he ʒaf money, that he schulde wite, hou moche ech hadde wunne by chaffaring.

16 Forsoth the firste cam, seyinge, Lord, thi besaunt hath wunne ten besauntis.

17 He seide to him, Wel be, thou goode seruaunt; for in litil thing thou hast be trewe, thou schalt haue power on ten citees.

18 And another cam, seyinge, Lord, thi besaunt hath maad fyue besauntis.

19 And he seide to this, And be thou on fyue citees.

20 And the thirde cam, seyinge, Lord, lo! thi besaunt, which I hadde, kept in a sudarie.[†]

21 Forsoth I dredde thee, for thou art an austerne man; thou takist away this thing which thou settist not, and thou repist this thing which thou hast not sowe.

22 He seith to him, Weyward seruaunt, of thi mouth I deme thee. Wistist thou, that I am an hausterne man, takinge a wey this thing which I settide not, and repinge this thing which I haue not sowe?

23 And whi hast thou not ʒouun my money to the boord, and I comynge schulde haue receyued it sothli with vsuris?

24 And he seide to hem that stooden nyʒ, Take ʒe away fro him the besaunt, and ʒyue ʒe to him that hath ten besauntis.

25 And thei seiden to him, Lord, he hath ten besauntis.

26 Sothli I seie to ʒou, for to ech hauynge it schal be ʒouun, and he schal be plenteuous; but fro him that hath not, also this thing that he hath, schal be takun of him.

delivered them ten pounde. Sayinge vnto them, By and sell, till I come.

14 But his citesens hated hym, and sent messengers after hym, saynge, We will not have this man to raigne over vs.

15 And it cam to passe, when he was come agayne, and had receaved his kyngdom, he commaunded his seruautes to be called to hym, to whom he gave his money, to witt, what every man had done.

16 Then cam the fyrst, sayinge, Lorde, thy pounde hath encreased ten pounde.

17 And he sayde vnto hym, Well, goode seruaunte; be cause thou wast faithfull in a very lytell thyng, take thou aucto-rite over ten citees.

18 And the other cam, sayinge, Lorde, thy pounde hath encreased fyve pounde.

19 And to the same he sayde, And be thou alsoo rueler over fyve citees.

20 And the thirde cam, and sayde, Lorde, beholde! here thy pounde, which I have, kepte in a napkyn.

21 For I feared the, be cause thou arte a straye man; thou takest vp that thou laydest nott doune, and repest that thou diddest nott sowe.

22 And he sayde vnto hym, Of thyne awne mougthe iudge I the, thou evyll seruaunt. Knewest thou, that I ara a straye man, takyng vppe that I layde not doune, and repinge that I did not sowe?

23 Wherefore then gavest not thou my money into the bauke, and then at my comynge shulde I have required myne awne with vantage?

24 And he sayde to them that stode by, Take from hym that pounde, and geve it hym that hath ten pounde.

25 And they sayd to hym, Lorde, he hath ten pounde.

26 I saye vnto you, that vnto all them that have it shalbe geven; and from hyme that hath not, even that he hath, shalbe taken awaye.

27 Appan sweþauh fīyands meinans yainans, þātei ni willedun mik þiudanon ufar sis, briggip her, yah usqimiþ faura mis.

28 Yah qīpands pata, iddya fram, usgaggands in Iairusaulwma.

29 Yah warþ, biþe newha was Bep-sfagein yah Bepaniyin, af fairgunya, þātei haitada Alewyo, insandida twans siponye seinaiþe,

30 Qīpands, Gaggats in þo wiþrawairþ-on haim; in þizaiei inngaggandans bigitats fulan asilaus gabundanana, ana þammei ni ainshun aiw manne sat; andbindandans ina, attihip.

31 Yah yabai whas inqis fraihnai, duwhe andbindip, swa qīpaits du imma, þātei Frauya þis gairneip.

32 Galeipandans þan þai insandidans, bigetun swaswe qap du im,

33 Andbindandam þan im, qeþun þai frauyans þis du im, Duwhe andbindats þana fulan?

34 Ip eis qeþun, Frauyin þaurfts þis ist.

35 Yah attauhun þana fulan Iesua; yah uswairpandans wastyos seinos, ana þana fulan ussatededun Iesu.

36 Gaggandin þan imma, ufstrawideþun wastyom seinaim ana wiga.

37 Biþe þan is newha was yuþan at iþdalyin þis fairgunyis Alewabagne, dugunnun alakyō managei siponye faginondans hazyān Guþ stibnai mikilai in allaizo, þoze sewhun, mahte,

38 Qīpandans, þiupida sa qimanda þiudans in namin Frauyins; gawairþi in himina, yah wulþus in hauhistyam.

39 Yah sumai Farcisaie us þizai managein qeþun du imma, Laisari, sak þaim siponyam þeinaim.

40 Yah andhafyands qap du im, Qīpa izwis, þātei yabai þai slawand, stainos hropyand.

41 Yah sunsei newha was, gasaiwhands þo baurg, gaigrot bi þo,

42 Qīpands, þātei ip wissedeis, yah þu, in þamma daga þeinamma. þo du ga-

27 Deah hwæðere ða mine fīnd, ðe noldon ðæt ic ofer hig ricsode, lædaþ hider, and ofsleaþ hig befōran me.

28 And ðysum gecwedenum, he fērde to Hierusalem.†

29 Ðā he genealæhte Bethsage and Bethania, to ðam mūnte, ðe is genemned Oliueti, he sende his tweegen cnihtas,

30 And cwæþ, Farap on ðæt castel, ðe ongēn inc ys; on ðam gyt gemētaþ assan folan getiged, on ðam nān man gyt ne sæt; untigaþ hyne, and lædaþ to me.

31 And gif inc hwā æsaþ, hwī gyt hine untigaþ, seegaþ him, Drihten hæfþ his neode.

32 Ðā fērdon ða ðe āsende wæron, and fūndon swā he him sæde, ðone folan standan.

33 Ðā hig hine untigdon, ðā cwædon ða hlāfordas, Hwī untige ge ðone folan?

34 Ðā cwædon hig, Fordam ðe Drihten hæfþ his neode.

35 Ðā læddon hig hyne to ðan Hælende; and hyra reaf wurpon ofer ðone folan, and ðone Hælend on-ufan setton.

36 And ðā he fōr, hī strehton under hine hyra reaf on ðam wege.

37 And ðā he genealæhte to Oliuētes mūntes nyðer-stige, ðā ongunnon ealle ða mænigeo geblissian, and mid mycelre stefne God heredon be eallum ðam mihtum, ðe hig gesawon,

38 And cwædon, Gebletsod sý se cyning, ðe com on Drihtnes naman; syb sý on heofenum, and wuldor on heahnessum.

39 Ðā cwædon sume of ðam Fariseum to him, Lāreow, cīd ðinum leorning-cnihtum.

40 Ðā cwæþ he to him, Ic eow secge, ðeah ðās sūwion, stānas clypiaþ.†

41 And ðā he genealæhte, and geseah ða ceastre, he weop ofer hig,

42 And cwæþ, Ealā gif ðū wistest, and witodlice on ðysum ðinum dæge, ðe ðe

27 Netheles brynge 3e hidir tho myne enemyes, that nolde me to regne on hem, and sle 3e bifore me.

28 And thes thingis seyde, he wente bifore, styngye to Jerusalem.

29 And it was don, whanne he cam ny3 to Bethfage and Betanye, at the mount, which is clepid of Olyuete, he sente his tweye disciplis,

30 Seyinge, Go 3e in to the castel, which is azens 3ou; in to which 3e entrynge schulen fynde a colt of a she asse, on which non of men euere saat; vnbynde 3e him, and brynge 3e to me.

31 And if ony man schal axe, whi 3e vnbynden, thus 3e schulen seye to him, For the Lord desyrith his work.

32 Forsothe thei that weren sent, wenten forth, and founden as he seyde to hem, a colt stondinge.

33 Sothli hem vntyngye the colt, the lordis of him seyde to hem, What vntyen 3e the colt?

34 And thei seiden, For the Lord hath him nedful.

35 And thei ledde him to Jhesu; and thei, castinge her clothis on the colt, puttedyn Jhesu on him.

36 Forsothe him goyngye, thei vndir strewiden her clothis in the weye.

37 And whanne now he cam ny3 to the comyngye doun of the hil of Olyuete, alle the companyes of men comyngye doun bigunnen ioyinge to herie God with greet vois on alle the vertues, whiche thei syzen,

38 Seyinge, Blessid is the kyng, that cometh in the name of the Lord; pees in heuene, and glorie in hi3 thingis.

39 And summe of the Pharisees of the companyes seyden to him, Maister, blame thi disciplis.

40 To whiche he seide, I seye to 3ou, for if thes schulen be stille, stoones schulen crye.

41 And whanne he neizede, he seyngye the citee, wepte on it,

42 Seyinge, For if thou haddist knowe, and thou, and sotheli in this thi day,

27 Morover those myne enemyes, which wolde not that I shulde raigne over them, brynge hidder, and slee them before me.

28 And when he hadd thus spoken, he proceded forthe before them, and went vppe to Jerusalem.

29 And it fortunyd, when he was come noye to Bethfage and Bethany, besydes mounte Olivete, he sent two of his disciples,

30 Sayinge, Goo ye into the toun, which is over against you; in the which as sonne as ye are come ye shall fynde a coolte tyed, wher on yett never man sate; loose hym, and brynge hym hidder.

31 And if eny man axe you, why that ye loose hym, thus saye vnto hym, The Lorde hathe nede of hym.

32 They that wer sent, went their waye, and founde even as he had sayde vnto them,

33 And as they were aloosyngye the coolte, the owners sayde vnto them, Why loose ye the coolte?

34 And they sayde, For the Lorde hath nede of hym.

35 And they brought hym to Jesus; and they cast their rayment on the coolte, and sett Jesus thereon.

36 As he went, they spredde their clothes in the weye.

37 When he was come wheare he shulde goo doune from the mounte Olivete, the whole multitude of his disciples began to reioyce and to lawde God with a loude voyce for all the miracles, that they had sene,

38 Sayinge, Blessed be the kyng, that commeth in the name off the Lorde; peace in heven, and glory in the hyest.

39 And some off the Pharises off the company sayde vnto him, Master, rebuke thy disciples.

40 He answered and sayde vnto them, I tell you, yff these holde their peace, the stonys will crye.

41 And when he was come neare, he behelde the citee, and wept on hit,

42 Sayinge, Yff thou haddest knownen those thynges, whych belonge vnto thy

wairþya þeinamma; iþ nu gafulgin iſt faura augam þeinaim.

43 Patei qimand dagos ana þus, yah bigraband fiyands þeinai grabai þuk, yah biſtandand þuk, yah biwaiþyand þuk allapro;

44 Yah airþai þuk gaibnyand, yah barna þeina in þus; yah ni letand in þus ſtain ana ſtaina, in þizei ni ufkunþes þata mel niuhſeinais þeinaizos.

45 Yah galeiþands in alh, dugann us-wairpan þans frabugyandans in izai yah bugyandans,

46 Qiþands du im, Gameliþ iſt, Patei gards meins gards bido iſt, iþ yus ina gatawideduþ to filegrya þiube.

47 Yah was laisyyands daga whammeh in þizai alh. Iþ þai auhmistans gud-yans, yah bokaryos sokidedun ina us-qistryan, yah þai frumistans manageins;

48 Yah ni bigetun wha gatawidedeina, managei auk alakyo hahaida, du hausyan imma.

CHAP. XX. 1 Yah warþ in ſumamma dage yainaize, at laisyyandin imma þo managein in alh, yah wailameryandin, atſtopun þai gudyans yah bokaryos miþ þaim ſiniſtam;

2 Yah qeþun du imma, qiþandans, Qiþ unſis, in whamma waldufnye þata tauyis, aipþau whas iſt ſaei gaf þus þata waldufni?

3 Andhaſyands þan qaþ du im, Fraihna izwis yah ik ainis waurdis; yah qiþiþ miſ.

4 Daupeins Iohannis uzuh himina was, þau uzuh mannam?

5 Iþ eis þahtedun miþ ſis miſſo, qiþandans, Patei yabai qiþam, Us himina, qiþiþ appan, Duwhe ni galaubideduþ imma?

6 Iþ yabai qiþam, Us mannam, alla þo managei ſtainam afwairpiþ unſis; triggwaba galaubyand auk allai, Iohannen praufetu wiſan.

7 Yah andhofun, ei ni wiſſedeina whaþro.

to ſybbe ſynd; nu hig ſynd fram ðinum eagam behyðde.

43 Forðam ðe ða dagas to ðe cumað, and ðine fynd ðe betrymiaþ, and behabbaþ ðe, and genyrwaþ ðe æghwanon;

44 And to eorþan áfyllaþ ðe, and ðine bearn ðe on ðe ſynd; and hig ne læfaþ on ðe ſtán ofer stáne, forðam ðe ðú ne oncneowe ða tide ðínre geneosunge.

45 Ðá ongan he of ðam temple út-drífan ða ſyllendan and ða biegeðdan,

46 And him to cwæþ, Hit ys áwriten, Ðæt min hús ys gebed-hús, ge hit werhton to ſceaþena ſcræfe.

47 And he wæs dæghwamlice on ðam temple lærende. Sôþlice ðara ſacerda ealdras, and ða bôceras, and ðæs folces ealdor-men ſmeadon hû hig hine forðon mihton;

48 And hig ne fúndon hwæt hî him to gylte dydon, sôþlice eall folc wæs ábysgod, ðe be him gehýrde ſecgan.

CHAP. XX. 1 Ðá wæs anum dæge geworden, ðá he ðæt folc on ðam temple lærde, and him bodude, ðá comon ðara ſacerda ealdras and ða bôceras;

2 And to him cwædon, Sege us, on hwylcum anwalde wyrest ðú ðás þing, oððe hwæt ys ſe ðe ðisne anweald ſealde?

3 Ðá cwæþ he him to andſware, And ic æcsige eow án word; andswariaþ me.

4 Wæs Iohannes fulluht of heofone, hwæðer ðe of mannum?

5 Ðá pohton hig betweox him, and cwædon, Gyf we ſecgaþ, Ðæt he sý of heofone, he cwyrþ to us, Hwí ne gelýfde ge him?

6 Gyf we ſecgaþ, Ðæt he sý of mannum, eall folc us hænp; hî wiſton geare, ðæt Iohannes wæs witega.

7 Ðá andswaredon hig, ðæt hig nýston, hwanon he wæs.

which is to pees to thee ; but now thei ben hid fro thin y3en.

43 For daies schulen come into thee, and thin enemyes schulen enuyroune thee with pale, and schulen enuyroune thee, and thei schulen make thee streyt on alle sydis ;

44 And thei schulen caste thee down to erthe, and thi sones that ben in thee ; and thei schulen not leue in thee a stoon on a stoon, for thou hast not knowe the tyme of thi visitacioun.

45 And he gon in to the temple, bigan to caste out men sellinge ther ynnre and biggyngre,

46 Seyinge to hem, It is writun, For myn hous is an hous of preier, forsothe 3e han maad it a den of theuys.

47 And he was techinge euery day in the temple. Forsoth the princes of prestis, and scribis, and the princis of the peple sou3ten to leese him ;

48 And thei founden not what thei schulden do to him, for al the peple was al occupyed, heeringe him.

CHAP. XX. 1 And it was don in oon of dayes, him techinge the peple in the temple, and prechinge the gospel, the princis of prestis and the scribis camen to gidere with the eldre men ;

2 And seiden, seyinge to him, Seye to vs, in what power thou dost this thing, ether who 3af to thee this power ?

3 Forsothe Jhesu answeringe seide to hem, And I schal axe 3ou a word ; answere 3e to me.

4 Was the baptyrm of Joon of heuene, ether of men ?

5 And thei thou3ten with ynnre hem selue, seyinge, For if we schulen seye, Of heuene, he schal seye, Whi therefore bileuen 3e not to him ?

6 Forsoth if we schulen seye, Of men, all the comyn peple schal stoone vs ; for thei ben certeyn, that John is a prophete.

7 And thei answeriden, that thei witen not, of whennis it was.

peace, even att thys daye ; but nowe are they hidde from thyne eyes.

43 For the dayes shall come upon the, and thyne enemys shall compas the about wyth a banke, and shall besege the rounde aboute, and kepe the in or every syde ;

44 And make the even wyth the grounde, wyth thy chyldren whych are in the ; and they shall nott leue in the one stone upon another, because thou knewest nott the tyme off thy visitacion.

45 And he went into the temple, and began to cast out them that solde therin and them that bought,

46 Sayinge vnto them, Hyt is written, My housse is the housse off prayer, butt ye have made it a den off theues.

47 And he taught dayly in the temple. The hye prestes, and the serybes, and the chefe off the people went about to destroye hym ;

48 Butt coulede nott fynde what to do, for all the people stacke by hym, and gave him audience.

CHAP. XX. 1 And yt fortunied in one off those dayes, as he taught the people in the temple, and preached the gospell, the hye prestes and the serybes cam vnto hym wyth the seniours ;

2 And spake vnto hym, sayinge, Tell vs, by what auctorite thou doest these thynges, other who is he that gave the thys auctorite ?

3 He answered and sayde vnto them, I also will axe you a question ; and answer me.

4 Was the baptem of Jhon from heven, or of men ?

5 They thought wyth in them selves, sayinge, Yff we shall saye, From heven, he will saye, Why then beleved ye hym not ?

6 But and yff we shall saye, Of men, all the people will stone vs ; for they suerly beleved, that Jhon was a prophett.

7 And they answered, that they coulede nott tell, whence it was.

8 Yah Iesus qap im, Ni ik izwis qipa, in whamma waldufnye pata tauya.

9 Dugann þan du managein qipan þo gayukon. Manna ussatida weinagard, yah anafalh ina waurstwyam; yah aflaiþ vera ganoħa.

10 Yah in mela, insandida du þaim aurtym skalk, ei akranis þis weinagardis gebeina imma; ip þai aurtians usbliggwandans ina, insandidedun lausana.

11 Yah anaaiuk sandyan anþarana skalk; ip eis yah yainana bliggwandans, yah unswerandans, insandidedun lausana.

12 Yah anaaiuk sandyan þridyan, ip eis yah þana gawondondans, uswaurpun.

13 Qap þan sa frauja þis weinagardis, Wha tauyai? Sandya sunu meinana þana liuban; aufto þana gasaiwhandans, aistand.

14 Gasaiwhandans þan ina þai aurtians, þahdedun miþ sis misso, qibandans, Sa ist sa arbinumya, afslaham ina, ei uns wairþai pata arbi.

15 Yah uswairpandans ina ut us þamma weinagarda, usqemun. Wha nu tauyai im frauja þis weinagardis?

16 Qimip, yah usqisteip aurtym þaim, yah gibip þana weinagard anþaraim. Gahausyandans, qeþun þan, Nis-siyai.

17 Ip is insaiwhands du im, qap, Apþan wha ist pata gamelido, Stains þammei uskusun timrians, sah warþ du haubida waihstins?

18 Whazuh saei driusiþ ana þana stain, gakrotuda; ip ana þanei driusiþ, diswinþ-eiþ ina.

19 Yah sokidedun þai bokaryos, yah auhumistans gudyans, uslagyan ana ina handuns in þizai wheilai, yah ohtedun þo managein; froþun auk þatei du im þo gayukon qap.

20 Yah afleipandans insandidedun fer-

8 Ða cwæþ se Hælend him to, Ne ic eow ne secge, on hwylcum anwalde ic ðas þing wyrce.

9 He ongan ða ðis bigspel to ðam folce cweðan. Sum man plantode him win-geard, and hine gesette mid tilium; and he wæs him feor manegum tidum.

10 Ða on tide, he sende hys þeow to ðam tilium, ðæt hig him sealdon of ðæs win-geardes wæstm; ða swungon hig ðone, and idelne hine forlæton.

11 Ða sende he oðerne þeow; ða beot-on hig ðone, and mid teonum gewæcende, hine forlæton idelne.

12 Ða sende he þridan, ða wurpon hig ut ðone gewundodne.

13 Ða cwæþ ðæs win-geardes hláford, Hwæt dó ic? Ic ásende minne leofan sunu; wénunga hine hig forwandiaþ, ðonne hig hine geseoþ.

14 Ða hine ða tilian gesáwon, hig þohton betweox him, and cwædon, Hér ys se yrfe-weard, cumað, uton hine ofslean, ðæt seo áht úre sý.

15 And hig hine of ðam win-gearde áwurpon, ofslegene. Hwæt déþ ðæs wingearðes hláford?

16 He cymþ, and forspilþ ða tilian, and sylþ ðone win-geard oðrum. Hig cwædon, ða hig ðis gehýrdon, Ðæt ne geweorde.

17 Ða beheold he hig, and cwæþ, Hwæt is ðæt áwriten is, Ðone stán ðe ða wyrhtan áwurpon, ðes is geworden on ðære hyrnan heafod?

18 Ælc ðe fylþ ofer ðone stán, byþ forbryt; ofer ðone ðe he fylþ, he to-cwyst.

19 Ða sóhton ðæra sacerda ealdras, and ða bóceras, hyra handa on ðære tide on hine wurpan, and hig ádrædon him ðæt folc; sóþlice hi ongæton ðæt he ðis bigspell to him cwæþ.

20 Ða sendon hig mid searwum, ða ðe

8 And Jhesu seide to hem, Neither I seie to 3ou, in what power I do thes thingis.

9 Forsothe he bigan to seye to the comyn peple this parable. Sum man plantide a vyner, and settide it to ferme to tilieris; and he was in pilgrymage many tymes.

10 And in the tyme of gedrynge of grapis, he sente a seruaunt to the tilieris, that thei schulden 3yue to him of the fruyt of the vyner; whiche leften him, betun, voyde.

11 And he addide to sende another seruaunt; forsothe also thei betinge this, and ponyschynge with dispisingis, leften voyde.

12 And he addide to sende the thridde, whiche also woundinge him, castiden out.

13 Sothli the lord of the vyner seide, What schal I do? I schal sende my dereworth sone; peraunture whanne thei schulen se him, thei schulen be aschamyd.

14 Whom whanne the tilieris hadden seyn, thei thou3ten with ynne hem selue, seyinge, This is the eyr, sle we him, that the eritage be maad oure.

15 And thei killiden him, cast out of the vyner. What therefore schal the lord of the vyner do to hem?

16 He schal come, and lese these tilieris, and he schal 3yue the vyner to othere. Which thing herd, thei seiden to him, Fer be it.

17 Forsothe he biholdinge hem, seide, What therefore is this thing that is writun, The stoon whom men bildinge reprodeden, this is maad in to the heed of the corner?

18 Ech that schal falle on that stoon, schal be brysid; forsothe on whom it schal falle, it schal breke him in to smale parties.

19 And the princes of prestis, and the scribis, sou3ten to sette hondis on him in that our, and thei dredden the peple, forsothe thei knewen that to hem he seide this lyknesse.

20 And thei aspyinge senten aspieris,

8 And Jesus sayde vnto them, Nether tell I you, by what auctorite I do these thlynges.

9 Then began he to put forth to the people this similitude. A certayne man planted a vyneyarde, and lett it forth to fermers; and went hym silfe into a straunge countre for a greate season.

10 And when the time cam, he sent a seruaunt to his tennautes, that they schulde geve hym of the frutes of the vyneyarde; the tennautes bett hym, and sent hym awaye empty.

11 And he ceased nott therby but sent yett another seruaunt; and they bett hym, and foule entreated hym alsoo, and sent hym awaye empty.

12 Morover he sent the thyrd alsoo, and hym they wounded, and cast hym out.

13 Then sayde the lorde off the vyneyarde, What shall I do? I wyll sende my deare sonne; hym per adventure they wyll reverence, when they se hym.

14 When the fermers sawe hym, they thought in them selves, sayinge, This is the heyre, come, lett vs kyll hym, that the enherytaunce maye be oures,

15 And they cast hym out of the vyneyarde, and kylded hym. Nawe what shall the lorde off the vyneyarde do vnto them?

16 He wyll come, and destroye those fermers, and will lett out his vyneyarde to othere. When they herde that, they sayde, God forbid.

17 He behelde them, and sayd, What meaneth thys then that is written, The stone that the bylders refused, is made the heed corner stone?

18 Whosoever stomble at that stone, shalbe brused; but on whomsoever it faul, it wyll alto breake hym.

19 And the hye prestes, and the scribes, the same howre went about to laye hondes on him, but they feared the peple; for they perceaved that he had spoken this similitude agaynst them.

20 And they watched him and sent

yans, þaus us liutein taiknyandans sik garaihtans wisan, ei gafaiþabeina is waurdei, yah atgebeina ina reikya, yah waldufnys kindinis.

21 Yah frehun ina, qipandans, Laisari, witum, þatei raihtaba rodeis, yah laiseis; yah ni andsaiwhis andwairþi, ak bi sun-yai wig Gups laiseis.

22 Skuldu ist unsis Kaisara gild giban, þau niu?

23 Bisaiwhands þan ize unsclein, Iesus qap du im, Wha mik fraisip?

24 Ataugeiþ mis skatt; whis habaiþ manleikan yah ufarmeli? Andhafyandans þan qeþun, Kaisaris.

25 Ip is qapuh du im, us nu gibip þo Kaisaris Kaisara, yah þo Gups, Gupa.

26 Yah ni mahtedun gafahan is waurde in andwairþya manageins; yah sildaleik-yandans andawaurde is, gapahaidedun.

27 Duatgaggandans þan sumai Sad-dukaie, þaiei qipand usstass ni wisan, frehun ina,

28 Qipandans, Laisari, Moses gamelida uns, yabai whis broþar gadauþnai aigands qen, yah sa unbarnahs gadauþnai, ei nimai broþar is þo qen, yah urraisyai fraiw broþr seinamma.

29 Sibun nu broþrys wesun. Yah sa frumista nimands qen, gadauþnoda, unbarnahs;

30 Yah nam anþar þo qen, yah sa gawalt unbarnahs;

31 Yah þridya nam þo samaleiko; samaleiko þan yah þai sibun, yah ni bilipun barne, yah gawultun;

32 Spedista allaize gadauþnoda yah so gens.

33 In þizai usstassai nu, wharyis þize wairþip gens? þai auk sibun aihtedun þo du qenai.

34 Yah andhafyands qap du im Iesus, þai sunyus þis aiwis liugand, yah liuganda;

35 Ip þaiei wairþai sind yainis aiwis

hi rihtwise leton, ðæt hig hine gescyld-egodon, and ðæt hig hine gesealdon ðam caldron to dōme, and to ðæs ðēman anwalde to fordēmanne.

21 Ða æcsodon hig hine, and cwædon, Læreow, we witon, ðæt ðu rihte sprycst and lærst; and for nānum men ne wandast, ac Godes weg on sōpfastnesse lærst.

22 Is lit riht ðæt man ðam Casere gafol sylle, ðe nā?

23 Ða cwæp he to him, ða he hyra fācen onget, Hwi fandige ge mīn?

24 Ywæp me āne penig; hwæs anlicnesse hæfþ he and ofer-gewrit? Ða cwædon hig, Ðæs Caseres.

25 Ða cwæp he to him, Ågyfaþ ðam Casere ða þing ðe ðæs Caseres synd and Gode, ða þing ðe Godes synd.

26 Ða ne mihton hig his word befōn befōran ðam folce; ða sūwedon hig, wundrigende be his andsware.†

27 Ða genealæhton sume of Saduceum, ða ætsacap ðæs ærýstes, and æcsodon hine,

28 And cwædon, Læreow, Moyses us wrāt, gif hwæs brōðor byþ dead and wif hæbbe, and se byþ būtan bearnum, ðæt his brōðor nime his wif, and hys brōðor sæd āwece.

29 Seofon gebrōðru wæron. And se forma nam wif, and wæs dead, būtan bearne;

30 Ða nam oðer hig, and wæs dead būtan bearne;

31 Ða nam se þrida hig; and swā calle seofone, and nān sæd ne læfdon, and wæron deade;

32 Ða calra ýtemest wæs ðæt wif dead.

33 On ðam ærýste, hwylces hyra wif biþ ðæt?

34 Ða cwæp se Hælend to him, Ðysse worulde bearn wifaþ, and beoþ to giftum gescalde;

35 Ða ðe synd ðære worulde wyrðe,

whiche feyneden hem selue iuste, that thei schulden take him in word, and bitake him to the prince, and to the power of the iustise.

21 And thei axiden him, seyinge, Maistir, we witen, that thou seist and techist rigtly; and thou takist not per-soone of man, but thou techist in treuth the wey of God.

22 Is it leefful to vs to 3yue tribute to Cesar, ether nay?

23 Forsothe he biholdinge the disseyt of hem, seide to hem, What tempte 3e me?

24 Schewe 3e to me a peny; whos ymage and writynge aboue hath it? Thei answeringe seiden to him, Cesaris.

25 And he seide to hem, Therefore 3elde 3e to Cesar tho thingis that ben of Cesar, and tho thingis that ben of God, to God.

26 And thei myzten not reprove his word bifore the pore peple; and thei wondringe in his answer, helden pces.

27 Summe of the Sadducees, that denyen a3en rysinge to be, nei3eden, and axiden him,

28 Seyinge, Maistir, Moyses wrot to vs, if the brother of ony man haunye wyf dei3ede, and he was with oute fire children, that his brother take his wyf, and reyse seed to his brother.

29 Therefore seuene britheren weren. The firste took a wyf, and is deed, with outen sones;

30 And the *brother* suwinge took hir, and he is deed with oute sone;

31 And the thridde took hir; also and alle seuene, and leften no seed, but ben deede;

32 And the womman the laste of alle is deed.

33 Therefore in the risynge a3ein, whos wyf of hem schal sche be? forsothe seuene hadden hir wyf.

34 And Jhesu seide to hem, Sones of this world wedden, and ben 3ouun to weddingis;

35 Forsothe thei that be worthi to

forth spies, whych shulde fayne them selves perfecte, to take hym in hys wordes, and to delyvve hym vnto the power, and auctorite off the presydent.

21 And they axed hym, sayinge, Master, we knowe, that thou sayest and teachest ryght; nether considerest thou eny mannes degre, but teachest the waye of God truely.

22 Ys it lafull for vs to geve Cesar tribute, or noo?

23 He perceaved their craftynes, and sayde vnto them, Why tempt ye me?

24 Shewe me a peny; whoose ymage and superscripcion hath it? They answered and sayd, Cesaris.

25 And he sayde vnto them, Geve then vnto Cesar that which belongeth vnto Cesar, and to God, that whych pertayneth to God.

26 And they coulede nott reprove his sayinge before the people; and they marvayled at his answer, and helde their peace.

27 Then cam to hym certayne off the Saduces, which denye that there is eny resurreccion, and they axed hym,

28 Sayinge, Master, Moses wrote vnto vs, if eny mannes brother dye havinge a wyfe, and the same dye wyth out issue, that then hys brother shulde take his wyfe, and rayse vp seede vnto hys brother.

29 There were seven brethren. And the fyrst toke awyfe, and died, with out children;

30 And the seconde toke the wyfe, and he dyed chyldlesse;

31 And the thyrde toke her; and in lyke wyse the resydue off the seven, and left noo chyldren be hynde them, and dyed;

32 Last of all the woman dyed also.

33 Nowe at the resurreccion, whose wyfe of them shall she be? for vij had her to wyfe.

34 Jesus answered and sayd vnto them, The chyldren off this worlde mary wyves, and are maryed;

35 But they which shalbe worthy of

niutan, yah usstassais us dauþaim, ni liugand, ni liuganda,

36 Nih allis gaswiltan þanaseiþs mag-un ; ibnans aggilum auk sind, yah sun-yus sind Guþs, usstassais sunyus wis-andans.

37 Appan þatei urreisand dauþans, yah Moses bauwida ana aiwhatundyai, swe qipip, Sawh Frauyan Guþ Abrahamis, yah Guþ Isakis, yah Guþ Iakobis.

38 Appan Guþ nist dauþaize, ak qiwaize ; allai auk imma liband.

39 Andhafyandans þan sumai þize bok-arye qepun, Laisari, waila gast.

40 Nip-þan þanaseiþs gadaurstedun fraihnan ina ni waihtais.

41 Qaþ þau du im, Whaiwa qipand, Christu sunu Daweidis wisan,

42 Yah silba Daweid qipip in bokom Psalmo, Qaþ Frauya du frauyin mein-amma, Sit af taihswon meinai,

43 Unte ik galagya fiyands þeinans fotubaurd fotiwe þeinaize.

44 Daweid ina frauyan haitip, yah whaiwa sunus imma ist ?

45 At gahausyandein þan allai man-agein, qaþ du siponyam seinaim,

46 Atsaiwhip faura bokaryam, þaim wilyandam gaggan in wheitaim

and ærýstes of deaþum, ne giftiaþ hi, ne wif ne lædaþ,

36 Ne ofer ðæt sweltan ne mágon ; hig synd sóþlice englum gelice, and hig synd Godes bearn, ðonne hig synd ærýst-es bearn.

37 Forðam ðe sóþlice deaðe árisaþ, and Moyses æt-ýwde wið ænne beig-beam, swá he cwæþ, Drihten Abrahames God, and Isaaces God, and Iacobes God.

38 Nys God deadra, ac lybbendra ; ealle hig him lybbaþ.

39 Ðá andswaredon him sume ðæra bóceras and cwædon, Læreow, wel ðú cwæde.

40 And hig hine leng ne dorston ænig þing ácsian.

41 Ðá cwæþ he to him, Hwí seegaþ hig, ðæt Crist sý Dauides sunu,

42 And Dauíd cwyp on ðam Sealme, Drihten sæde to minum drihtne, Site on mine swiðran healfe,

43 Oð ðæt ic ásette ðíne fýnd to fót-sceamele ðínra fóta.

44 Dauíd hine clypaþ drihten, and hū-meta ys he hys sunu ?

45 Ðá sæde he hys leorning-cnihtum, eallum folce gehýrendum,

46 Warniaþ wið ða bóceras, ða ðe wyllaþ on gegyrlum gán, and lufiaþ grétinga on stræte, and ða yldstan setl on gesamnungum, and ða forman hleon-unga on gebeorsecypum ;

47 Ða forswelgaþ wuduwenas hús, hīw-igende lang gebed ; ða onfóp mánran genýðderunge.

CHAP. XXI. 1 Ðá he hine beseah, he geséh ða welegan heora lác sendan on ðone sceoppaþ ;

2 Ðá geseah he sume earme wudewan bringan twegen feorþlingas.

3 Ðá cwæþ he, Sóp ic eow secge, ðæt ðeos earme wudewe ealra mæst brohte.

4 Sopes ealle ðas brohton Gode lác, of hyra mycelan welan ; ðeos wudewe

that world, and rysing aȝen fro deede men, nether ben weddid, nether wedden wyues,

36 Nether schulen mowe deye more : forsoth thei ben euene with aungels, and ben the sones of God, sithen thei ben the sones of rysinge aȝen.

37 Forsothe for deede men rysen aȝen, also Moyses schewide bysyde the boysche. as he seith, The Lord God of Abraham, and God of Isaac, and God of Jacob.

38 Forsoth God is not of deede men, but of lyuyng men ; forsoth alle men lyuen to hym.

39 Sothli summe of the scribis answeringe seide, Maistir, thou hast well seide.

40 And thei durste no more axe him any thing.

41 Forsoth he seide to hem, How seyn men, that Crist is the sone of Dauith,

42 And Dauith him silf seith in the boke of Salmes, The Lord seide to my lord, Sitte thou on my riȝt half,

43 Til I putte thin enemyes a stool of thi feet.

44 Therfore Dauith clepith him lord, and how is he his sone ?

45 Sothli al the peple heeringe, he seyde to his disciplis,

46 Be ȝe war of scribis, that wolen go in stoolis, and louen salutaciouns in the cheping, and the firste chayris in synagogis, and the firste sitting places in feestis ;

47 Whiche deuouren the housis of widowis, feynynge long preier ; thes schulen take more dampnacioun.

CHAP. XXI. 1 Forsothe he biholdinge syȝ tho riche men, whiche senter her ȝiftis in to the tresorie ;

2 Forsothe he syȝ also sum litel pore widowe sendynge tweie litel moneys.†

3 And he seyde, Treuli I seye to ȝou, for this pore widowe sente more than alle men.

4 Forwhi alle thes senten in to ȝiftis of God, of the thing plenteuously to

that worlde, and of the resurreccion from deeth, nether mary wyues, nether are maryed,

36 Nor yet can dye eny moare ; for they are equall vnto the angels, and are the sonnes of God, in as moche as they are the chyl dren off the resurreccion.

37 And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde, The Lorde God of Abraham, and the God off Isaac, and the God of Jacob.

38 For he is not the God off the deed, but off them whych live ; for all live in hym.

39 Certayne off the Pharises answered and sayd, Master, thou hast wele sayde.

40 And after that durst they not axe hym eny question at all.

41 Then sayd he vnto them, Howe saye they, that Christ ys Davides sonne,

42 And David hym silfe sayth in the boke off the Psalmes, The Lorde sayde vnto my lorde, Sytt on my ryȝt honde,

43 Tyll I make thyne enemyes thy fote stole.

44 David then called hym lorde, howe ys he also hys sonne ?

45 Then in the audience off all the people, he sayde vnto his disciplis,

46 Beware off the scrybes, whych desyre to goo in longe clothyng, and love gretynge in the marketes, and the hyst seates in the synagoges, and chefe roumes at feastes ;

47 Which deuoure widdowes houses, and praye longe vnder a coloure ; the same shall receave greater damnacion.

CHAP. XXI. 1 As he behelde he sawe the ryche men, howe they cast in their offeringes into the tresury ;

2 He sawe also a certayne povre widowe which cast in thydre two mytes.

3 And he said, Of a trouth I saye vnto you, this povre widdowe hath putt in moare then they all.

4 For they all have of their superfluyte, added vnto the offerynge off God ;

brohte of ðam ðe heo hæfde, ealle hyre andlyfene.

5 And ða cwæp he, to ðam ðe sædon be ðam temple, ðæt hit wære geglenged mid góðum stānum and góðum gifum,

6 Ðás þing ðe ge geseoþ, ða dagas cumað, on ðam ne biþ stān læfed ofer stān, ðe ne beo toworpen.

7 Ðá ácsodon hig hine, Lá bebeod-end, hwænne beoþ ðás þing? and hwylce tǣcna beoþ, ðonne ðás þing ge-weorðað?

8 Ðá cwæp he, Warniaþ, ðæt ge ne sýn beswicene; manige cumað on minum naman, and cweðað, Ic hit eom, and tid genealǣcþ; ne fare ge æfter him.

9 Ne beo ge brégede, ðonne ge geseoþ gefeoht and twý-rædnessa; ðás þing ge-byrigeað æryst, ac nys ðonne gyt ende.

10 Ðá cwæp he to him, Peod árist ongean þeode, and rice ongean rice;

11 And beoþ mycele eorþan styrunga geond stówa, and cwealmas, and hunger, and egsan of heofene, and mycele tǣcnu beoþ.

12 Ac tofóran eallum ðissum hig nimaþ eow, and ehtaþ, and [syllaþ][†] eow on gesamnunga and on hyrdnyssa, and læðaþ eow to cyningum and to dénum, for minum naman;

13 Dys eow gebyraþ on gewitnesse.

14 Ne scyle ge on eowrum heortum fóre-smeagean, hú ge andswarion;

15 Ic sylle eow múþ and wísðóm, ðam ne mágon ealle eower widerwinnan wið-standan, and wiðcweðan.

16 Ge beoþ gesealde fram magum, and gebróðrum, and cúðum, and freondum, and hig eow to deaþe geswenaþ;

17 And ge beoþ eallum on hatunga for minum naman.

18 And ne forwyrþ án locc of eowrum heafde;

hem; forsothe this widowe of this thing that fayleth to hir, sente al hir lyflood, that she hadde.

5 And sum men seyinge of the temple, that it was ourned with goode stoones and ȝyftis, he seyde,

6 Thes thingis that ȝe seen, dayes schulen come, in which a stoon schal not be left on a stoon, which schal not be destroyed.

7 Sothli thei axiden him, seyinge, Comaundour, whanne schulen thes thingis be? and what tokene, whanne thei schulen bigynne to be don?

8 Which seide, Se ȝe, that ȝe be not disceyued; forsothe manye schulen come in my name, seyinge, For I am, and the tyme schal neȝe; therfore nyle ȝe go affir hem.

9 But whanne ȝe schulen heere batels and dissenciouns with ynne, nyle ȝe be aferd; it bihoueth first thes thingis to be don, but not ȝit a noon the ende.

10 Thanne he seide to hem, Folk schal ryse aȝens folk, and rewme aȝens rewme;

11 And grete mouyngis of erthe schulen be by places, and pestilensis, and hungris, and dredis fro heuene, and grete tokenes schulen be.

12 But bfore alle thes thingis thei schulen sette hir hondis on ȝou, and schulen pursuwe, bitakinge in to synagogis and kepingis,[†] drawynge to kingis and iustis, for my name;

13 Forsothe it schal bifalle to ȝou in to witnessing.

14 Therefore putte ȝe in ȝoure hertis, not to thanke bfore, how ȝe schulen answer;

15 For I schal ȝyue to ȝou mouth and wysdom, to whiche alle ȝoure aduersaries schulen not mowe aȝenstonde, and aȝenseye.

16 Sothli ȝe schulen be bytrayed of fadir, and modir, and britheren, and cosyns, and frendis, and by deeth thei schulen turmente *summe* of ȝou;

17 And ȝe schulen be hatid of alle men for my name.

18 And an heer of ȝoure heed schal not perische;

but she of her penury, hath cast in all the substaunce, that she hadde.

5 As some spake of the temple, howe it was garnessed with goodly stoness and iewels, he sayde,

6 The dayes wyll come, when off these thynges which ye se, shall nott be lefte stone upon stone, that shall nott be throwen doune.

7 And they axed hym, sayinge, Master, when shall these thynges be? and what signes will there be, when suche thynges shall come to passe?

8 And he sayd, Take hede, that ye be not deceaved; for many will come in my name, saying of them selves, I am he, and the tyme draweth neare; folowe ye nott them therfore.

9 Butt when ye heare of warre and dissencion, be not afraȝd; for these thynges must fyrst come, butt the ende foloweth not by and by.

10 Then sayd he vnto them, Nacion shall ryse agaynst nacion, and kyngdom agaynst kyngdom;

11 And greate erthquakes shalbe in all quarters, and longer, and pestilence, and fearfull thynges, and greate signes shall there be from heven.

12 But before all these they shall laye their hondes on you, and persecute you, delyverynge you vppe to the synagoges and into preson, and brynge you before kynges and rulers, for my names sake;

13 And this shall chaunche you ffor a testimoniall.

14 Lett it sticke therfore faste in youre hertes, nott once to stody before, whatt ye shall answer for youre selves;

15 For I will geve you a mouth and wysdom, were agaynste all youre aduersaries shall not be able to speake, nor resist.

16 Ye and ye shalbe betrayed of youre fathers, and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth;

17 And hated shall ye be off all men for my names sake.

18 Yet there shall not one heer of youra heddes perische;

19 On eowrum gepylde ge gehealdap
eowre sáwla.

20[†] Ðonne ge geseop Hierusalem mid
here betrymede, witap, ðæt hyre toworp-
ennes genealæcp.

21 Ðonne fleop on muntas, ða ðe on
Iudea synd ; and nyðer ne ástigaþ, ða
ðe on hyre middele synd ; and into hyre
ne mágon, ða ðe ðær-úte synd.

22 Forðam ðe ðis synd wrace dagas,
ðæt ealle þing sýn gefyllede, ðe áwritene
synd.

23 Sôþlice wá eacnigendum wife, and
féðendum on ðam dagum ; ðonne biþ
mycel ofþriccednes ofer eorþan, and yrre
ðisum folce.

24 And hig feallaþ on sweordes ecge,
and beoþ hæftlingas on ealle peoda ;
Hierusalem biþ fram peodum fortreden,
oð mægþa tíða synd gefyllede.

25 And beoþ tácnu on sunnan, and on
mónan, and on steorrum ; and on eorþan
peoda forþriccednes, for gedréfednesse
sæs swéges and ýða ;

26 Biþigendum mannum for ege and
anbiðe ðe eallum ymbe-hwyrfte to-be-
cumap ; ðonne beoþ heofones myhta
ástyrede.

27 And ðonne hig geseop mannes sunu
on lyfte cumende, mid mycelum anwalde
and mægen-þrymme.

28 Ðonne ðás þing ágynnaþ, beseop,
and eowre heafdu upahebbap, forðam ðe
eower álýsednes genealæcp.

29 Ðá sæde he him sum bigspel, Be-
healdap ðone fic-beam, and ealle treowa,

30 Donne hig wæstm bringaþ, ge witon
ðæt sumor ys gehende ;

31 And ðonne ge ðás þing geseop,
witaþ, ðæt Godes rice is gehende.

32 Sôþlice ic eow secge, ðæt ðeos

19 In þoure pacience þe schulen welde þoure soulis.

20 Forsoth whanne þe schulen se Jerusalem enuyrowned of an oost of *batel*, thanne wite þe, that the desolacioun therof schal neize.

21 Thanne thei that ben in Judee, flee in to hillis; and thei that ben in the myddel of it, go away; and thei that ben in the cuntreis, entre not in to it.

22 For thes ben the dayes of veniaunce, that alle thingis that ben writun, be fillid.

23 Forsothe wo to hem, that ben with childe, and norischen in tho dayes; for a greet tribulacioun schal be on erthe, and wraththe to this peple.

24 And thei schulen falle in the mouth of swerd, and thei schulen be ledd caytif in to alle folkis; and Jerusalem schal be defoulid of hethen men, til the tymes of naciouns be fillid.

25 And tokenes schulen be in the sunne, and moone, and sterris; and in the erthe *schal be* ouerleying of folkis, for confusioun of sown of the see and wawis;

26 Men waxinge drye for drede and abidinge that schulen come on al the world; forwhi vertues of heuene schulen be mouyd.

27 And thanne thei schulen se manniss sone comyng in a cloude, with greet power and maieste.

28 Sothli thes thingis bigynnyng to be don, biholde þe, and reyse þe þoure heedis, for þoure aȝen bying neizith.

29 And he seide to hem a licesse, Se þe the fige tree, and alle trees,

30 Whanne thei bringen forth of hem fruyt now, þe witen for somer is niz;

31 So also, whanne þe schulen se thes thingis to be don, wite þe, for the kyngdom of God is nyȝ.

32 Treuli I seie to þou, for this genera-

19 With youre pacience possesse youre soules.

20 And when ye se Jerusalem beseged with an hoste, then vnderstonde, that the desolacion of the same is nye.

21 Then lett them which are in Iewry, flye to the mountaynes; and let them which are in the myddes off hit, departe oute; and lett not them that are in other countreis, enter there in.

22 For these be the dayes of vengeance, to fulfill all that are written.

23 Butt wo be to them, that be with chylde, and to them that geve sucke in those dayes; for there shalbe greate trouble in the londe, and wrathe over all this peple.

24 And they shall fal on the edge of the swearde, and they shalbe leed captiue in to all naciouns; and Jerusalem shalbe trooden vnder fote off the gentyls, vntyll the tyme of the gentyls be fulfilled.

25 And there shalbe signes in the sunne, and in the mone, and in the starres; and in the erth the peple shalbe in soche perplexite, that they shall not tell which waye to turne them selves, the see and the waves shall roore;

26 And mennes hertes shall fayle them for feare and for lokyng after those thinges which shall come on the erth; for the powers of heven shall move.

27 And then shall they se the sonne of man come in a clowde, with power and greate glory.

28 When these thynges begyn to come to passe, then loke vppe, and lifte vppe youre heddes, for youre redemcion drawith neye.

29 And he shewed them a similitude, Beholde the fygge tree, and all other trees,

30 When they shute forth their buddes, ye se and knowe of youre awne selves that somer is then neye att hond;

31 Soo lyke wyse ye, when ye se these thynges come to passe, vnderstonde, that the kyngdom of God is neye.

32 Verely I saie vnto you, this genera-

eneores ne gewit, ærðam ðe ealle ðās þing geweorðon.

33 Heofen and eorþe gewitaþ, sôþlice mine word ne gewitaþ.[†]

34 Warniaþ eow, ðe-læs eower heortan gehefegode sýn on ofer-fylle, and on druncennesse, and ðises lifes carum, and on eow se færlíca dæg becume ;

35 Swá swá grin he becymþ on ealle, ða ðe sittap ofer eorþan ansýne.

36 Waciaþ on ælcere tíde, and biddaþ, ðæt ge weorðe sýn ðæt ge ðās towerðan þing forfleon, and standan befóran mannes suna.

37 Sôþlice he wæs on dæg on ðam temple lærende, and on niht he eode and wunode on ðam múnste, ðe ys gecweden Oliueti.

38 And eall fole on morgen com to him, to ðam temple, ðæt hī hine gebýrðon.

CHAP. XXII. [†]1 Ðá sôþlice genea-læhte freols-dæg azimorum, se is gecweden eastre.

2 And ðara sacerða ealdras and ða bóceras smeadon, hū hig hine forspildon, sôþlice hig ondrédon him ðæt fole.

3 Ðá eode Satanas on Iudam, se wæs óðre naman Scarioth, án of ðam twelfum.

4 Ðá férde he, and spræc mid ðara sacerða ealdor-mannum, and dugude ealdrum, hū he hine him gesealde.

5 And hig fagenodon, and him weddedon feoh to syllanne.

6 And he behét, and he sóhte hū he eadelicost hine, be-æftan ðære menego, gesealde.

7 Ðá com se dæg azimorum, on ðam hī woldon hyra eastron gewyrcean.

8 And he sende Petrum and Iohannem, and cwæp to him, Farap and gearwiaþ us, ðæt we úre eastron gewyrcon.

9 Ðá cwædon hig, Hwar wylt ðú, ðæt we gearwion ?

cioun schal not passe, til alle thingis be don.

33 Heuene and erthe schulen passe, but my wordis schulen not passe.

34 Forsothe take 3e heede to 3ou self, lest per auenture 3oure hertis be greuyd with glotenye, and drunkenesse, and bisynnessis of this lyf, and thilke day come sudeyn on 3ou;

35 For as a snare it schal come on alle men, that sitten on the face of al erthe.

36 And so wake 3e, preyinge in ech tyme, that 3e be worthi to fle alle thes thingis that schulen come, and to stonde bifore mannis sone.

37 Forsoth in dayes he was techinge in the temple, but he goynge out dwelide in nyztis in the hil, which is clepid of Olyuete.

38 And al the peple roos erly, to come to him in the temple, for to heere him.

CHAP. XXII. I Forsothe the hali-day of therf looues, which is seid paske, neizede.

2 And the princes of prestis and the scribis souzten, hou thei schulden slee Jhesu, but thei dredden the peple.

3 Sothli Sathanas entride in to Judas, that was clepid Scarioth, oon of the twelue.

4 And he wente, and spak with the princes of prestis, and with the mages-tratis, how he schulde bitraye him to hem.

5 And thei ioyeden, and maden couen-aunt to 3yue money to him.

6 And he bihizte, and he souzte couen-ablete, that he schulde bitraye him, with oute the companyes.

7 Sothly the day of therf looues cam, in which it was nede, that pask^t be slayn.

8 And he sente Petre and John, sey-inge, 3e goynge make redy pask to vs, that we ete.

9 And thei seiden, Where wolt thou, that we make redy?

cion shall not passe, tyll all be fulfilled.

33 Heven and erth shall passe, but my wordes shall not passe.

34 Take hede to youre selves, lest youre hertes be overcome with surfett-ynge, and dronkennes, and cares of this worlde, and that that daye come on you vnwares;

35 For as a snare shall hit come on all them, that sit on the face of the erthe.

36 Watche therfore continually, and praye, that ye maye scape all this that shal come, and that ye maye stonde before the sonne of man.

37 In the daye tyme taught he in the temple, and at nyght he went out, and had abydyng in the mount Olivete.

38 And all the people cam in the morn-ynge to hym, into the temple, for to heare hym.

CHAP. XXII. I The feaste off swete breed drue nye, whych is called ester.

2 And the hye prestes and scribes sought, howe to kyll Jesus, but they feared the peple.

3 Then entred Satan into Judas, whose syr name was Iscariot, which was of the nombre off the twelve.

4 And he went his waye, and com-mened with the hye prestes, and officers, how he wolde betraye hym vnto them.

5 And they were glad, and promysed to geve hym money.

6 And he consented, and sought oportu-nite, to betraye hym vnto them, when the peple were awaye.

7 Then cam that daye of swete breed, when off necessite, the ester lambe muste be offered.

8 And he sent Peter and Jhon, seiynge, Goo and prepare vs the ester lambe, that we maye eate.

9 They sayde to hym, Where wilt thou, that we prepare?

10 And he cwæp to him, Nú! ðonne ge on ða ceastre gāþ, eow ágēn yrnþ ān man mid water-buce; fligeaþ him on ðæt hūs, ðe he in-gæþ.

11 And secgaþ ðam hūs-bláforde, U're láreow ðē secgaþ, Hwar ys cūmena hūs, ðar ic mīne eastron wyrce mid mīnum leorning-cnihtum?

12 And he eow betæcþ mycele healle gedæfte, gegearwiaþ ðara.

13 Ðā ferdon hig, and gemetton swā he him sæde, and hig gegearwodon eastrun.

14 And ðā tīma wæs, he sæt, and his twelf apostolas mid him.

15 And he sæde him, Of gewilnunge ic gewilnode etan mid eow ðas eastron, ær ic forþ-fare;

16 Ic eow secge, ðæt ic heonon-forþ ne ete, ær hit sý on Godes rice gefylled.

17 And onfēng calice, and þancas dyde, and cwæp, Onfōþ, and dælaþ betwux eow;

18 Sōþlice ic eow secge, ðæt ic ne drince of ðises win-geardes cynne, ær Godes rice cume.

19 And he onfēng hlāfe, and þancode, and him sealde, and cwæp, Ðis is mīn lichama, se is for eow geseald; dōþ ðis on mīn gemynd.

20 And swā eac ðone calic, syddan he ge-eten hæfde, and cwæp, Ðes calic is niwe gecyðnes on mīnum blóde, se biþ for eow āgoten.

21 Ðeah hwædere, hér is ðæs læwan hand mid me on mýsan.

22 And witodlice mannes sunu gæþ, æfter ðam ðe him fōre-stihtod wæs; ðeah hwædere wā ðam men, ðe he purh geseald biþ.

23 And hī āgunnon betwux him smeagan, hwyle of him ðæt to dōnne wære.

24 And hī fliton betwux him, hwyle hyra wære yldest.

10 And he seide to hem, Lo ! 3ou entringe in to the citee, sum man beringe a vessel with watir schal come azens 3ou ; sue 3e him in to the hous, in to which he entrieth.

11 And 3e schulen seye to the hosebonde man of the hous, The maistir seith to thee, Where is the herborgerie, where I schal ete pask with my discipulis ?

12 And he schal schewe to 3ou a greet souping place strewid, and there unake 3e redy.

13 Sothli thei goynge founden as he seide to hem, and there thei maden redy the paske.

14 And whanne the our was maad, he sat to the mete, and twelue apostlis with him.

15 And he seide to hem, With desyr I haue desyrid to ete with 3ou this pask, bfore that I suffre ;

16 Forsothe I seie to 3ou, for fro this tyme I shal not ete it, til it be fillid in the rewme of God.

17 And the cuppe takun, he dide thankis, and seide, Take 3e, and departe 3e among 3ou ;

18 Forsothe I seie to 3ou, I schal not drynke of the generacioun of this vyne, til the rewme of God come.

19 And the breed takun, he dide thankis, and brak, and 3af to hem, seyinge, This is my body, which schal be 3oun for 3ou ; do 3e this thing in to my commemoracioun.

20 Also and the chalys, afir that he hadde soupid, seyinge, This cuppe is the newe testament in my blood, which schal be sched for 3ou.

21 Netheles lo ! the hond of *a man* bitrayinge me is with me in the bord.

22 And sothli mannis sone goth, vp that it is determynd ; netheles wo to that man, bi whom he schal be bitrayed.

23 And thei bigynnen to seche among hem silf, who it was of hem, that was to doynge this thing.

24 And stryf was maad among hem, which of hem schulde be seyn to be more.

10 And he sayde vnto them, Beholde ! as ye enter into the cite, there shall a man mete you bearynge a pitcher off water ; hym folowe into the same housse, that he entreth in.

11 And ye shall saye vnto the goode man off the housse, The master sayeth, Where is the gest chamber, where I shall eate myne ester lambe wyth my disciples ?

12 And he shall shewe you a greate parloure paved, there make redy.

13 They went and founde as he had sayde vnto them, and made redy the ester lambe.

14 And when the houre cam, he sate doune, and the twelve apostles with hym.

15 And he sayde vnto them, I have inwardly desyred to eate this ester lambe with you, before that Y suffre ;

16 For I saye vnto you, hence forthe I will nott eate of it eny moore, vntill itt be fulfilled in the kyngdom of God.

17 And he toke the cuppe, and gave thankes, and sayde, Receave this, and devyde itt amonge you ;

18 For I saye vnto you, I will not drynke of the frute of the vyne, vntill the kyngdom of God be come.

19 And he toke breed, and gave thankes, and brake itt, and gave it vnto them. sayinge, Thys is my body, which is geven for you ; thys do in the remembrance of me.

20 Lykewyse alsoo when they had supped, he toke the cuppe, sayinge, This is the cuppe, the newe testamentt in my bloud, which shall for you be shedde.

21 Yet beholde ! the honde off hym that betrayeth me is with me on the table.

22 And the sonne of man goeth, as hit is appointed ; but wo be to that man, by whom he is betrayed.

23 And they began to enquire amonge them selves, which off them it shulde be, that shulde do that.

24 And there was a stryfe amonge them, which of them shulde seme greatest.

25 Ðá sæde he him, Cyningas wealdap hyra þeoda, and ða ðe anweald ofer hig habbaþ synd fremfulle genemned,

26 Ac ne beo ge nā swā; ac gewurðe he swā swā gingra, se ðe yldra ys betwux eow, and se ðe fôre-stæppend ys, beo he swylce he þén sý.

27 Hwæðer ys yldra, ðe se ðe þénap, ðe se ðe sit? witodlice se ðe sit. Ic eom on eowrum midlene, swā swā se ðe þénap.

28 Ge synd, ðe mid me þurh-wunedon on minum geswincum;

29 And ic eow dihte, swā mín fæder me rice dihte,

30 Ðæt ge eton and drincon ofer míne mýsan on minum rice, and ge sitton ofer þrym-setl, dèmende twelf mægþa Israhel.

31 Ðá cwæþ Drihten Simon, Simon, nú! Satanas gyrnde, ðæt he eow hrid-rode swā swā hwæte;

32 Ic gebæd for ðé, ðæt ðin geleafa ne geteorige; and dú æt sumum cyrre gewend, getryme ðine gebróðru.

33 Ðá cwæþ he, Drihten, ic eom gearu to farenne mid ðé, ge on cwertern ge on deap.

34 Ðú cwæþ he, Ic secge ðé, Petrus, ne cræwþ se hana to-dæg, ær dú me æt-sæcst.

35 Ðá cwæþ he to him, Ðá ic eow sende bútan seode, and codde, and gescý, wæs eow ænig þing wana? Ðá cwædon hig, Nán þing.

36 Ðá cwæþ he, Ac nú se ðe hæfþ seod, gelíce nime codd; and se ðe næfþ, sylle his tunecan, and bycge him sweord.

37 Sôþlice ic eow secge, ðæt gyt sceal beon gefylled ðæt be me áwriten is, And ðæt he mid unrihtwisum geteald wæs; witodlice ða þing ðe be me synd habbaþ ende.

38 And hig cwædon, Drihten, hér synd twá sweord. And he cwæþ, Ðæt is genôh.

39 And æfter gewunan, he út-eode on ðæne munt Oliuarum, ðæt is Ele-þerg-

25 Forsoth he seide to hem, Kyngis of hethen men ben lordis^t of hem, and thei that han power on hem ben clepid goode 3yueris,

26 But 3e not so; but he that is the more in 3ou, he maad as the 3ongere, and he that is bifore goer, as a seruauant.

27 Forwhi who is the more, he that restith, other he that mynistrith? wher not he that restith? Forsoth I am in the myddis of 3ou, as he that mynistrith.

28 Sothli 3e it ben, that han dwelt with me in my temptaciouns;

29 And I dispose to 3ou, as my fadir hath disposed to me, a rewme,

30 That 3e ete and drynke on my bord in my rewme, and sitte on trones, demynge twelue kyuredis of Israel.

31 Forsothe the Lord seide to Symount, Symount, lo! Sathanas hath axid 3ou, that he schulde ridele as whete;

32 But I haue preied for thee, that thi feith fayle not; and thou conuertid sum tyme, conferme thi britheren.

33 Which seide to him, Lord, I am redi to go with thee, and in to prisoun and in to deeth.

34 And he seide, I sie to thee, Peter, the koc schal not crowe to day, til thou thries forsake to knowe me.

35 And he seide to hem, Whanne I sente 3ou with oute sachel, and scrip, and schoon, wher ony thing failide to 3ou? And thei seiden, No thing.

36 Therefore he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath not, selle his coote, and bye a swerd.

37 Sothli I sie to 3ou, for 3it it bihoueth this thing that is writun to be fulfillid in me, And he is demyd with wickide men; forsothe tho thingis that ben of me han an ende.

38 And thei seiden, Lord, lo! tweye swerdis here. And he seyde to hem, It is ynow3.

39 And he gon out, wente bi custom in to the hil of Olyues; sothli and the

25 And he sayde vnto them, The kynges of the gentyls raigne over them, and they that beare rule over them are called gracious lordes,

26 But ye shall nott be soo; but he that is greatest amonge you, shalbe as the yongest, and he that is chefe, shalbe as minister.

27 For whether is greater, he that sitteth at meate, or he that serueth? is not he that sitteth at meate? And I am amonge you, as he that ministrith.

28 Ye are, which have bidden with me in my temptaciouns;

29 And I apoynt vnto you a kyngdom, as my fader hath apoynted to me,

30 That ye maye eate and drynke at my table in my kyngdome, and sit on seates, and indge the twelve tribes of Israel.

31 And the Lorde sayde, Simon, Simon, beholde! Satan hath desired you, to sifte you as it were wheate;

32 But I haue prayed for thee, that thy fayth fayle nott; and when thou arte converted, strengthen thy brethren.

33 And he sayd vnto hym, Lorde, I am redy to goo with thee, in to presoun and to deth.

34 And he sayde, I tell thee, Peter, the cocke shall nott crowe this daye, till thou haue thyrse denyed that thou knewest me.

35 And he sayde vnto them, When I sent you with out wallett, and scrippe, and shoues, lacked ye eny thyng? And they sayd, No thyng.

36 And he sayde to them, But nowe he that hath a wallet, let him take itt and lykewyse his scrippe; and he thatt hath noo swearde, let hym sell his coote, and bye won.

37 I saye vnto you, that yet that which is written must be performed in me, Even with the wicked was he nombred; for those thynges which are written of me haue an ende.

38 And they sayd, Lorde, beholde! here are two swerdes. And he sayde vnto them, It is ynough.

39 And he cam out, and went as he was wonte to mounte Olivete; and his

ena; and his leorning-cnihtas him filigdon.

40 And ðā he com to ðære stōwe, he sæde him, Gebiddaþ, ðæt ge on costnunge ne gān.

41 And he wæs fram him ālocen, swā mycel swā is ānes stānes wyrp; and gebigedum cneowum, he hine gebæd,

42 And cwæþ, Fæder, gif ðū wylt, āfyr ðysne calic fram me; ðeah hwæðere ne geweorðe mīn willa, ac ðīn.

43 Ðā æt-ýwde him Godes engel of heofene, and hine gestrangode.

44 And he wæs on gewinne, and hine lange gebæd; and his swát wæs swylce blódes dropan on eorþan yrnende.

45 And ðā he of gebede árás, and com to his leorning-cnihtum, he hig fúnde slæpende for unrótnesse.

46 And he sæde him, Hwī slápe ge? Árisaþ, and biddaþ, ðæt ge on costnunge ne gān.

47 Him ðā ðā gyt sprecendum, ðā com ðæt wered, and him to-fóran eode án of ðam twelfum, se wæs genemned Iudas; and he genealæhte ðam Hælende, ðæt he hine cyste.

48 Ðā cwæþ se Hælend, Iudas, mannes sunu ðū mid cosse sylst?

49 Ðī gesáwon ða ðe him ábútan wæron, ðæt ðær towerd wæs, and cwædon, Drilten, slea we mid sweorde?

50 Ðā slóh hyra án ðara sacerda ealdres þeow, and his swýðre eáre of-ácerf.

51 Ðā andswarode se Hælend, Lætaþ ðus. And ðā he æt-hrán his eare, he hit gehælde.

52 Ðā cwæþ se Hælend to ðam ealdor-mannum, and to ðam wítum, and ðæs temples ealdrum, Ge férdon swā swā to ánum sceapaþ mid sweordum and mid sahlum, ðæt ge me geféugon?

53 Ðā ic wæs dæghwamlice on temple mid cow, ne áþenedon ge eower handa on me; ac ðis is eower tíð, and þýstra anweald.

discipulis sueden him.

40 And whanne he cam to the place, he seyde to hem, Preie 3e, lest 3e entre in to temptacioun.

41 And he was takun away fro hem, as myche as is a stoonys cast; and the knees put, he preide,

42 Seyinge, Fadir, if thou wolt, turn ouer this cuppe fro me; netheles not my wille be don, but thin.

43 Forsoth an aungel apperide to him fro heuene, cumfortinge him.

44 And he maad in agonye,[†] preiede lengere; and his swoot was maad as dropis of blood rennyng down in to the erthe.

45 And whanne he hadde rise fro preier, and hadde come to his discipulis, he fond hem slepinge for heuynesse.

46 And he seide to hem, What slepen 3e? Ryse 3e, and preie 3e, that 3e entre not in to temptacioun.

47 3it him spekinge, lo! a company, and he that was clepid Judas, oon of the twelue, wente bifore hem; and he neizede to Jhesu, that he schulde kisse him.

48 Sothli Jhesu seide to him, Judas, bitrayest thou mannys sone with a coss?

49 Forsoth thei that weren aboute hym, seyng the thing that was to comynge, seiden to him, Lord, wher we smyten by swerd?

50 And oon of hem smoot the seruaunt of the prince of the prestis, and kittide of his litel ri3t eere.

51 Forsothe Jhesu answeringe seyde, Suffre 3e til hidur. And whanne he hadde touchid his litil eere, he heclide him.

52 Forsothe Jhesu seide to hem, that camen to him, the princes of prestis, and magistratis, and eldere men, As to a thief 3e han gon out with swerdis and staues?

53 Whanne I was eche day with 3ou in the temple, 3e streizten not out the hondis into me; but this is 3oure our, and the power of derknessis.

discipulis folowed hym.

40 And when he cam to the place, he sayde to them, Praye, lest ye fall into temptacion.

41 And he gate hym silfe from them, about a stonys cast; and kneled doune, and prayed,

42 Sayinge, Father, if thou wilt, with-drawe this cuppe from me; neverthelesse nott my wyll, butt thyne be fulfilled.

43 And there apered an angell vnto hym from heven, confortyng hym.

44 And he was in agony, and prayed somewhat longer; and hys sweate was lyke dropes of bloud tricklyng doune to the grounde.

45 And he rose vppe from prayer, and cam to his disciples, and founde them slepyuge for sorowe.

46 And he sayde vnto them, Why slepe ye? Ryse, and praye, lest ye fall into temptacion.

47 Whyll he yet spake, beholde! there cam a company, and he that was called Judas, one off the twelve, went before them; and preased neye vnto Jesus, to kysse hym.

48 Jesus sayd vnto hym, Judas, betrayest thou the sonne off man with a kysse?

49 When they which were about hym sawe what wolde folow, they sayde vnto hym, Lorde, shall we smyte with a swearde?

50 And one off them smote a servaunt off hym, which was the chefe preste of all, and smote off his righte eare.

51 Jesus answered and sayde, Soffre ye thus farre forthe. And he touched his eare, and healed hym.

52 Jesus sayde vnto the hye prestes, and rulers off the temple, and the sen-yours, which were come to hym, Be ye come outt as vnto a thefe with sweardes and staves?

53 When I was dayly with you in the temple, ye stretched not forth hondes agaynst me; butt this is even youre very houre, and the power off darknes.

54 Ðá námon hig hine, and læddon to ðæra sacerda caldres huse; and Petrus fyligde feorran.

55 And Petrus wæs mid him on middan ðam cafer-túne, ðar hig æt ðam fyre sæton.

56 Ðá hine geseah sum þinen æt leohte sittendne, and hine beheold, ðá cwæp heo, And ðes wæs mid him.

57 Ðá æt-sóc he, and cwæp, Ealá wif, ne can ic hine.

58 And ðá ymbe lytel hine geseah ôðer, and cwæp, Ðú eart of him. Ðá cwæp Petrus, Ealá! mann, ic ne eom.

59 And ðá æfter lytlum fæce swylce anre tide, sum ôðer sædde, and cwæp, Sôþlice ðes wæs mid him; wítodlice he is Galileisc.

60 Ðá cwæp Petrus, Ealá man, nāt ic hwæt ðú segst. And ðá hig ðæt spræcon, samnunga se hana creow.

61 Ðá Drihten bewende hine, and beseah to Petre; ðá gemunde Petrus Drihtnes wordes, ðe he cwæp, Ðæt ðú mín æt-sæcst þríwa to-dæg, ær se hana cráwe.

62 Ðá eode Petrus út, and biterlice weop.

63 And ða ðe ðone Hælend heoldon, hine bysmredon and beoton.

64 And ofer-wrugon his ansýne, and þurcson his nebb, and ácsodon hine, Áræd, hwylc is se ðe ðe slóh?

65 And manega ôðre þing hig him to cwædon dysigende.

66 And ðá ðá dæg wæs, ðá togædere comon ðæs folces yldran, and ðara sacerda ealdor-menn, and bóceras, and læddon hine to hyra gemôte, and cwædon,

67 Sege us, gif ðú sý Crist. Ðá cwæp he, Ðeah ic eow secge, ge me ne ge-lýfaþ;

68 Ðeah ic eow ácsige, ge ne and-swariaþ me, ne ne forlætaþ.

69 Heonon-forþ biþ mannes sunu sittende on Godes mægnes swýðran healf.

54 Sothli thei takinge him, ledde[n] to the hous of the prince of prestis ; Petre forsothe suede him a fer.

55 Sothli a fyre kyndlid in the myddel greet hous, and hem sittinge aboute, Peter was in the myddel of hem.

56 Whom whanne sum handmayde hadde seyn sittinge at the list, and hadde biholde him, she seide, And this was with him.

57 And he denyede him, seiynge, Womman, I knowe him not.

58 And aftir a litil a nothir man seyng[e] him, seide, And thou ert of hem. Petre forsothe seide, A! man, I am not.

59 And a space maad as of oon our, sothli anothir affermyde, seyng[e], Treuli and this was with him ; forwhi and he is of Galilee.

60 And Petre seide, Man, I wot not what thou seist. And a non ȝit him spekinge, a cok crew.

61 And the Lord turned aȝen, biheeld Petre ; and Petre hadde mynde of the word of Jhesu, as he hadde seid, For bifore that the koc crew, thries thou schalt denye me.

62 And Petre gon forth, wepte bitterly.

63 And the men that heelden him, scornyn den him betinge.

64 And thei veyliden him, and smyten his face, and axiden him, seyng[e], Prophesie thou, who is he that smoot thee.

65 Also thei blasphemynge seiden manye othere thingis aȝens him.

66 And as the day was maad, the eldere men of the peple, and the princes of prestis, and the scribis camen to gidere, and ledde[n] him in to her counceil, seyng[e],

67 If thou art Crist, seie to vs. And he seide to hem, If I schal seye to ȝou, ȝe schulen not bileue to me ;

68 Sothli and if I shal axe, ȝe schulen not answere to me, nether ȝe schulen leue.

69 Forsoth aftir this tyme mannis sone schal be sittinge on the riȝthalf of the vertu of God.

54 Then toke they hym, and ledde hym and brought hym to the hye prestes housse ; and Peter folowed a farre off.

55 When they had kyndled a fyre in the myddes of the palys, and were sett doune to gedder, Peter alsoo sate doune a monge them.

56 And won off the wenches as he sate beholde him by the light, and sett goode eyesight on hym, and sayde, This same was also with hym.

57 Then he denyed hym, sayinge, Womman, I knowe hym nott.

58 And after a lytell whyle another save hym, and sayde, Thou arte alsoo off them. And Peter sayd, Man, I am nott.

59 And aboute the space off an houre after, another affirmed, sayinge, Verely even this felowe was with hym ; for he is off Galile.

60 Peter sayde, Man, I woote nott what thou sayest. And immediatly whill he yett spake, the cocke crewe.

61 And the Lorde tourned backe, and loked apon Peter ; and Peter remembred the wordes off the Lorde, howe he sayde vnto hym, Before the cocke crowe, thou shalt denye me thrise.

62 And Peter went out, and wepte bitterly.

63 And the men that stode about Jesus, mocked hym and smooto hym.

64 And blyndfolded hym, and smooto his face, and axed hym, sayinge, Arede, who it is that smooto the ?

65 And many other thynges despytfully sayde they agaynst hym.

66 And as sone as it was daye, the seniours off the peple, and the hy prestes, and serybes cam togedder, and ledde hym into their counsell, sayinge,

67 Arte thou very Christ ? tell vs. And he sayde vnto them, If I shall tell you, ye woll not beleve ;

68 And if alsoo I axe you, ye will nott answere me, nether lett me goo.

69 Here after shall the sonne of man sit on the right honde of the power of God.

70 Ðá cwædon hig ealle, Eart ðú Godes sunu? Ðá cwæp he, Ge seegap ðæt ic eom.

71 And hig cwædon, Hwi gyrne we gyt gewitnesse? sylfe we gehýrdon of his mûpe.

CHAP. XXIII. 1 Ðá árás eall hyra mænigeo, and læddon hine to Pilate.

2 And águnnon hyne wrégan, and cwædon, Ðisne we gemétton forhwyrfende úre peode, and forbeodende ðæt man ðam Casere gafol ne sealde, and segp ðæt he sig Crist cyning.

3 Ðá ácsode Pilatus hine, Eart ðú Iudea cining? Ðá andswarode he, Ðú hit segst.

4 Ðá cwæp Pilatus to ðam ealdrum, and ðam werede, Ne finde ic nánne intingan on ðysum men.

5 Ðá hlýddon hig, and cwædon, He ástyrap ðis folc, lærende purh ealle Iudeam, ágynnende of Galilea oð hyder.

6 Ðá Pilatus gehýrde Galileam, he ácsode, hwæðer he wære Galileisc man.

7 And ðá he gecneow ðæt he wæs of Herodes anwalde, he hine ágén-sende to Herode; he wæs on ðam dagum on Hierusalem.

8 Sôplíce Herodes fagnode, ðá he ðone Hælend geseah; mycelre tide he wilnode hine geseon, forðam ðe he gehýrde mycel be him, and he hopode ðæt he gesáwe sum tácen ðe fram him gewurde.

9 Ðá ácsode he hine manegum wordum, and he náht ne andswarode.

10 Ðá stódon ðara sacerda ealdras hine án-rædlíce wrégende.

11 Ðá oferhogode Herodes hine mid his hirede, and bysmrode hine gescrýdne hwítum reafe, and hine ágén-sende to Pilate.

12 And on ðam dæge wurdon Herodes

70 Therefore alle seiden, Therefore ert thou the sone of God? Which seide, 3e seyn for I am.

71 And thei seiden, What 3it desyren we witnessing? forsoth we vs selue han herd of his mouth.

CHAP. XXIII. 1 And al the multitude risinge of hem, ledden him to Pilat.

2 Forsoth thei bigunnen to accuse him, seyinge, We han founden this *man* turnyng vpsodoun oure folk, and forbedinge tributis to be 3ouun to Cesar, and seyinge him silf to be Crist king.

3 Forsothe Pilat axide him, seyinge, Ert thou kyng of Jewis? And he answeringe seide, Thou seist.

4 Forsothe Pilat seide to the princes of prestis, and to the cumpanyes of peple, I fynde no thing of cause in this man.

5 And thei woxen strengere, seyinge, He moueth to gidere the peple, techinge thorw al Judee, bigynnynge fro Galilee til hidur.

6 Pilat forsoth heeringe Galilee axide, if he were a man of Galilee.

7 And as he knew that he was of the power of Eroude, he sente him agen to Eroude; which and he was at Jerusalem in tho dayes.

8 Forsothe, him seyn, Eroude ioyede ful myche; for he was coueitinge of moche tyme to se him, for he herde many thingis of hym, and hopide to se sum myracle to be don of him.

9 Sothli he axide him in manye wordis; and he no thing answeride to him.

10 Forsothe the princes of prestis and the scrybis stoden, stedfastli accusinge him.

11 Sothli Eroude with his oost dispiside him, and scornide him clothid with a whit cloth, and sente agen to Pilate.

12 And Eroude and Pilate weren maad

70 Then sayde they all, Arte thou then the sounne of God? He sayd, Ye saye that I am.

71 Then sayde they, What nede we eny further witnes? we oure selves have herde off his awne mouthe.

CHAP. XXIII. 1 And the whole multitude of them arose, and ledde hym vnto Pilate.

2 And they began to accuse hym, sayinge, We have founde this felowe pervertynge the people, and forbiddinge to paye tribute to Cesar, and sayeth that he is Christ, a kynge.

3 And Pilate apposed him, saynge, Arte thou the kynge of the Iewes? He answered him and sayde, Thou sayest.

4 Then sayde Pilate to the hye prestes, and to the people, I fynde noo faute in this man.

5 And they were the moore fearce, sayinge, He mooveth the people, teachynge thoroout all Iewry, and began at Galilee even to this place.

6 When Pilate herde mencion off Galile, he axed whether the man were off Galile.

7 And as sone as he knewe that he was of Herodes iurisdiccio, he sent hym to Herode; which was at that tyme in Jerusalem alsoo.

8 When Herode sawe Jesus, he was merveliously gladde; for he was desyrous to se hym off a longe season, be cause he had hearde many thynges of hym, and trousted to have sene some myracle done by hym.

9 Then questenned he with hym of many thynges; but he answered hym not won worde.

10 The hye prestes and scribes stode forthe, and accused hym straitly.

11 And Herod with his men off warre despysed hym, and mocked hym and arayed hym in whyte, and sent hym agayne to Pilate.

12 And the same daye Pilate and

and Pilatus gefrýnd ; sôþlice hig wæron ær gefýnd him betweonan.

13 Ðá cwæþ Pilatus to ðara sacerda ealdrum and dugude ealdrum and to ðam folce,

14 Ge brohton me ðisne man, swylce he ðis folc for-hwyrfde, and nú ! befóran eow áesiende ic nánne intingan findan ne mæg on ðisum men, of ðam ðe ge hine wrégaþ ;

15 Ne furdon Herodes, ic hine sende ágén to him, and him náht ðæs-lices deape gedón wæs.

16 Ic hine gebetne forlæte.

17 Niede he sceolde him forgyfan ænne to hyra freols-dæge.

18 Ðá hrymde eall ðæt folc ætgædere, and cwæþ, Nim ðisne, and forgif us Barrabban ;

19 Se wæs for sumere twý-rædnesse and man-slyhte on cwertern ásend.

20 Eft spæc Pilatus to him, and wolde forlætan ðone Hælend.

21 Ðá hrymdon hig, and cwædon, Alhóp hine, áhóp hine.

22 Ðá cwæþ he to him þriðdan síðe, Hwæt dyde ðes yfeles ? Ne gemette ic nán þing yfeles on ðissum men ðæt he sig deapes scyldig ; ic hine þreage, and for-læte.

23 And hig ástódon and mycelre stefne bædon, ðæt he wære áhangen ; and hyra stefna swiðredon.

24

25 And he forgef him ðone, ðe wæs for man-slyhte and sumere sace on cwerterne, ðone hi bædon ; and ðone Hælend he sealde to hyra willan.

26 And ðá hig hine læddon, hi geféngon sumne Cyreniscne Simonem, se com of ðam tûne, and ða róde him on setton ðæt he hi bære æfter ðam Hælende.

27 Him fylide mycel wered folces, and wifa ða hine heofon, and weopon.

frendis in thilke day; forwhi biforeto thei weren enemyes to gidere.

13 Sothli the princes of prestis and the magistratis of the peple clepid to gidere,

14 Pilat seide to hem, 3e han offrid to me this man, as turnynge away the peple, and lo! I axynge byfore 3ou fynde no cause in this man of thes thingis, in whiche 3e accusen him;

15 But nethir Eroude, for I a3ein sente 3ou to him, and lo! no thing worthi of deeth is don to him.

16 Therfore I schal delyuere him amended.

17 Forsothe he hadde nede to deliuere to hem oon by the feeste day.

18 Sothli al the cumpanye criede, seiynge, Do him a wey, and deliuere Barabas to vs;

19 Which was sent in to prison for sum dissencioun maad in the citee, and for mansleyng.

20 Forsoth eft Pilat spak to hem, willynge to delyuere Jhesu.

21 And thei vndircryeden, seiynge, Crucifie, crucifie him.

22 Sothli the thridde tyme he seide to hem, Sothli what of yuel hath he don? I fynde no cause of deeth in him; therfore I schal chastise hym, and I schal delyuere.

23 And thei contynueden axinge with greete voices, that he schulde be crucified; and the voyces of hem woxen stronge.

24 And Pilat demyde her axinge to be don.

25 Sothli he deliuerede to hem him, that for mansleyng and dissencioun was sent in to prisoun, whom thei axiden; sothli he bitook Jhesu to her wille.

26 And whanne thei ledden him, thei took sum man, Symount of Sirenen, comynge fro the toun, and thei puttiden to him a cross to bere aftir Jhesu.

27 Sothli ther suede him moche cumpanye of peple, and of wymmen that welleden, and bymoorneden him.

Herod wer made frendes togedder; for before they were at variaunce.

13 Pilate called to gedder the hye prestes and rulers and the peple,

14 And sayde vnto them, Ye have brought this man vnto me, as won that perverted the peple, and loo! I examined hym before you, and founde noo faute in this man off those thinges, where of ye accuse hym;

15 No nor yett Herode, for I sent you to him, and lo! noo thyng worthy of deeth is done to him.

16 I will therfore chasten hym, and lett hym loose.

17 For off necessite he must have lett one loose vnto them at that feast.

18 And al the people cryed at once, saynge, Awaye with him, and delivre to vs Barrabas;

19 Which for insurreccion made in the cite, and morthur, was cast into preson.

20 Pilate spake agayne to them, willynge to lett Jesus losse.

21 And they cryed, sayinge, Crucify hym, crucify hym.

22 He sayde vnto them the thyrde tyme, What harme hath he done? I fynde noo cause off deeth in hym; I will therfore chasten hym, and lett hym goo losse.

23 And they cryed with loude voyce, and requyred that he myght be crucified; and the cryinge off the hye prestes prevayled.

24 And Pilate gave sentence that it shulde be as they requyred.

25 And lett losse vnto them hym, that for insurreccion and morthur was cast into preson, whom they desyred; and delyvered Jesus to do with hym what they wolde.

26 And as they ledde hym awaye, they caught won, Simon of Sirene, commynge out of the felde, and on hym layde they the crosse to beare it after Jesus.

27 There folowed hym a greate company of peple, and of women, which women bewayled, and lamented hym.

28 Ðá cwæþ se Hælend bewend, Eala dōhtra Hierusalem, nelle ge ofer me wēpan, ac wēpaþ ofer eow sylfe, and ofer eowre bearn.

29 Fordam ða dagas cunaþ, on ðam hig cweðaþ, Eadige synd ða untýmendan, and innodas ðe ne cendon, and ða breost ðe ne sicton.

30 Donne ágynnaþ hig cweðan to ðam muntum, Feallaþ ofer us, and to beorgum, Ofer-wreop us.

31 Fordam gif hig on grēnum treowe ðas þing dōþ, hwæt dōþ hig on ðam drigum?

32 And mid him wæron gelædde twegen oðre mánfulle, ðæt hig wæron ofslegene.

33 And syððan hig comon on ða stówe, ðe is genemned Caluarie, ðæt is, Heafodpannan stów, ðar hig hine hēgon, and āne sceapan on his swiðran healfe, and oðerne on his wynstran.

34 Ðá cwæþ se Hælend, Fæder, forgif him, forðam hig nyton hwæt hig dōþ. Sôþlice hig dældon hys reaf, and wurpon hlotu.

35 And ðæt folc stód ge-anbidiende; and ða ealdras hine tældon mid him, and cwædon, Oðre he gehælde; gehæle he hine sylfne, gif he sig Godes gecorena.

36 And ða cempa hine bysmredon, and him eced brohton,

37 And ðus cwædon, Gif ðú si Iudea cyning, gedó ðe hálne.

38 Ðá wæs his ofer-gewrit ofer hine áwriten Greciscum stafum, . . . and Ebreiscum, ÐIS IS IUDEA CINING.

39 An of ðam sceapum ðe mid him hangode, hine gremede, and cwæþ, Gif ðú Crist eart, gehæl ðe sylfne and unc.

40 Ðá andswarode se oðer, and hine preade, and cwæþ, Ne ðú God ne ondrætst, ðæt ðú eart on ðære ylcan genyðerunge?

41 And wyt wítodlice be uncer ær-dædum onfóp; sôþlice ðes náht yfeles ne dyde.

28 Sothli Jhesu turnyd to hem seide, Douztris of Jerusalem, nyle 3e wepe on me, but wepe 3e on 3ou silf, and on 3oure sones.

29 For lo ! dayes schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not gendrid, and the teetis whiche han not 3ounn souke.

30 Thanne thei schulen bigynne to seye to monteyns, Falle 3e down on vs, and to litle hillis, Hile 3e vs.

31 For if thei don thes thingis in a grene tree, what schal be don in a drye?

32 Sothli and othere tweye wickide men weren led with him, that thei schulde be slayn.

33 And aftir that thei camen in to a place, which is clepid of Caluarie, there thei crucifieden him, and the theues, oon on the rizthalf, and the tother on the left half.

34 Forsothe Jhesu seide, Fadir, for3yue to hem, for thei witen not what thei don. Forsothe thei departinge his clothis, senten lottis.

35 And the peple stood abydinge ; and the princes scorniden him with hem, seyinge, Othere men he made saf ; make he him silf saf, if he is Crist, the chosun of God.

36 Forsoth and knyztis neizynge scorniden him, and offriden vynegre to him,

37 Seyinge, If thou ert kyng of Jewis, make thee saf.

38 Sothli and the wrytinge aboue was writun on him with lettris of Greek, of Latyn, and of Ebrew, This is the kyng of Jewis.

39 Forsoth oon of tho theues that hangiden, blasphemide him, seyinge, If thou ert Crist, make thi silf saf and vs.

40 Sothli the tothir answeringe, blamyde him, seyinge, Nethir thou dredist God, that thou art in the same dampnacioun ?

41 And treuly we iustly, for we han receyued worthi thingis to dedis ; sothli this hath don no yuel.

28 Jesus turned backe vnto them and sayde, Doughters of Jerusalem, wepe not for me, but wepe for youre selves, and for voure children.

29 For marke ! the dayes will come, when men shall saye, Happy are the baren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begyn to saye to the mountaynes, Fall on vs, and to the hilles, Cover vs.

31 For yf they do this to a grene tree, what shalbe done to the drye ?

32 There were two evyll doers ledde with hym to be slayne.

33 And when they wer come to the place, which is called Calvary, there they crucified hym, and the evyll doars, one on the right honde, and the other on the left honde.

34 Then sayde Jesus, Father, forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes.

35 And the people stode and behelde ; and the rulers mocked hym with them, saying, He holpe other men ; lett hym helpe hym silfe, yf he be Christ, the chosen of God.

36 The soudiers alsoo mocked hym, and cam and gave hym veneger,

37 And sayde, Yf thou be that kyng off the Iewes, save thy silfe.

38 His superscripcion was written over him in Greke, Latin, and Ebrue letters, This is the kyng off the Iewes.

39 The one off the malefactours which hanged, rayled on hym, sayinge, Yf thou be Christ, save thy silfe and vs.

40 The other answered, and rebuked hym, sayinge, Nether fearest thou God, because thou arte in the same damnacion ?

41 We are righteously punneshed, for we receave accordynge to oure dedes ; butt this man hath done noo thyng amyse.

42 And he cwæp to ðam Hælende, Drihten, gemun ðú me, ðonne ðú cymst on ðin rice.

43 Ðá cwæp se Hælend to him, . . . to-dæg ðú bist mid me on paradiso.

44 Ðá was nean seo syxte tid, and þýstro wæron ofer ealle eorþan oð ða nigopan tide.

45 And sunne wæs áþýstrod, and ðæs temples wah-ryft wearþ tosliten on mid-dan.

46 Ðá cwæp se Hælend, clypiende mycelre stefne, Fæder, ic beheode minne gæst on ðine handa. And ðus cweðende, he forþ-férde.

47 Ðá se hundred-man geseah ðæt ðar geworden wæs, he God wuldrode, and cwæp, Sôþlice ðes man wæs rihtwis.

48 And eall wered ðe æt ðisse wæfer-sýnne wæron, and gesáwon ða þing ðe gewurdon, wæron agén gewende, and hyra breost beoton.

49 Ðá stódon ealle hys cúðan feorran, and ða wif ðe him fyligdon fram Galilea, ðæs þing geseonde.

50 And ðá án man, on naman Iosep, se wæs geréfa, gód wer and rihtwis,

51 (Ðes ne geþwærode hyra geþeahhte and hyra dædum;) fram Arimathia, Iudea ceastre; se sylfa ge-anbídode Godes rice.

52 Ðes genealæhte to Pilate, and bæd ðæs Hælandes lichaman.

53 And nyðer-áléde hyne, and on scýtan befcold, and léde hine on áheawene byrgene, on ðære næs ðá gyt nænig áléd.

54 And ðá wæs se dæg parasceue, ðæt is gegearwunge, and sæter-dæg onlyhte.

55 Ða wif ðe him fyligdon, ðe comon mid him of Galilea, hig gesáwon ða byrgene, and hú his lichama áléd wæs.

56 And hig cyrdon, and gearwedon wýrt-gemang, and sealfa; and on sæter-dæg hig gestildon, æfter bebode.

42 And he seide to Jhesu, Lord, haue mynde on me, whanne thou schalt come in to thi kingdom.

43 And Jhesu seyde to him, Treuli I seie to thee, this day thou schalt be with me in paradys.

44 Sothly it was almost the sixte our, and derknessis weren maad in al erthe til to the nynthe our.

45 And the sunne was maad derk, and the veyl of the temple was kitt the myddel.

46 And Jhesu crynge with greet voys, seide, Fadir, in to thi hondis I bitake my spirit. And he seyinge thes thingis, sente out the spirit.[†]

47 Forsothe centurio seyng the thing that was don, glorifiede God, seyinge, Verily this man was iust.

48 And al the company of hem that weren there to gidere at this spectacle, and syzen tho thingis that weren don, smytinge her brestis turneden azeyn.

49 Forsoth al his knowen stooden a fer, and wymmen that sueden him fro Galilee, seyng thes thingis.

50 And lo! a man, Joseph bi name, that was a decurioun,[†] a good man and iust, of Aramathie, a citee of Judee,

51 He consentide not to the counceyl and dedis of hem; which and he abood the kingdom of God.

52 He cam nyȝ to Pilat, and axide the body of Jhesu,

53 And wlapide it don down in a linnen cloth, and puttide him in a graue hewun, in which not ȝit ony man was put.

54 And the day was the makinge redy of pask, and the saboth bygan to schyne.

55 Sothli the wymmen suyng, that camen with him fro Galilee, syzen the graue, and hou his body was put.

56 And thei turnyng aȝen, maden redy swete spices, and oynementis; and sothli in the saboth thei restiden, vp the comaundement.

42 And he sayde vnto Jesus, Lorde, remember me, when thou comdest into thy kyngdom.

43 And Jesus sayde vnto hym, Verely I saye vnto the, to daye shalt thou be with me in paradise.

44 And it was about the sixt houre, and there cam a darcknes over all the londe vntyll the nynth houre.

45 And the sonne was darckened, and the vayle of the temple rent even thorow the myddes.

46 And Jesus cryed with a greate voyce, and sayd, Father, into thy hondes I commende my sprete. And when he thus had sayd, he gave vp the goost.

47 When the centurion sawe what had happened, he glorified God, sayinge, Of a surtie this man was perfecte.

48 And all the people that cam to gedder to that sight, beholdyng the thinges which were done, smoot their brestes, and returned home.

49 All hys acquayntaunce stode a farre of, and the wemen which folowed hym from Galile, beholdyng these thynges.

50 And beholde! there was a man, named Joseph, a senatour, which was a goode man and a iuste,

51 (He did nott consent to their counsell and dede;) which was of Aramathia, a cite off the Iewes; which same alsoo wayted for the kyngdom off God.

52 He went vnto Pylate, and begged the boddy of Jesus,

53 And toke it doune and wrapped it in a linnen clooth, and layed it in an heauen tounge, wherin was never man before layed.

54 And that daye was the saboth even, and the saboth drue on.

55 The wemen that folowed after, whych cam with hym from Galile, behelde the sepulchre, and howe hys body was layed.

56 And returned, and prepared swet odoures, and oynmentes; and the saboth daye they rested, accordyng to the comaundement.

CHAP. XXIV. 1 On ānum reste-dæge swýðe ár on dæg-réd hig comon to ðære byrgene, and bæron mid him ða wýrt-gemang, ðe hí gegearwedon. . . .

2 And hig gemétton ðone stán áwyltne of ðære byrgene.

3 And ðá hí in to ðære byrgene eodon, hig ne gemétton ná ðæs Hælandes lich-aman.

4 And ðá wæs geworden, ðá hig on móde áfærede wæron be ðissum, ðá stódon twegen weras wið hig on hwitum reafe.

5 And ðá hig ádrédon, and hyra and-wlitan on eorþan hyldon, hig cwædon to him, Hwi séce ge lybbendne mid deadum?

6 Nis he hér, ac he árás. Gefencap, hú he spæc wið eow, ðá gyt ðá he wæs on Galilea,

7 And cwæp, Ðæt mannes sunu bip geseald on handa synfulra manna, and beon áhangen, and ðý priddan dæge árisan.

8 And hig gemundon his worda.

9 And hig gewendon fram ðære byrgene, and cýddon eall ðis ðam endlufenum, and callum óðrum.

10 Sôþlice wæs Maria Magdalene, and Iohanna, and Maria Iacobi, and óðre ðe mid him wæron, ða sædon ðás þing ðam apostolum.

11 And ðás word wæron gepuhte befóran him swá wóffung, and hig ne gelýfdon him.

12 Ðá árás Petrus, and arn to ðære byrgene; and álútende, he geseah ða lín-wæda sylfe áléde. And he férde, wundrigende ðæs ðar geworden wæs.[†]

13 And ðá férdon twegen of him on ðæt castel, ðæt wæs on fæce syxtig furlanga fram Hierusalem, on naman Emmaus.

14 And hig spæcon him betweonan be callum ðam ðe ðar gewordene wæron.

15 And ðá hig spelledon, and mid him smeodon, se Hælend genealæhte and férde mid him.

16 Sôþlice hyra eagan wæron forhæfde, ðæt hig hine ne geneowon.

CHAP. XXIV. 1 Forsothe in oon of the woke ful erly thei camen to the graue, bruyngye swete spicis, whiche thei hadden maad redy, . . .

2 And thei founden the stoone turned a wey fro the graue.

3 And thei gon yn, founden not the body of Jhesu.

4 And it was don, while thei weren astoneyed in thougt of this thing, loo! twey men stooden bisydis hem in cloth schynynge.

5 Sothli whenne thei dredden, and bowiden her semelant in to erthe, thei seiden to hem, What seke 3e the lyuynge with deede men?

6 He is not here, but he hath rise. Haue 3e mynde, how he spak to 3ou, whanne 3it he was in Galilee,

7 Seyinge, For it bihoueth mannis sone be bitakun in to hondis of synful men, and to be crucified, and the thridde day to ryse agen.

8 And thei bithou3ten on his wordis.

9 And thei gon agen fro the graue, telden alle thes thingis to the enleuene, and to alle othere.

10 Forsothe Mary Mawdeleyn was, and Joone, and Marye of James, and othere wymmen that weren with hem, that seiden thes thingis to apostlis.

11 And thes wordis weren seyn bifore hem as madnesse,[†] and thei bileueden not to hem.

12 Forsothe Petre rysinge, ran to the graue; and he bowynge doun, sy3 the lynnen clothis put aloone. And he wente, wondrynge with him silf this thing that was don.

13 And lo! tweyne of hem wenten in that day to a castel, that was fro Jerusalem in space of sixty furlongis, by name Emaus.

14 And thei spaken to gidere of alle thes thingis that hadden falle.

15 And it was don, while thei talkiden, and soukten with hem silf, and Jhesu him silf neizynge, wente with hem.

16 Sothli her y3en weren holdun, lest thei knewen him.

CHAP. XXIV. 1 On the morowe after the saboth erly in the mornynge they cam vnto the toumbe, and brought the odoures whych they had prepared, and other women wyth them.

2 And they founde the stone rouled awaye from the sepulchre.

3 And went in, and founde nott the body off the Lorde Jesu.

4 And it happened, as they were amased ther at, loo! two men stode by them in shynynge vestures.

5 As they were a fraide, and bowed doune their faces to the erth, they sayd to them, Why seke ye the livynge amonge the deed?

6 He is nott here, but is rysen. Remember, howe he spake vnto you, when he was yett with you in Galilee,

7 Sayinge, That the sonne off man must be delivered into the hondes off synfull men, and be crucified, and the thyrde daye ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulchre, and tolde all these thynges vnto the eleven, and to all other.

10 Hytt was Mary Magdalen, and Joanna, and Mary Jacoby, and other that were with them, whych tolde these thynges vnto the apostles.

11 And their wordes semed vnto them fayned thynges, nether beleved they them.

12 Then aroose Peter, and ran vnto the sepulchre; and stouped in, and sawe the lynnen clothes layde by them sylfe. And departed, wondrynge in hym sylfe att thatt whych hadd happened.

13 And beholde! two of them went that same daye to a toune, whych was from Jerusalem about thre scoore forlonges, called Emaus.

14 And they talked togedder of all thinges which had happened.

15 And it chaunced, as they commened togedder, and reasoned, that Jesus hym silfe drue neare, and went with them.

16 But their eyes were holden, that they coulede nott knowe hym.

17 And he cwæp to him, Hwæt synd ða spæca, ðe gyt reccaþ inc betweonan gangende, and synd unrôte?

18 Ða andswarode him án, ðæs nama wæs Cleofas, and cwæp, Eart ðú ána forwrecen on Hierusalem, and nystest ðú ða þing, ðe on hyre gewordene synd on ðysum dagum?

19 He sæde ða, Hwæt synd ða þing? And hig sædon, Be ðam Nazareniscan Hælende, se wæs wer and witega, miltig on spæce and on weorce befóran Gode and eallum folce;

20 And hū hine sealdon ða heah-sacerdas and úre ealdras on deaþes genyðerunge, and áhéngon hine.

21 We hopedon, ðæt he to álýsenne wære Israhel. And nú is se þrida dæg to-dæg, ðæt ðys wæs geworden.

22 And eac sume wif of úrum us brэгdon, ða wæron ær leohte æt ðære byrgene;

23 And ná his lichaman gemétton, hig comon, and sædon, ðæt hig gesáwon engla gesihþe, ða secgap, hine lybban.

24 And ða ferdon sume of úrum to ðære bergene, and swá gemétton swá ða wif sædon, hine hig ne gesáwon.

25 Ða cwæp se Hælend to him, Ealá! dyseган, and on heortan læte to gelýfenne eallum ðam ðe witeган spæcon.

26 Hū ne gebyrede Criste ðas þing polian, and swá on his wuldor gán?

27 And he rehte him of Moyse and of eallum háligum gewritum, ðe be him áwritene wæron.

28 And hig genealæhton ðam castele, ðe hig to ferdon. And he dyde swylce he fyr faran wolde.

29 And hig nýddon hine, and cwædon, Wuna mid unc, forðam ðe hit æfenlæcp, and se dæg wæs áhyld. And he in-code ðæt he mid him wunode.

30 . . . And ðú he mid him sæt, he

17 And he seide to hem, Whiche ben thes wordis, that 3e speken to gidere goynge, and 3e ben sorwful?

18 And oon answeringe, to whom the name was Cleofas, seide to him, Thou aloone ert a pilgrym of Jerusalem, and hast thou not knowe, what thingis ben don in it in thes dayes?

19 To which he seide, Whiche? And thei seyden to him, Of Jhesu of Nazareth, that was a man prophete, myhti in work and word bfore God and al the peple;

20 And hou the higeste prestis and oure princes bitoken him in to dampnacioun of deeth, and crucifieden him.

21 Forsoth we hopiden, for he schulde azen bye Israel. And now in alle thingis the thridde day is to day, that thes thingis ben don.

22 But and sum wymmen of oure maden vs a ferd, whiche bfore the list weren at the graue;

23 And his bodi not foundun, thei camen, seyinge, that thei syzen a sirt of aungels, whiche seyn, that he lyueth.

24 And sum men of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not him.

25 And he seyde to hem, A! foolis, and slowe of herte for to bileue in alle thingis whiche the prophetis han spoke.

26 Where it bihofte not Crist to suffre thes thingis, and so for to entre in to his glorie?

27 And he bigynnyng to Moyses and alle prophetis, expownde to hem in alle scripturis, whiche weren of him.

28 And thei camen ny3 to the castel, whidur thei wenten. And he made cuntenance him to go ferthere.

29 And thei constreyneden him, seyinge, Dwel with vs, for it drawith to ny3t, and the day is now bowid down. And he entride with hem. . . .

30 And it was don, while he restide

17 And he sayde vnto them, What maner of comunicacions are these, that ye have one to another as ye walke, and are sadde?

18 And the one off them, named Cleophas, answered and sayd vnto hym, Arte thou only a straunger in Jerusalem, and haste nott knowen the thinges, which have chaused therin in these dayes?

19 To whom he sayd, What thynges? And they sayd vnto hym, Of Jesus of Nazareth, which was a prophet, myghty in dede and worde before God and all the peple;

20 And howe the hye prestes and oure ruelers delivered hym to be condempned to deeth, and have crucified hym.

21 We trusted, that it schulde have bene he that schulde have delivered Israhell. And as touchynge all these thynges to daye is even the thyrd daye, that they were done.

22 Ye and certayne wemen alsoo of oure company made vs astonyed, whych cam erly vnto the sepulchre;

23 And founde nott his boddy, and cam, sayinge, that they had sene visions off angels, which sayde, that he was alive.

24 And certayne of them which were with vs went their waye to the sepulchre, and founde ytt even soo as the wemen had sayde, but hym they sawe nott.

25 And he sayde vnto them, O! foles, and slowe of herte to beleve all that the prophetes have spoken.

26 Ought not Christ to have suffered these thinges, and to enter into his glory?

27 And he began at Moyses and at all the prophetes, and interpreted vnto them in all scriptures, which were written of him.

28 And they drue nye vnto the toun, which they went to. And he made as though he wolde have gone further.

29 And [they] constrayned hym, sayinge, Abyde with vs, for it draweth tawardes nyght, and the daye is farre passed. And he went in to tary with them.

30 And it cam to passe, as he sate att

onfēng hlāf, and hine bletsode, and
brac, and him ræhte.

31 Ðā wurdon hyra eagan ge-openode,
and hig gecneowon hine; and he gewat
fram him.

32 And hig cwædon him betwýnan,
Næs uncer heorte byrnende, ðā he on
wege wið unc spæc, and unc hálige ge-
writu ontýnde?

33 And hig árisen on ðære ylcan tide,
and wendon to Hierusalem, and ge-
métton endlufan gegaderode, and ða ðe
mid him wæron,

34 And cwædon, Ðæt Drihten sôþlice
árás, and Simone æt ýwde.

35 And hig rehton ða þing ða ðe on
wege gewordenne wæron, and hú hig hine
oncneowon on hlāfes brice.

36 Sôþlice ðā hig ðis spræcon, se
Hælend stôd on hyra midlene, and sæde
him, Sib sý eow; ic hit eom, ne on-
dræde ge eow.

37 Ðā wæron hig gedréfede and á-
færede, and hig wendon ðæt hig gást
gesáwon.

38 And he sæde him, Hwi synd ge ge-
dréfede, and gepancas on eowre heortan
ástigap?

39 Geseoþ mine handa and mine fēt,
ðæt ic sylf hit eom. Grápiap, and ge-
seoþ; ðæt gást næfþ flæsc, and bân, swá
ge geseoþ me habban.

40 And ðā he ðis sæde, he æt-eowde
him fēt and handa.

41 Ðā cwæp he to him, ðā hig ðā gyt
ne gelýfdon, and for gefeán wundredon,
Hæbbe ge hér ænig þing to etanne?

42 And hig brohton him dæl gebræddes
fisces, and beo-bread.

43 And ðā he æt befóran him, he nam
ða láfa, and him sealde.

44 And cwæp to him, Ðis synd ða
word ðe ic spæc to eow, ðā ic wæs ðā
gyt mid eow; forðam ðe hit is neod
ðæt beon ealle þing gefyllede, ðe áwritene
synd on Moyses æ, and on witegum, and
on sealnum, be me.

45 Ðā ontýnde he him andgyt, ðæt
hig ongêton hálige gewritu.

46 And he cwæp to him, Ðæt ðus is

with hem, he took bred, and blesside, and brac, and dresside to hem.

31 And the y3en of hem weren opened, and thei knewen him; and he vanyschide fro her y3en.

32 And thei seiden to gidere, Wher oure herte was not brennyng in vs, while he spac in the weye, and openyde scripturis to vs?

33 And thei risinge in the same our, wenten a3en in to Jerusalem, and thei founden enleue gederid to gidere, and hem that weren with hem,

34 Seyinge, For the Lord roos verily, and aperide to Symount.

35 And thei telden what thingis weren don in the weye, and hou thei knewen him in brekyng of breed.

36 Forsothe while thei spaken thes thingis, Jhesus stood in the myddel of hem, and seide to hem, Pees to 3ou; I am, nyle 3e drede.

37 Sothli thei troublid and agast, gessiden hem to se a spirit.

38 And he seide to hem, What ben 3e troublid, and thou3tis sty3en vp in to 3oure hertis?

39 Se 3e myn hondis and my feet, for I my silf am. Feele 3e, and se 3e; for a spirit hath not fleisch, and boоны, as 3e seen me for to haue.

40 And whanne he hadde seyde this thing, he schewide hondis and feet to hem.

41 Forsoth 3it hem not bileuyng, and wondringe for ioie, he seyde, Han 3e any thing here that schal be etun?

42 And thei offriden to him a part of a fysch roostid, and a coomb of hony.

43 And whanne he hadde etun before hem, he takynge the relyfs, 3af to hem.

44 And he seyde to hem, Thes ben the wordis whiche I spak to 3ou, whanne I was 3it with 3ou; for it is nede that alle thingis be fillid, whiche ben writun in the lawe of Moyses, and in prophetis, and in salmes, of me.

45 Thanne he openyd witt to hem, that thei schulde vnderstonde scripturis.

46 And he seyde to hem, For thus it

meate wyth them, he toke breed, and blessed yt, and brake ytt, and gave it vnto them.

31 And their eyes were openned, and they knewe hym; and he vannished out of their syght.

32 And they sayde bitwene them selves, Did not oure hertes burne wyth in vs, whyll he talked with vs by the waye, and openned to vs the scriptures?

33 And they roose vp the same houre, and returned agayne to Jerusalem, and they founde the eleven gaddered to gedder, and them that were wyth them,

34 Sayinge, The Lorde is risen in dede, and hath apered to Simon.

35 And they tolde what was done in the waye, and howe they knewe hym by the breakynge off breed.

36 As they thus spake, Jesus hym silfe stode in the myddes of them, and sayde vnto them, Peace be with you. . . .

37 And they were abasshed and afrayde, supposinge that they had sene a sprete.

38 And he sayde vnto them, Why are ye troubled, and why do thoughtes aryse in youre hertes?

39 Beholde my hondes and my fete, for it ys even I my sylfe. Handle me, and se; for spretes have nott flesshe, and bones, as ye se me have.

40 And when he had thus spoken, he shewed them his hondes and his fete.

41 And whyll they yett beleved nott for ioie, and wondred, he sayde vnto them, Have ye here eny meate?

42 And they gave hym a pece of a brouled fisshe, and of an hony combe.

43 And he toke it, and ate it before them. . . .

44 And he sayde vnto them, These are the wordes which I spake vnto you, whill I was yett with you; that all must be fulfilled, which were written of me in the lawe of Moses, and in the prophetes, and in the psalmes.

45 Then openned he their wyttes, that they myght vnderstond the scriptures.

46 And sayde vnto them, Thus ys yt

awriten, and ðus gebyrede Criste polian,
and ðý þriððan dæge of deape árisan ;

47 And beon bodod on his naman
dæd-bôte and synna forgyfenesse on
ealle þeóða, ágynneudum fram Hieru-
salem.

48 Sôþlice ge synd þinga gewitan.

49 And ic sende on eow mínes fæder
behát ; sitte ge on ceastre, oð ge sýn
ufene gescrýdde.

50 Sôþlice he gelædde hig út on Beth-
aniam, and he bletsode hig, his handum
up-áhafenum.

51 And hit wæs geworden, ðá he blet-
sode hig, he fêrde fram him, and wæs
fêred on heofen.

52 And hig gebiddende hig gehwurfon
on Hierusalem mid mycelum gefean ;

53 And hig wæron symle on ðam
temple, God herigende, and hyne eac
bletsigende. Amen.

is writun, and thus it bihofte Crist to suffre, and to ryse aȝen fro deed men in the thridde day ;

47 And penaunce and remyssioun of synnes to be prechid in his name to alle folkis, men bigynnyng at Jerusalem.

48 Forsothe ȝe ben witnessis of thes thingis.

49 And I sende the biheeste of my fadir in to ȝou ; sothli sitte ȝe in the citee, til that ȝe be clothid with vertu fro an hiȝ.

50 Forsoth he ledde hem forth in to Bethanye, and, his hondis reysid, he blesside hem.

51 And it was don, while he blesside hem, he departide fro hem, and was borun in to heuene.

52 And thei worshippinge wente aȝen in to Jerusalem with greet ioye ;

53 And weren euere in the temple, herynge and blessinge God.

written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrd daye ;

47 And that repentaunce and remission of synnes shulde be preached in his name amonge all nacions, and the begynnyng must be at Jerusalem.

48 And ye are witnesses of these thynges.

49 And beholde, I wyll sende the promes of my father apon you ; butt tary ye in the cite of Jerusalem, vntill ye be endewed with power from an hye.

50 And he ledde them out into Bethany, and lifte vp his hondes, and blest them.

51 And it cam to passe, as he blessed them, he departed from them, and was caryed vp in to heven.

52 And they worshipped hym and returned to Jerusalem with greete ioye ;

53 And were continually in the temple, praysynge and laudinge God.

HÉR ONGINNEP

AIWAGGELYO

þAIRH

IOHANNEN.

ÐÆT GÓDSPÉLL

ÆFTER

IOHANNES GERECEÐNESSE.

CHAP. I. 1 On fruman[†] wæs word,
and ðæt word wæs mid Gode, and God
wæs ðæt word.

2 Ðæt wæs on fruman mid Gode.

3 Ealle þing wæron geworhte þurh
hyne, and nán þing næs geworht bútan
him.

4 Ðæt wæs lif ðe on him geworht wæs,
and ðæt lif wæs manna leoht ;

5 And ðæt leoht lyht on þýstrum, and
þýstro ðæt ne genámon.

6 Man wæs fram Gode ásend, ðæs
nama wæs Iohannes.

7 Ðes com to gewitnesse, ðæt he ge-
witnesse cýððe be ðam leohte, ðæt ealle
men þurh hyne gelýfdon.

8 Næs he leoht, ac ðæt he gewitnesse
forþ-bære be ðam leohte.

9 Sóp leoht wæs, ðæt onlyht ælcne
cumendne man on ðisne middan-eard.

10 He wæs on middan-earde, and mid-
dan-eard wæs geworht þurh hine, and
middan-eard hine ne gecneow.

11 To his ágenum he com, and hig
hyne ne underfêgon.

12 Sóplice swá hwylce swá hyne under-
fêgon, he scalde him anweald ðæt hig
wæron Godes bearn, ðam ðe gelýfap on
his naman ;

13 Ða ne synd ácennede of blóðum,
ne of flæsces willan, ne of weres willan,
ac hig synd of Gode ácennede.

14 And ðæt word wæs flæsc geworden,
and eardode on us, and we gesawon hys
wuldor, swylce án-cennedes wuldor of

HEERE BIGYNNETH

THE GOSPEL

OF

J O O N.

CHAP. I. 1 In the bigynnyng was the word,[†] and the word was at God, and God was the word.

2 This was in the bigynnyng at God.

3 Alle thingis ben maad by hym, and with outen him is maad nozt, that thing that is maad.

4 Was lyf in him, and the lyf was the lizt of men ;

5 And the lizt schyneth in derknessis, and derknessis tooken not it.

6 A man was sent fro God, to whom the name was Joon.

7 This man cam in to witnessinge, that he schulde bere witnessinge of the lizt, that alle men schulden bileue bi him.

8 He was not the lizt, but that he schulde bere witnessinge of the lizt.

9 It was verri lizt, which liztneth ech man comynge into this world.

10 He was in the world, and the world was maad bi him, and the world knew him not.

11 He cam in to his owne thingis, and hise receyueden not him.

12 Forsothe hou manye euere receyueden him, he gaf to hem power for to be maad the sones of God, to hem that bileuen in his name ;

13 Whiche not of blodis, nether of the will of fleisch, nether of the will of man, but ben born of God.

14 And the word[†] is maad fleisch,[†] and hath dwellid in vs, and we han seyn the glorie of him, the glorie as of the oon

THE GOSPELL

OFF

SANCTE JHON.

CHAP. I. 1 In the begynnyng was that worde, and that worde was with God, and God was thatt worde.

2 The same was in the begynnyng wyth God.

3 All thynges were made by it, and with out it was made noo thinge, that made was.

4 In it was lyfe, and lyfe was the light of men ;

5 And the light shyneth in darcknes, and darcknes comprehended it not.

6 There was a man sent from God, whose name was Jhon.

7 The same cam as a witnes, to beare witnes of the light, that all men through him myght beleve.

8 He was nott that light, but to beare witnes of the light.

9 That was a true light, which lighteneth all men that come into the worlde.

10 He was in the worlde, and the worlde by him was made, and the worlde knewe hym not.

11 He cam into his awne, and his receaved him not.

12 Vnto as meny as receaved him, gave he power to be the sonnes of God, in that they beleved on his name ;

13 Which were borne not of bloude, nor of the will of the flesshe, nor yet of the will of men, but of God.

14 And that worde was made flesshe, and dwelt amonge vs, and we sawe the glory off yt, as the glory off the only

fæder, ðæt wæs ful mid gife, and sôpfæstnesse.[†]

15 Iohannes cȳþ gewitnesse be him, and clypaþ, ðus cwedende, Ðes wæs, ðe ic sæde, Se ðe to cumenne is æfter me, wæs geworden befóran me, forðam he wæs ær ðonne ic;

16 And of his gefyllednesse we ealle onfēgon, gife for gife.

17 Forðam ðe æ wæs geseald þurh Moysen; and gifu and sôpfæstnes is geworden þurh Hælend Crist.

18 Ne geseah næfre nān man God, bûtan se ān-cenneda sunu hit cȳðde, se is on his fæder bearme.

19 And ðæt is Iohannes gewitnes,[†] ðā ða Iudeas sendon hyra sacerdas and hyra diaconas fram Ierusalem to him, ðæt hī ācsodon hyne and ðus cwædon, Hwæt eart ðū?

20 And he cȳðde, and ne wið-sôc, and ðus cwæþ, Ne eom ic nā Crist.

21 And hig ācsodon hine and ðus cwædon, Eart ðū Elias? And he cwæþ Ne eom ic hit. Ðā cwædon hī, Eart ðū witega? And he andwyrde and cwæþ, Nic.

22 Hig cwædon to him, Hwæt eart ðū? ðæt we andwyrde bringon ðam ðe us to ðe sendon, Hwæt segst ðū be ðe sylfum?

23 He cwæþ, Ic eom clypiendes stefn on wéstene, Gerihtap Drihtnes weg, swā se witega, Isaias, cwæþ.

24 And ða ðe ðær āsende wæron, ða wæron of Sundor-hālgon.

25 And hig ācsodon hine, and cwædon to him, Hwi fullast ðū, gif ðū ne eart Crist, ne Helias, ne witega?

26 Iohannes him andswarode, Ic fullige on wætere, to-middes eow stôd, ðe ge ne cunnon;

27 He is, ðe æfter me toweard is, se wæs geworden befóran me, ne eom ic wyrðe, ðæt ic unbinde his sceo-þwang.

28 Ðás þing wæron gewordene on Bethania begeondan Iordanen, ðær Iohannes fullode.[†]

bigetun of the fadir, *the sone* ful of grace,
and of treuthe.

15 John berith witnessing of him, and
cryeth, seyinge, This it was, whom I
seide, He that cometh aftir me, is maad
bifore me, for he was the formere
than I;

16 And of the plente of him we alle
han takun, and grace for grace.

17 For the lawe is ȝounn by Moyses;
forsoth grace and treuthe is maad by
Jhesu Crist.

18 No man euere syȝ God, no but the
oon bigetun sone, that is in the bosum
of the fadir, he hath told out.

19 And this is the witnessing of John,
whanne Jewis senten fro Jerusalem
prestis and dekenys to hym, that thei
schulden axe him, Who art thou?

20 And he knowelechide, and denyede
not, and he knowlechide, For I am not
Crist.

21 And thei axiden him, What ther-
fore? art thou Elye? And he seide, I
am not. Art thou a prophete? And
he answeride, Nay.

22 Therefore thei seyden to him, Who
art thou? that we ȝyue answer to thes
that sente vs. What seist thou of thi
silf?

23 He seith, I a vois of the crying in
desert, Dresse ȝe the wey of the Lord,
as Ysaye, the prophete, seyde.

24 And thei that weren sente, weren
of the Pharisees.

25 And thei axiden him, and seiden to
him, What therefore baptysist thou, if
thou art not Crist, nethir Elye, nether
prophete?

26 John answeride to hem, seyinge, I
baptise in watir, sothli the myddil *man*
of ȝou stood, whom ȝe knowen not;

27 He it is, that cometh aftir me, that
is maad bifore me, of whom I am not
worthi, that I vnbynde the thwong of
his schoo.

28 Thes thingis ben don in Bethany
ouer Jordan, wher John was baptisinge.

begotten sonne off the father, which
worde was full of grace, and verite.

15 Jhon bare witnes off hym, sayinge,
Thys is he, of whome I spake, He that
commeth after me, was before me, be
cause he was yer then I;

16 And of his fulnes have all we re-
ceaved, even favour for favour.

17 For the lawe was geven by Moyses;
but favour and verite cam by Jesus
Christ.

18 No man sawe God at eny tyme, the
only begotten sonne, which is in the
fathers bosum, hath declared hym.

19 And this is the recorde off Jhon,
when the Iewes sent prestes and levites
from Jerusalem, to axe hym, What arte
thou?

20 And he confessed, and denyed nott,
and sayde playnly, I am nott Christ.

21 And they axed hym, What then?
arte thou Helias? And he sayde, I am
nott. Arte thou a prophet? And he
answered, Noo.

22 Then sayd they vnto hym, What
arte thou? that we maye geve an answer
to them that sent vs. What sayest thou
of thy silfe?

23 He sayde, I am the voyce of a cryar
in the wildernes, Make strayght the
waye of the Lorde, as sayde the prophet,
Esayas.

24 And they which were sent, wer off
the Pharises.

25 And they axed hym, and sayde vnto
him, Why baptisest thou then, yf thou
be nott Christ, nor Helias, nether a pro-
phet?

26 Jhon answered them, sayinge, I
baptise with water, butt one is come
amonge you, whom ye knowe nott;

27 He it is, that commeth after me,
whiche was before me, whose shoue
latchet I am not worthy to vnlose.

28 Thes thynges were done in Beth-
abara beyonde Jordan, where Jhon did
baptise.

. Sai ! sa ist wiþrus Gups ; saei
afnimip frawaurht pizos manasedais.†

29 Oðre dæge Iohannes geseah ðone
Hælend to him cumende, and cwæp,
Hér is Godes lamb ; hér is se ðe ðép
áweg middan-eardes synna.

30 Ðes is, be ðam ic sæde, Æfter me
cymþ wer, ðe befóran me geworden wæs ;
fordar ðe he wæs ær ðonne ic.

31 And ic hyne nyste, ac ic com and
fullode on wætere, to ðam ðæt he wære
geswutelod on Israhela folce.

32 And Iohannes cýðde gewitnesse,
cweðende, Ðæt ic geseah nyðer-cumend-
ne gást of heofenum, swá swá culfran,
and wunode ofer hine.

33 And ic hine ne cúde ; ac se ðe me
sende to fullianne on wætere, he cwæp
to me, Ofer ðone ðe ðú gesyhst nyðer-
stigendne Gást, and ofer hine wuniendne,
ðæt is, se ðe fullap on Hálgum Gáste.

34 And ic geseah, and gewitnesse
cýðde, ðæt ðes is Godes sunu.†

35 Eft óðre dæge stód Iohannes, and
twegen of his leorning-cnihtum ;

36 And he cwæp, ðá he geseah ðone
Hælend gangende, Hér is Godes lamb.

37 Ðá gehýrdon hyne twegra leorning-
cnihtas specende, and fyligdon ðam
Hælende.

38 Ðá beseah se Hælend, and geseah
hig him fyliende, and cwæp to him,
Hwæt séce gyt ? Hí cwædon to him,
Rabbi, ðæt is gecweden and gereht,
Láreow, hwar eardast ðú ?

39 He cwæp to him, Cumap, and ge-
seop. Hig comon, and gesawon hwar
he wunode ; and mid him wunodon on
ðam dæge. Hit wæs ðá seo teope tid.

40 Andreas, Simones bróðer Petres,
wæs óðer of ðam twám, ða gehýrdon æt
Iohanne, and him fyligdon.

41 Ðes gemétte ærest Simonem his
bróðer, and cwæp to him, We gemétton
Messiam, ðæt is gereht Crist ;

42 And hig gelæddon hine to ðam
Hælende. Ðá beheold se Hælend hyne,
and cwæp, Ðú eart Simon, Iónan sunu ;
ðú bist genemned Cephas, ðæt is gereht
Petrus.

29 Another day John syȝ Jhesu comynge to him, and he seith, Lo! the lomb of God; lo! that doith a wey the synnes of the world.

30 This is, of whom I seide, Aftir me cometh a man, that is maad bifore me; for he was the formere than I.

31 And I knewe not him, but that he be schewid in Israel, therfore I cam baptisinge in watir.

32 And John bar witnessing, seyinge, For I siȝ the spirit comynge down, as a culuere fro heuene, and dwellinge on him.

33 And I knew not him; but he that sente me for to baptise in watir, seyde to me, On whom thou schalt se the Spirit comynge down, and dwellinge on him, this it is, that baptisith in the Hooly Gost.

34 And I syȝ, and bar witnessing, for this is the sone of God.

35 Another day John stood, and tweyne of his disciplis;

36 And he biholdinge Jhesu walkynge, seith, Lo! the lomb of God.

37 And tweye disciplis herden him spekyng, and folwiden Jhesu.

38 Sothli Jhesu conuertid, and seyng hem suwyng him, seith to hem, What seken ȝe? Whiche seiden to him, Raby, that is interpretid, Maistir, where dwellest thou?

39 He seith to hem, Come ȝe, and se ȝe. Thei camen, and syȝen where he dwelte; and thei dwelten at him in that day. Sothli the our was as the tenthe.

40 Forsothe Andrew, brother of Symount Petre, was oon of the tweyne, that herden of John, and hadde sued him.

41 This fond first his brother Symount, and he seith to him, We han founde Messias, that is interpretid Crist;

42 And he ledde him to Jhesu. Sothli Jhesu biholdinge him, seide, Thou ert Symount, the sone of Johanna; thou schalt be clepid Cephas, that is interpretid Petre.

29 The nexte daye Jhon sawe Jesus commynge vnto hym, and sayde, Beholde! the lambe of God, whych taketh awaye the synne off the worlde.

30 This is he, of whom I sayde, After me commeth a man, which was before me; for he was yer then I.

31 And I knew hym nott, butt that he shuld be declared to Israhell, therfore cam I baptisinge with water.

32 And Jhon bare recorde, sayinge, I sawe the sprete descende from heven, lyke vnto a dove, and it aboode apon hym.

33 And I knewe hym not; but he that sent me to baptyse in water, sayde vnto me, Apon whom thou shalt se the Sprete descende, and tary styll on hym, the same is he, whych baptiseth wyth the Holy Goost.

34 And I sawe yt, and have borne recorde, that thys ys the sonne off God.

35 The next daye after Jhon stode agayne, and two off hys disciples;

36 And he behelde Jesus as he walked by, and sayde, Beholde! the lambe off God.

37 And the two disciples herde hym speake, and they folowed Jesus.

38 Jesus turned about, and sawe thei folowe, and sayde vnto them, What seke ye? They sayde vnto hym, Rabi, which is to say be interpretacion, Master, where dwellest thou?

39 He sayde vnto them, Come, and se. They cam, and sawe where he dwelt; and abode with hym that daye. For it was about the tenthe houre.

40 Won off the two, whych herde Jhon speake, and folowed Jesus, was Andrew, Simon Peters brother.

41 The same founde hys brother Simon fyrst, and sayde vnto hym, We have founde Messias, whych ys be interpretacion Annointed;

42 And brought hym to Jesus. And Jesus behelde hym, and sayde, Thou arte Simon, the sonne off Jonas; thou shalt be called Cephas, which is by interpretation, A stone.

43 On mergen he wolde faran on Galilea, and he gemétte Philippus; and se Hælend cwæp to him, Fylig me.

44 Sôþlice Philippus wæs fram Bethsaida, Andreas ceastre and Petres.

45 Philippus gemétte Nathanahel, and cwæp to him, We gemétton ðone Hælend, Iosepes sunu, of Nazareth, ðone wrát Moyses and ða witegan on ðære æ.

46 And Nathanahel cwæp to him, Mæg ænig þing gódes beon of Nazareth? Philippus cwæp to him, Cum, and ge-seoh.

47 Ðá geseah se Hælend Nathanahel to him cumendne, and cwæp be him, Hér is Israhelise wer, on ðam nis nán fæcn.

48 Ðá cwæp Nathanahel to him, Hwanon cūðest ðú me? Ðá andswarode se Hælend, and cwæp to him, Ic geseah ðé, ðá ðú wære under ðam fic-treowe, ærðam ðe Philippus ðe clypode.

49 Him andswarode ðá Nathanahel, and ðus cwæp, Rabbi, ðú eart Godes sunu, and ðú eart Israhela cing.

50 Ðá cwæp se Hælend to him, Ðú gesyhst máre ðonne ðys sý; forðam ðe ðú gelyfdest, ðá ic cwæp, ðæt ic gesáwe ðe under ðam fic-treowe.

51 And he sáde him, Sôþ ic secge eow, ge geseoþ opene heofenas, and Godes englas up stigende and nyðer stigende ofer mannes sunu.

CHAP. II. [†]1 On ðam þridan dæge wæron gifa gewordene on Chanáa Galileæ; and ðæs Hælandes módor wæs ðær.

2 Sôþlice se Hælend, and his leorning cnihitas wæron geladode to ðam giftum.

3 And ðá ðæt wín geteorode, ðá cwæp ðæs Hælandes módor to him, Hí nabbap wín.

4 Ðá cwæp se Hælend to hyre, Lá wif, hwæt is me and ðe? gyt mín tíma ne com.

5 Ðá cwæp ðæs Hælandes módor to

43 Forsothe on the morwe he wolde go out in to Galilee, and he fond Philip; and Jhesu seith to him, Sue thou me.

44 Philip was of Bethsayda, the citee of Andreu and Petre.

45 Philip fond Nathanael, and he seith to him, We han founden Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and prophetis.

46 And Nathanael seide to him, Of Nazareth may sum good thing be? Philip seith to him, Come, and se.

47 Jhesu sy3 Nathanael comynge to him, and he seith of him, Lo! verily a man of Israel, in which is no gile.

48 Nathanael seith to him, Wherof hast thou knowe me? Jhesu answeride, and seith to him, Bifore that Philip clepide thee, whanne thou were vndir the fyge tree, I sy3 thee.

49 Nathanael answeride to him, and seith, Rabi, thou ert the sone of God, thou ert kyng of Israel.

50 And Jhesu answeride, and seide to him, For I seyde to thee, I sy3 thee vndir the fige tree, thou bileuest; thou schalt se more than these thingis.

51 And he seide to hem, Treuli I seie to 3ou, 3e schulen se heuene openyd, and the aungels of God stizynge vp and comynge down on mannis sone.

CHAP. II. 1 And the thridde day weddingis ben maad in the Cana^t of Galilee; and the modir of Jhesu was there.

2 Sothli Jhesu is clepid, and his discipulis, to the weddingis.

3 And wyn faylinge, the modir of Jhesu seide to him, Thei han not wyn.

4 And Jhesu seith to hir, What to me and to thee, thou womman? myn our cam not 3it.

5 The modir of him seith to the

43 The daye folowynge Jesus wolde goo into Galile, and founde Philip; and sayde vnto hym, Folowe me.

44 Philip was of Betsaida, the cite of Andrew and Peter.

45 Philip founde Nathanael, and sayde vnto hym, We have founde hym, off whom Moses wrote in the lawe and the prophetes, Jesus, the sonne of Joseph, of Nazareth.

46 And Nathanael sayde vnto hym, Can there eny goode thynge come out off Nazareth? Philip sayde to hym, Come, and se.

47 Jesus sawe Nathanael commynge to hym, and sayde of hym, Beholde! a right Hisrahelite, in whom is no gyle.

48 Nathanael sayd vnto hym, From whence knewest thou me? Jesus answered, and sayde vnto hym, Before that Philip called the, when thou wast vnder the fygge tree, I sawe the.

49 Nathanael answered, and sayde vnto hym, Rabi, thou arte the sonne off God, thou arte the kyng of Israhel.

50 Jesus answered, and sayd vnto hym, Be cause I sayde vnto the, I sawe the vnder the fygge tree, thou belevest; thou shalt se greater thynges then these.

51 And he sayde vnto hym, Verely, verely I saye vnto you, here after shall ye se heven open, and the angels off God ascendynge and descendynge over the sonne off man.

CHAP. II. 1 And the thryde daye was there a mariage in Cana, a citee of Galile; and Jesus mother was there.

2 Jesus was called also, and his disciples, vnto the mariage.

3 And when the wyne fayled, Jesus mother sayde vnto hym, They have no wyne.

4 Jesus sayde vnto her, Woman, what have I to do with the? myne houre is not yett come.

5 His mother sayde vnto the ministers,

ðam þenum, Dōp swā hwæt swā he eow seege.

6 Ðær wáron sóþlice áset six stānene wæter-fatu, æfter Iudea geclānsunge, ælc wæs on twegra sestra gemete, odðe on þreora.

7 Ðá beað se Hælend ðæt hig ða fatu mid wætere gefylðon. And hig gefylðon ða, oð ðone breorð.

8 Ðá cwæp se Hælend, Hladaþ nú, and beraþ ðære drihte caldre. And hí námon.

9 Ðá se drihte ealdor ðæs wines on-byrgde ðe of ðam wætere geworden wæs, he nyste hwanon hit com, ða þénas sóþlice wiston, ðe ðæt wæter hlódon, se drihte ealdor clypode ðone brýðguman,

10 And cwæp to him, Ælc man sylþ ærest góð win, and ðonne hig druncene beoþ, ðæt ðe wyrse byþ; ðú geheolde ðæt góðe win oð ðis.

11 Dis wæs ðæt forme tǣcn ðe se Hælend worhte on Chanáá Galiléá, and geswutelode his wuldor; and his leorning-cnihtas gelyfdon on hine.[†]

12 Æfter ðysum he, and þys móðor, and his gebróðru, and his leorning-cnihtas fóron to Capharnaúm; and wun-edon ðar feawa daga.

13 And lit wæs neah Iudea eastron, and se Hælend fór to Hierusalem.

14 And gemette on ðam temple ða ðe sealdon oxan, and sceáp, and calfran, and sittende myneteras.

15 And he worhte swipan of strengum, and hig ealle of ðam temple ádráf, ge sceap, ge oxan; and he ágeát ðara mynetera feoh, and toweárp hyra mýsan.

16 And sæde ðam ðe ða culfran cýpton, Dōp ðás þing heonon, ne wyrce ge mines fæder hús to mangung-húse.

17 Ðá gemundon his leorning-cnihtas, ðæt ðe áwriten is, Dines huses anda me æt.

18 Ðá andswaredon him ða Iudeas, and cwædon, Hwylc tǣcn æt-ýwst ðú us, forðam ðe ðú ðás þing dæst?

mynystris, What euere thing he schal seie to 3ou, do 3e.

6 Forsothe ther weren put sixe stoonun pottis, aftir the clensing of Jewis, takinge ech tweyne or thre mesuris.

7 Jhesu seith to hem, Fille 3e the pottis with water. And thei filliden hem, til to the hizeste part.

8 And Jhesu seith to hem, Drawe 3e now, and bere 3e to architriclyn.[†] And thei token.

9 And as architriclyn tastide the watir maad wyn, and he wiste not wherof it was, sothli the mynystris wisten, that drowen watir, architriclyn clepith the spouse,

10 And seith to him, Ech man puttith first good wyn, and whanne men schulen be fillid, thanne that that is worse; sothli thou hast kept good wyn til to now.

11 Jhesu dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and his disciplis bileueden in to him.

12 Aftir thes thingis he cam doun to Capharnaum, and his modir, and his britheren, and his disciplis; and thei dwelten there not many dayes.

13 And the paske of Jewis was ny3, and Jhesu wente vp to Jerusalem.

14 And he fond in the temple men sellinge scheep, and oxen, and culueris, and chaungeris sittinge.

15 And whanne he hadde maad as a scourge of smale coordis, he castide out alle of the temple, and oxen, and scheep; and he schedde out the moneye of chaungeris, and turnede vpsodoun the bordis.

16 And he seide to hem that selden culueris, Take a wey fro hennis thes thingis, and nyle 3e make the hous of my fadir an hous of marchaundise.

17 Forsothe his disciplis hadden mynde, for it is writun, The feruour of loue of thin hous hath etun me.

18 Therefore the Jewis answeriden, and seyden to him, What syngne[†] schewist thou to vs, for thou doist thes thingis?

Whatsoever he sayeth vnto you, do itt.

6 There were stondynge sixe water pottes of stone, after the maner of the purifyinge of the Iewes, contaynyng two or thre fyrkyns a pece.

7 Jesus sayde vnto them, Fyll the water pottes with water. And they fylled them, vp to the harde brym.

8 And he sayde vnto them, Drawe outt nowe, and beare vnto the governer of the feaste. And they bare itt.

9 When the ruler off the feast had tasted the water that was turned vnto wyne, nother knewe whence it was, butt the mynisters, which drue the water, knew, he called the brydegrome,

10 And sayde vnto hym, All men att the be gynnynge sett forth goode wyne, and when men be dronke, then thatt which is worsse; butt thou hast kept backe the goode wyne hetherto.

11 Thys begynnyng off myracles did Jesus in Cana of Galile, and shewed his glory; and his disciplis beleved on hym.

12 After thatt descended he in to Capernaum, and hys mother, and hys brethren, and his disciplis; but continued not longe there.

13 And the Iewes ester was even at honde, and Jesus went vp to Jerusalem.

14 And founde in the temple those that solde oxen, and shepe, and doves, and chaungers of money syttyng.

15 And he made a scourge off smale cordes, and drave them all out off the temple, bothe shepe, and oxen; and powred doune the changers money, and overthru their tables.

16 And sayde vnto them that solde doves, Have these thynges hence, and make nott my fathers housse an housse off marchandyse.

17 Hys disciplis remembred, howe that yt was writen, The zeale of thyne housse hath even eaten me.

18 Then answered the Iewes, and sayde vnto him, What token shewest thou vnto vs, seyng that thou dost these thynges?

19 Se Hælend him andswarode, and cwæp, Toweorpaþ ðis tempel, and ic hit árære binnan þrīm dagum.

20 Ðá Iudeas cwaðdon to him, Ðis tempel was getimbrod on six and feowertigum wintrum, and árærst ðú hit on þrīm dagum?

21 Sôþlice he hyt cwæp be hys lichaman temple.

22 Ðá he of deape árás, ðá gemundon his leorning-cnihtas, ðæt he hit be him sylfum cwæp; and hī gelyfdon hālgum gewrite, and ðære spræce ðe se Hælend spræc.

23 Ðá he wæs on Hierusalem on east-ron, on freols-dæge, manega gelyfdon on his naman, ðá hī gesáwon ða tæcna ða he worhte.

24 Se Hælend ne geswutelode hine sylfne him, forðam he cūðe hī calle;

25 And forðam him næs nān þearf, ðæt ænig man sælde gewitnesse be men, he wiste witodlice hwæt wæs on men.

CHAP. III. *1 Sôþlice sum Pharis-eise man wæs, genemned Nichodemus, se wæs Iudea ealdor.

2 Ðes com to him on niht, and cwæp to him, Rabbi, ðæt is lāreow, we witon, ðæt ðú come fram Gode; ne mæg nān man ðās tæcna wyrcan ðe ðú wyrcst, búton God beo mid him.

3 Se Hælend him andswarode, and cwæp, Sôþ, ic ðe secge, búton hwá beo edniwan gecenned, ne mæg he geseon Godes rice.

4 Ðá cwæp Nichodemus to him, Hú mæg man beon eft ácenned, ðonne he biþ eald? cwyst ðú mæg he eft cuman on his móder innop, and beon eft ácenned?

5 Se Hælend him andswarode and cwæp, Sôþ, ic ðe secge, búton hwá beo ge-edcenned of wætere, and of Hāligum Gáste, ne mæg he in-faran on Godes rice.

6 Ðæt ðe ácenned is of flæsce, ðæt ys

3
..... Amen, amen, qīþa þus, niba saei gabairada iupapþro, ni mag gasaiwh-an piudangardya Gups.†

4
..... Whaiwa mahts iſt manna gabairan, alpeis wis-ands? ibai mag in wamba aiþeins sein-aizos aftra galeiþan, yaggabairaidau?

5
..... Amen, amen, qīþa þus, niba saei gabairada us watin, yah Ahmin, ni mag inngaleiþan in piudangardya Gups.

19 Jhesu answeride, and seyde to hem, Vndo 3e this temple, and in thre dayes I schal reyse it.

20 Therfore the Jewis seyden to him, In fourty and sixe 3eeris this temple is byldid, and thou in thre dayes schalt reyse it?

21 Forsothe he seide of the temple of his body.

22 Therfore whanne he hadde rysun fro deed *men*, his disciplis hadden mynde, for he seyde this thing; and thei bileueden to the scripture, and to the word that Jhesu seide.

23 Forsothe whanne Jhesu was at Jerusalem in pask, in the feeste day, manye bileuyden in his name, seyng the syngnes of him that he dide.

24 Sothli Jhesu him silf bileuede not hym silf to hem, for that he knew alle men;

25 And for it was not nede to hym, that eny man schulde bere witnessing of man, sothli he wiste what was in man.

CHAP. III. 1 Forsothe ther was a man of Pharisees, Nicodeme bi name, a prince of Jewis.

2 He cam to Jhesu in the ny3te, and seide to him, Raby, we witen, for of God thou hast come a maistir; sothli no man may do thes signes that thou dost, no but God were with him.

3 Jhesu answeride, and seyde to him, Treuli, treuli, I seye to thee, no but a man schal be born a3en, he may not se the kyngdom of God.

4 Nicodeme seide to him, How may a man be born, whanne he is olde? wher he may entre a3en in to his modris wombe, and be born a3ein?

5 Jhesus answeride, Treuli, treuli, I seie to thee, no but a man schal be born a3en of watir, and of the Hooly Gost, he may not entre in to the kyngdom of God.

6 That that is born of fleisch, is fleisch;

19 Jesus answered, and said vnto them, Destroye this temple, and in thre dayes I will rayse it vpe agayne.

20 Then sayde the Iewes, In xlvj. yeares this temple was bilt, and wylt thou rayse it vpe in thre dayes?

21 Butt he spake of the temple off hys bddy.

22 As sone therfore as he was rysen from deeth agayne, his disciples remembred, that he thus sayde vnto them; and they beleved the scripture, and the wordes whych Jesus had sayde.

23 When he was at Jerusalem at ester, in the feaste, many beleved on his name, when they sawe the signes which he did.

24 But Jesus put nott hym silke in their hondes, be cause he knewe all men;

25 And neded nott, that eny man schulde testify off man, for he knewe what was in man.

CHAP. III. 1 There was a man off the Pharises, named Nicodemus, a ruler amonge the Iewes.

2 He cam to Jesus be nyght, and sayde vnto him, Master, we knowe, that thou arte a teacher whyche arte come from God; for no man coulede do sucke miracles as thou doest, except God were wyth hym.

3 Jesus answered, and sayde vnto hym, Verely, verely, I saye vnto the, except that a man be boren a newe, he cannot se the kyngdom of God.

4 Nicodemus sayde vnto hym, Howe can a man be boren, when he is olde? can he enter into hys moders body, and be boren agayne?

5 Jesus answered, Verely, verely, I saye vnto the, except that a man be boren of water, and of the Sprete, he cannot enter into the kyngdom of God.

6 That whych is boren of the flesshe,

flæsc; and ðæt ðe of gāste is ácenned, ðæt is gāst.

7 Ne wundra ðú, forðam ðe ic sæde ðē, Eow gebyraþ ðæt ge beon ácennede edniwan.

8 Gāst orēðaþ ðar he wile, and ðú gehýrst his stefne, and ðú nāst, hwanon he cymþ, ne hwyder he gæþ; swá is ælc ðe ácenned is of gāste.

9 Ðá andswarode Nichodemus, and cwæþ, Hú mágon ðás þing ðus ge-weorðan?

10 Se Hælend andswarode, and cwæþ to him, Ðú eart lāreow Israhela folce, and ðú nāst ðás þing?

11 Sōþ, ic ðē secge, ðæt we sprecaþ, ðæt we witon, and we cýðaþ, ðæt we gesáwon, and ge ne underfóp úre cýðnessc.

12 Gif ic eow eorþlice þing sæde, and ge ne gelyfaþ, húmeta gelyfe ge, gif ic eow heofenlice þing secge?

13 And nán man ne ástihþ to heofenum, búton se ðe nyðer com of heofenum, mannes sunu se ðe com of heofenum.

14 And swá swá Moyses ða næddran up-áhóf on ðam wéstene, swá gebyraþ ðæt mannes sunu beo up-áhafen,

15 Ðæt nán ðara ne forweorðe, ðe on hyne gelyfþ, ac hæbbe ðæt éce lif.[†]

16 God lufode middan-eard swá, ðæt he sealde his án-cennedan sunu, ðæt nán ne forweorðe ðe on hine gelyfþ, ac hæbbe ðæt éce lif.

17 Ne sende God his sunu on middan-eard, ðæt he dēmd e middan-earde, ac ðæt middan-eard sý gehæled purh hine.

18 Ne biþ ðam gedēmed, ðe on hine gelyfþ; se ðe ne gelyfþ him, biþ gedēmed, forðam ðe he ne gelyfde on ðone naman ðæs án-cennedan Godes suna.

19 Ðæt is se dóm, ðæt leoht com on middan-eard, and menn lufedon þýstro swýðor ðonne ðæt leoht: hyra weorc wæron yfele.

20 Ælc ðara ðe yfele dēþ, hataþ ðæt

and that that is born of spirit, is spirit.

7 Wondre thou not, for I seye to thee,
It behoueth ȝou for to be born aȝein.

8 The spirit brethliþ wher it wole, and
thou heerist his vois, but thou wost not,
fro whennis he cometh, or whidir he
goth; so is ech man that is borun of
the spirit.

9 Nycodeme answeride, and seide to
him, Hou mown thes thingis be don?

10 Jhesu answeride, and seyde to him,
Art thou a maistir in Israel, and knowist
not thes thingis?

11 Treuli, treuli, I seye to thee, for
that that we witen, we speken, and that
that we han seyn, we witnessen, and ȝe
taken not oure witnessing.

12 If I haue seid to ȝou ertheli thingis,
and ȝe bileuen not, how if I schal seie
to ȝou heuenli thingis, schulen ȝe bileue?

13 And no man styeth in to heuene,
no but he that cam down fro heuene,
mannis sone that is in heuene.

14 And as Moyses reride vp a serpent
in desert, so it bihoueth mannus sone
for to be areysid vp,

15 That ech man that bileueth in to
him, perische not, but haue euerelastinge
lyf.

16 Forsothe God so louede the world,
that he ȝaf his oon bigetun sone, that
ech man that bileueth in to him perische
not, but haue euere lasting lyf.

17 Sothli God sente not his sone in to
the world, that he iuge the world, but
that the world be sauȝd by hym.

18 He that bileueth in to him, is not
demyd;† forsothe he that bileueth not,
is now demed, for he bileueth not in
the name of the oon bigetun sone of
God.

19 Sothli this is the dom, for lȝt cam
in to the world, and men louede more
derknessis than lȝt; forsoth her workis
weren yuele.

20 Sothli ech man that doth yuele,

is flesshe; and that which is boren of
the sprete, is sprete.

7 Marvayle nott, that I sayd to the,
Ye must be boren a newe.

8 The wynde bloweth where he listeth,
and thou hearest his sounde, butt thou
canst nott tell, whence he commeth, and
whether he goeth; so is every man that
is boren of the sprete.

9 Nicodemus answered, and sayde vnto
him, Howe can these thynges be?

10 Jesus answered, and sayde vnto
hym, Arte thou a master in Israhell,
and knowest nott these thynges?

11 Verely, verely, I saye vnto the, we
speake that we knowe, and testify that
we have sene, and ye receave not oure
witnes.

12 Yff I have tolde you erthely thynges,
and ye have not beleved, howe shulde
ye beleve, if I shall tell you of hevenly
thynges?

13 And noo man hath ascended vppe
to heven, butt he that cam doune from
heven, that ys to saye the sonne of man
which is in heven.

14 And as Moses lifte vppe the serpent
in wyldernes, even soo must the sonne
off man be lifte vppe,

15 That noo man which beleveth in
hym perisse, but have eternall lyfe.

16 God soo loved the worlde, that he
gave his only sonne, for the entent that
none that beleve in hym shulde perisse,
butt shulde have everlastynge lyfe.

17 For God sent not his sonne into
the worlde, to condempne the worlde,
but that the worlde through him myght
be saved.

18 He that beleveth on hym, shall not
be condempned; but he that beleveth
nott, is condempned all redy, be cause
he beleveth nott in the name off the
only sonne off God.

19 And this is the condempnacion,
light is come into the worlde, and the
men have loved dareknes more then
light; be cause their dedes were evyll.

20 For every man that evyll doeth,

23

. naga wesun
yainar; yah qemun, yah daupidaî wesun.[†]

24 Ni nauhþanuh galagiþs was in kark-
arai Iohannes.

25 Þaproh þan warþ sokeins us sipon-
yam Iohannes miþ Iudaïum, bi swiku-
ein

26

. . . . Rabbi, saei was miþ þus hindar
Yaurdanau, þammei þu weitwodides, sai!
sa daupeiþ, yah allai gaggand du imma.

29

. . . . So nu faheþs meina usfullnoda.[†]

30 Yains skal wahsyan, iþ ik minznan.

31 Sa iupapro qimands, ufaro allaim
ist;

. . . sa us himina qumana, ufaro allaim
ist.

32 Yah þatei gasawh, yag-gahausida,
þata weitwodeiþ, yah þo weitwodida is
ni ainshun nimip.

leoht; and he ne cymþ to leohte, ðæt
his weorc ne sýn gerihtlæhte.

21 Witodlice se ðe wyrcþ sópfæstnesse,
cymþ to ðam leohte, ðæt his weorc sýn
geswutelode, forðam ðe hig synd on
Gode gedóne.

22 Æfter ðyssum com se Hælend, and
his leorning-cnihtas, to Iudea lande, and
wunode ðær mid him, and fullode.

23 And Iohannes fullode on Enon, wið
Salim, forðam ðe ðær wæron manega
wætro; and hi togædere comon, and
wæron gefullode.

24 Ða gyt næs Iohannes gedón on
cweártern.[†]

25 Ða smeodon Iohannes leorning-
cnihtas and ða Iudeas, be ðære cláns-
unge.

26 And comon to Iohanne, and cwædon
to him, Rabbi, se ðe mid ðe wæs be-
geondan Iordanen, be ðam dū cýðdest
gewitnesse, nú! he fullaþ, and calle hig
cumaþ to him.

27 Iohannes andwyrde, and cwæþ, Ne
mæg mann nán þing underfón, búton
hit beo hym of heofenum geseald.

28 Ge sylfe me synd to gewitnesse,
ðæt ic sæde, Ne eom ic Crist, ac ic
eom ásend befóran hine.

29 Se ðe brýde hæfþ, se ys brýdguma;
se ðe is ðæs brýdguman freond, and
stent, and gehýrþ hyne, mid gefean he
geblissað, for ðæs brýdguman stefne.
Ðes min gefea is gefylled.

30 Hit gebyraþ ðæt he weaxe, and
ðæt ic wanige.

31 Se ðe ufenan com, se is ofer ealle;
se ðe of eorþan is, . . . se sprycþ be
eorþan; se ðe of heofone com, se is
ofer ealle.

32 And he cýþ, ðæt he geseah, and
gehýrde, and nán man ne underfehþ his
cýðnesse.

33 Sóplice se ðe his cýðnesse under-
fehþ, he getácnað ðæt God is sópfæstnes.

34 Se ðe God sende, sprycþ Godes
word; ne sylþ God ðone gást be ge-
mete.

hatith list; and he cometh not to the list, that his workis be not reprovéd.[†]

21 Sothli he that doth treuthe, cometh to the list, that his workis be schewid, for thei ben don in God.

22 Aftir thes thingis Jhesu cam, and his disciplis, in to the lond of Judee, and there he dwellide with hem, and baptiside.[†]

23 Sothli John was baptisyng in Ennon, besydis Salym, for many watris were there; and thei camen, and weren baptisid.

24 Sothli John was not ȝit sent in to prisoun.

25 Sothli a questioun[†] is maad of Johnis disciplis with the Jewis, of the purificacioun[†].

26 And thei comen to John, and seyde to him, Rabi,[†] he that was with thee ouer Jordan, to whom thou hast born witnessinge, lo! he baptyseth, and alle men comen to him.

27 John answeride, and seyde, A man may not take ony thing, no but it be ȝouun to him fro heuene.

28 Ȝe ȝou silf beren witnessinge to me, that I seyde, I am not Crist, but for I am sent before him.

29 He that hath a spousesse[†] is the spouse;[†] forsothe a frend of the spouse, that stonidith, and heerith him, ioieth in ioie, for the vois of the spouse. Therefore in this thing my ioie is fillid.

30 It bihoueth him for to wexe, forsoth me to be menused.[†]

31 He that cam fro aboue, is aboue alle; he that is of the erthe, . . . spekith of the erthe; he that comith fro heuene, is aboue alle.

32 And this thing that he syȝ, and herde, he witnessith, and no man takith his witnessinge.

33 Forsoth he that hath takun his witnessing, hath markid that God is sothfast.

34 Forsoth he whom God sente, spekith the wordis of God; forsothe not to mesure God ȝyueth the spirit.

hateth the light; nether commeth to light, lest his dedes shulde be reprovéd.

21 Butt he that doth the trouth, commeth to the light, that his dedes myght be knowen, howe that they are wrought in God.

22 After that cam Jesus, and his disciples, into the Iewes londe, and there abode with them, and baptised.

23 And Jhon also baptised in Enon, besydes Salim, because there was moche water there; and they cam, and were baptised.

24 For Jhon was not yet cast into preson.

25 There a rose a question bitwene Jhons disciples and the Iewes, a bout purifyng.

26 And they cam vnto Jhon, and sayde vnto hym, Master, beholde! he that was with the beyonde Iordan, to whom thou barest witnes, baptyseth, and all men come to hym.

27 Jhon answered, and sayde, A man can receave nothyng at all, except it be geuen hym from heven.

28 Ye youre selves are witnesses, howe that I sayde, I am nott Christ, butt am sent before hym.

29 He that hath the bryde is the brydegrome; but the frende off the brydegrome, which stondesth by, and heareth hym, reioyseth greatly, of the brydgromes voyce. Therefore this my ioie is fulfilled.

30 He must increace, and I muste decreace.

31 He that commeth from an hye, is above all; he that is off the erth, is of the erth, and speaketh off the erth; he that commeth from heven, is above all.

32 And testifyeth that he hath sene, and herde, and his testimony noo man receaveth.

33 Whosoever receavith his witnes, the same hath sealed that God is true.

34 For he whom God hath sent, speaketh the wordes off God; for God geveth nott the sprete by measure.

35 Fæder lufaþ ðone sunu, and sealde ealle þing on his hand.

36 Se ðe gelyfþ on sunu, se hæfþ éce lif; se ðe ðam suna is ungeleaffull, ne gesyhþ he lif, ac Godes yrre wunaþ ofer hine.

CHAP. IV. 1 Ðá se Hælend wyste, ðæt ða Pharisei gehýrdon, ðæt he hæfde mǎ leorning-cnihtas . . . ðonne Iohannes,

2 Ðeah se Hælend ne fullode, ac his leorning-cnihtas,

3 Ðá forlét he Iudea land, and fór eft on Galileá.

4 Him gebyrode ðæt he sceolde faran purh Samaria land.

5 Witodlice he com on Samaritanian ceastre, ðe is genemned Sichar, neah ðam túne, ðe Iacob sealde Iosepe, his suna.

6 Ðær wæs Iacobes wyll; †se Hælend sæt æt ðam wylle, ðá he wæs wérig gegán. And hit wæs mid-dæg.

7 Ðá com ðær án wíf of Samaria, wolde wæter feccan. Ðá cwæp se Hælend to hyre, Syle me drincan.

8 His leorning-cnihtas ferdon ðá to ðære ceastre, woldon him mete bigan.

9 Ðá cwæp ðæt Samaritanisce wif to him, Húmeta bitst ðú æt me drincan, ðonne ðú eart Iudeisc, and ic eom Samaritanisc wif? ne brúcaþ Iudeas and Samaritanisce metes ætgædere.

10 Ðá andswarode se Hælend, and cwæp to hyre, Gif ðú wistest Godes gyfe, and hwæt se is, ðe cwyþ to ðé, Syle me drincan, witodlice ðú bæde hine, ðæt he sealde ðé lifes wæter.

11 Ðá cwæp ðæt wif to him, Leofne, ðú næfst nán þing mid to hladdenne, and ðes pytt is deóp; hwanon hæfst ðú lifes wæter?

12 Cwyst ðú ðæt ðú sí mǣrra ðonne

35 The fadir loueth the sone, and he hath ȝounn alle thingis in his hond.

36 He that bileueth in to the sone, hath euere lastinge lyf; forsothe he that is vnbeleueful to the sone, schal not se euerelasting lyf, but the wraththe of God dwellith on hym.

CHAP. IV. 1 Therefore as Jhesu knew, that Pharisees herden, that Jhesu makith mo disciplis and baptysith, than John,

2 Thouȝ Jhesu baptiside not, but his disciplis,

3 He lefte Judee, and wente aȝen in to Galilee.

4 Sothli it bihofte him to passe bi Samarie.

5 Therefore Jhesu cam in to a citee of Samarie, that is seyde Sychar, bisydis the manere,[†] that Jacob ȝaf to Joseph, his sone.

6 Forsoth the welle of Jacob was there; sothli Jhesu maad wery[†] of the iurney, sat thus on the welle. Sothli the our was, as the sixte.[†]

7 A womman cam of Samarie, for to drawe watir. Jhesu seith to hir, ȝyue to me for to drynke.

8 Forsoth his disciplis hadden gon in to the citee, that thei schulden bye metis.

9 Therefore the ilke womman of Samarie seith to him, How thou, whanne thou ert a Jew, axist of me for to drynke, which am a womman of Samarie? forsothe Jewis vsen not with Samaritans.

10 Jhesu answeride, and seide to hir, If thou wistist the ȝifte of God, and who it is, that seith to thee, ȝyue to me for to drynke, thou peraventure schuldest haue axid of him, and he schulde haue ȝounn to thee quyk watir.

11 The womman seith to him, Sire, nether thou hast in what thing thou schalt drawe, and the pitt is deep; therefore wherof hast thou quyk watir?

12 Wher thou art more than oure

35 The father loveth the sonne, and hath geuen all thynges into his bonde.

36 He that beleveth on the sonne, hath everlastyng lyfe; and he that beleveth nott the sonne, shall nott se lyfe, but the wrathe of God bydeth on hym.

CHAP. IV. 1 As sone as the Lorde had knoweledge, howe that it was come to the eares off the Pharises, that Jesus made and baptised moo disciples, then Jhon,

2 Though that Jesus hym silfe baptised not, butt his disciples,

3 He lefte Iewry, and departed agayne into Galile.

4 And it was soo that he must nedes goo thorowe Samaria.

5 Then cam he to a cite of Samaria, called Sichar, besydes the possession, that Jacob gave to his sonne, Joseph.

6 And there was Jacobs well; Jesus then wried in his iorney, sate thus on the well. Hit was about the sixte houre.

7 There cam a woman of Samaria, to drawe water. Jesus sayde vnto her, Geve me drynke.

8 For his disciples wer gone awaye vnto the tounne, to beye meate.

9 The woman off Samaria sayde vnto hym, Howe is itt thatt thou, beinge a Iewe, axest drynke of me, which am a Samaritane? for the Iewes medle not with the Samaritans.

10 Jesus answered, and sayde vnto her, If thou knewest the gyfte of God, and who it is, that sayeth to the, Geve me drynke, thou woldest have axed of hym, and he wolde have geuen the water of lyfe.

11 The woman sayde vnto hym, Syr, thou hast noo thyng to drawe it with all, and the well is depe; from whence then hast thou that water off lyfe?

12 Arte thou getter then oure father

úre fæder Iacob, se ðe us ðisne pytt sealde? and he, and his bearn, and his nýtenu of ðam druncon.

13 Ðá andswarode se Hælend, and cwæp to hyre, Ælcne ðara þyrst eft, ðe of ðysum wætere drincp;

14 Witodlice ælc ðara ðe drincp of ðam wætere ðe ic him sylle,

bip on him will, forþ-ræsendes wæteres on éce lif.

15 Ðá cwæp ðæt wif to him, Hláford, syle me ðæt wæter, ðæt me ne þyrste, ne ic ne þurfe hér feccan.

16 Ðá cwæp se Hælend to hyre, Gá, clypa ðinne ceorl, and cum hider.

17 Ðá andwyrde ðæt wif, and cwæp, Næbbe ic nánne ceorl. Ðá cwæp se Hælend to hyre, Wel ðú cwæde, ðæt ðú næfst ceorl;

18 Witodlice ðú hæfdest fif ceorlas, and se ðe ðú nú hæfst, nis ðin ceorl. Æt ðam ðú sædest sóþ.

19 Ðá cwæp ðæt wif to him, Leof, ðæs ðe me þincp, ðú eart witega.

20 U're fæderas hig gebædon on ðisere dūne, and ge secgaþ, ðæt on Hierusalem sý seo stów, ðæt man on-gebidde.

21 Ðá cwæp se Hælend to hyre, Lá wif, gelyf me, ðæt seo tid cymþ, ðonne ge ne gebiddaþ fæder, ne on ðissere dūne, ne on Hierusalem.

22 Ge gebiddaþ ðæt ge nyton; we gebiddaþ ðæt we witon; forðam ðe hæl is of Iudeum.

23 Ac seo tid cymþ, and nú is, ðonne sóþe gebed-men gebiddaþ fæder on gáste and on sóþfæstnesse; witodlice fæder sécp swylce, ðe hyne gebiddon.

24 Gást is God, and ðam ðe hyne gebiddaþ, gebyraþ ðæt hig gebiddon on gáste and on sóþfæstnesse.

25 Ðæt wif cwæp to him, Ic wát ðæt Messias cymþ, ðe is genemned Crist; ðonne he cymþ, he cýp us ealle þing.

26 Se Hælend cwæp to hyre, Ic hit eom, ðe wið ðe sprece.

fadir Jacob, that ȝaue to vs this pitt? and he drank therof, and his sones, and his beestis.

13 Jhesu answeride, and seide to hir, Ech man that drynkith of this watir, schal thirste eftsoone;

14 Forsothe he that schal drynke of the watir that I schal ȝyue to him, schal not thirste in to with outen ende; but the watir that I schal ȝyue to him, schal be maad in him a welle of watir, spryngyng vp in to euerelastinge lyf.

15 The womman seith to him, Sire, ȝyue to me this watir, that I thirste not, nether come hidir for to drawe.

16 Jhesu seith to hir, Go, clepe thin hosebonde, and come hidur.

17 The womman answeride, and seide, I haue not an hosebonde. Jhesu seith to hir, Thou seidist wel, For I haue not an hosebonde;

18 Forsoth thou hast had fyue hosebondis, and he whom thou hast, is not thin hosebonde. This thing thou seidist sothli.

19 The womman seith to him, Lord, I se, for thou art a prophete.

20 Oure fadris worschipiden in this hil, and ȝe seyn, for at Jerusalem is a place, wher it bihoueth for to worschipe.

21 Jhesu seith to hir, Womman, bileue to me, for the our schal come, whanne nether in this hil, nether in Jerusalem, ȝe schulen preye[†] the fadir.

22 Ȝe worschipen that that ȝe witen not; we worschipen that that we witen; for heelthe is of Jewis.

23 But the our cometh, and now it is, whanne trewe worschiperis schulen worschipe the fader in spirit and treuth; forwhi and the fadir sekith suche, that schulen worschipe him.

24 God is a spirit, and it bihoueth hem that worschipen him, for to worschipe in spirit and treuth.

25 The womman seith to him, I woot for Messias is comen, that is seid Crist; therefore whanne he schal come, he schal telle to vs alle thingis.

26 Jhesu seith to hir, I am, that speke with thee.

Jacob, which gave vs this well? and he hym silfe dranke there of, and his chyl-dren, and his cattell.

13 Jesus answered, and sayde vnto her, Whosoever drynketh of this water, shall thirst agayne;

14 But whosoever shall drynke of the water that I shall geve hym, shall never be moare a thyrst; but the water that I shall geve hym, shalbe in hym a well of water, spryngyng vp in to everlastyng lyfe.

15 The woman sayde vnto hym, Syr, geve me of that water, that I thyrst not, nether come hedder to drawe.

16 Jesus sayde vnto her, Go, and call thy husband, and come hydder.

17 The woman answered, and sayde vnto hym, I have no husband. Jesus sayde to her, Thou hast well sayd, I have no husbunde;

18 For thou haste had fyve husbandes, and he whom thou nowe hast, is not thy housband. That saydest thou truly.

19 The woman sayde vnto hym, Syr, I perceave, that thou arte a prophet.

20 Oure fathers worshipped in this mountayne, and ye saye, thatt in Jerusalem is the place, where men ought to praye.

21 Jesus sayde vnto her, Woman, trust me, the houre cometh, when ye shall nether in this mountayne, nor yet att Jerusalem, worshippe the father.

22 Ye worshippe ye wot neare what; we knowe what we worshippe; for salvation commeth of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worshippe the father in sprete and in verite; for verily suche the father requyreth, to worshippe hym.

24 God is a sprete, and they that worshippe hym, must honoure hym in sprete and verite.

25 The woman sayde vnto hym, I wot well Messias shall come, which is called Christ; when he is once come, he will tell vs all thynges.

26 Jesus sayde vnto her, I thatt speake vnto the, am he.

27 And ðær-rihte comon his leorning-cnihtas, and hig wundredon, ðæt he wið ðæt wif spræc; ðeah hyra nán ne cwæb. Hwæt séest ðú, oððe, Hwæt sprycst ðú wið hig?

28 Witodlice ðæt wif forlét hyre wæter-fæt, and eode to ðære byrig, and cwæp to ðam mannum,

29 Cumap, and geseop ðone man, ðe me sæde ealle ða þing ðe ic dyde; cweðe ge is he Crist?

30 Ðá eodon hī út of ðære byrig, and comon to him.

31 On gemang ðam his leorning-cnihtas hine bædon, and ðus cwædon, Læreow, et.

32 Ðá cwæp he to him, Ic hæbbe ðone mete to etanne, ðe ge nyton.

33 Ðá cwædon his leorning-cnihtas him betwýnan, Hwæðer ænig man him mete brohte?

34 Ðá cwæp se Hælend to him, Mīn mete is, ðæt ic wyrce ðæs willan ðe me sende, ðæt ic fullfremme his weorc.

35 Hū ne secge ge, ðæt nū gyt synd feower mōnþas, ær man rīpan mæge? Nū! ic eow secge, hebbap upp eowre eagan, and geseop ðas eardas, ðæt hig synd scire to rīpanne.

36 And se ðe rīpp nimp mēde, and gaderap wæstm on écum life; ðæt æt-gædere geblission se ðe sæwp, and se ðe rīpp.

37 On ðyson is witodlice sōp word, forðam óðer is se ðe sæwp, óðer is se ðe rīpp.

38 Ic sende eow to rīpanne, ðæt ðæt ge ne beswuncon; óðre swuncon, and ge eodon on hyra geswinc.

39 Witodlice manige Samaritanisce of ðære ceastre gelyfdon on hine, for ðæs wifes wordum ðe he him cýðde, Ðæt he sæde me ealle ða þing, ðe ic dyde.

40 Ðá ða Samaritaniscan comon to him, hig gebædon hine, ðæt he wunode ðær; and he wunode ðær twegen dagas.

41 And mycele mǝ gelyfdon for his spræce,

42 And cwædon to ðam wife, Ne ge-

27 And anon his disciplis camen, and wondriden, for he spak with a womman; netheles no man seide, What sekist thou, or, What spekist thou with hir?

28 Therfore the womman lefte the watir pott, and wente in to the citee, and seith to tho men,

29 Come 3e, and se 3e the man, that seide to me alle thingis what euere thingis I haue don; wher he is Crist?

30 And thei wenten out of the citee, and thei camen to hym.

31 In the mene while his disciplis preieden him, seyinge, Raby,[†] ete.

32 Sothli he seide to hem, I haue mete for to ete, that 3e witen not.

33 Therfore the disciplis seiden to gidere, Wher ony man brougte to him for to ete?

34 Jhesu seith to hem, My mete is, that I do the will of him that sente me, and that I performe the work of him.

35 Wher 3e seyn not, for 3it foure monethis ben, and rype corn cometh? Lo! I seie to 3ou, lift vp 3oure y3en, and se 3e the regiouns,[†] for now thei ben white to ripe corn.

36 And he that repith takith hyre,[†] and he that gederith, fruit in to euere-lasting lyf; that and he that sowith haue ioye to gidere, and he that repith.

37 In this thing sothli the word is trewe, for another is that sowith, and another that repith.

38 I sente 3ou for to repe, that that 3e traueliden not; othere men traueliden, and 3e entriden in to her trauelis.

39 Forsoth of the citee many Samaritans bileueden in to him, for the word of the womman beringe witnessing, For he seide to me alle thingis, what euere thingis I dide.

40 Therfore whanne Samaritans camen to him, thei preieden him, that he schulde dwelle there; and he dwelte there twey dayes.

41 And many mo bileueden for his word,

42 And seyden to the womman, For

27 And even at that poynte cam his disciples, and marvelled, that he talked with the woman; yet no man sayde vnto hym, What meanest thou, or, Why talkest thou with her?

28 The woman lefte her water pott behynde her, and went her waye into the cite, and sayde to the men there,

29 Come, se a man, whiche tolde me all thynges thatt ever I dyd; is not he Crist?

30 Then they went out off the cite, and cam vnto hym.

31 In the meane whyle his disciples prayed hym, saynge, Master, eate.

32 He sayde vnto them, I have meate to eate, that ye knowe nott off.

33 Then sayd the disciples bitwene them selves, Hath eny man brought hym meate?

34 Jesus sayd vnto them, My meate ys, to fulfill the will off hym that sent me, and to fynysshe hys worcke.

35 Saye not ye, there are yett foure monethes, and then commeth harvest? Beholde! I saye vnto you, lyfte vppe youre eyes, and loke on the regions, for they are whyte allredy vnto harvest.

36 And he that repeth receaveth rewarde, and gaddereth frute vnto lyfe eternall; that bothe he that soweth myght reioyce also, and he thatt repeth.

37 And here in ys the sayinge true, that won soweth, and another repeth.

38 I sent you to repe, that wheron ye bestowed no laboure; other men laboured, and ye are entred into their labours.

39 Many off the Samaritans off the cite beleved on hym, for the womans sayinge whych testified, He tolde me all thynges, that ever I did.

40 Then when the Samaritans were come vnto hym, they besought hym, that he wolde tary wyth them; and he aboode there two dayes.

41 And many moo beleved because off hys awne wordes,

42 And sayde vnto the woman, Nowe

lyfe we nā for ðīnre spræce; we sylfe gehýrdon, and we witon, ðæt he is sōp middan-cardes hælend.

43 Sōþlice after twām dagum he fērde ðanone, and fōr to Galileā.

44 Se Hælend sylf cýððe gewitnesse, ðæt nān witega næfþ nānne wurpscipe on hys ágenum earde.

45 Ðā he com to Galileam, ðā under-fēngon hī hine, ðā hī gesāwon ealle ða þing ðe he worhte on Hierusalem, on freols-dæge; and hī comon to ðam freols-dæge.

46 And he com eft to Chanaa Galileā, ðær he worhte ðæt wín of wætere.[†] Sum under-cýning wæs, ðæs sunu wæs gesýcelod on Capharnaum.

47 Ðā ðā se gehýrde, ðæt se Hælend fōr fram Iudea to Galileā, he com to him, and bæd hine, ðæt he fōre, and gehælde his sunu; sōþlice he læg æt forþ-fōre.

48 Ðā cwæþ se Hælend to him, Búton ge táčna and fōre-beacna geseon, ne gelyfe ge.

49 Ðā cwæþ se under-cýng to him, Drihten, far, ær mīn sunu swelte.

50 And se Hælend cwæþ, Gá, ðīn sunu lyfaþ. Ðā code he, and gelyfde ðære spræce, ðe se Hælend him sæde.

51 Ðā he fōr, ðā urnon his þeowas on-gean hyne, and sædon, Ðæt his sunu lyfode.

52 Ðā ácsode he, to hwylcum tīman him bet wære. And hī sædon him, Gýrstan-dæg to ðære seofepan tide se fefer hine forlét.

53 Ðā ongeat se fæder, ðæt hit wæs on ðære tide, ðe se Hælend cwæþ, Ðīn sunu leofaþ; and he gelyfde, and call his hīw-rædden.

54 Se Hælend worhte ðis tácen eft oðre síðe, ðā he com fram Iudea lande to Galileā.

now not for thi speche we bileuen; forsoth we han herd, and we witen, for this is verily the sauour of the world.

43 Forsoth aftir twei dayes he wente thennis, and wente in to Galilee.

44 Sothli Jhesu bar witnessing, for a prophete in his owne cuntree hath not honour.[†]

45 Therefore whanne he cam in to Galilee, men of Galilee receyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem, in the feeste day;[†] and sothli thei hadden come to the feeste day.

46 Therefore he cam eftsoone in to Cana of Galilee, where he made the watir wyn. And sum litil king was, whos sone was syk at Capharnaum.

47 Whanne this hadde herd, for Jhesu schulde come fro Judee in to Galilee, he wente to him, and preiede him, that he schulde come doun, and heele his sone; forsoth he bigan to deye.

48 Therefore Jhesu seide to him, No but 3e schulen se tokenes and grete wondris, 3e bileuen not.

49 The litil kyng seith to him, Lord, come doun, bfore my sone deye.

50 Jhesu seith to him, Go, thi sone lyueth. The man bileuede to the word, that Jhesu seide to hym, and he wente.

51 Sothli now him comynge doun, the seruautis camen azens him, and telden to him, seyinge, For his sone lyuede.

52 Therefore he axide of hem the our, in whiche he hadde betere. And thei seiden to him, For 3istirday in the seuenthe our the feure lefte him.

53 Therefore the fadir knew, that the ilke our it was, in which Jhesu seide to him, Thi sone lyueth; and he bileuede, and al his hous.

54 Jhesu dide eft this secunde tokene, whanne he cam fro Judee in to Galilee.

we beleve nott be cause off thy sayinge; for we have herde hym oure selves, and knowe, thatt thys ys even in dede Christ, the savioure off the worlde.

43 After two dayes he departed thence, and went away into Galile.

44 And Jesus hym silfe testified, that a prophet hath none honoure in hys awne countree.

45 Then as sone as he was come into Galile, the Galileans receaved hym, which had sene all thynges that he did at Jerusalem, on the feast; for they went also vnto the feast daye.

46 And Jesus cam agayne into Cana of Galile, where he tourned water into wyne. And there was a certayne rueler, whose sonne was sycke at Capernaum.

47 As sone as he herde, that Jesus was come out of Iewry into Galile, he went vnto hym, and besought him, that he wolde descende, and heale his sonne; for he was even redy to deye.

48 Then sayde Jesus vnto hym, Excepte ye se signes and wonders, ye beleve not.

49 The rueler sayde vnto hym, Syr, come awaye, or ever that my chylde deye.

50 Jesus sayde vnto him, Goo thy waye, thy sonne liveth. And the man beleved the wordes, that Jesus had spoken vnto hym, and went his waye.

51 And anon as he went on his waye, his servautes mett hym, and tolde hym, sayinge, Thy sonne liveth.

52 Then enquiryed he of them the houre, when he began to amende. And they sayde vnto hym, Yester daye the seventhe houre the fever lefte hym.

53 And the father knew, that it was the same houre, when Jesus sayde vnto hym, Thy sonne liveth; and he beleved, and all his houshold.

54 Thys ys agayne the seconde myracle that Jesus did, after he cam out of Iewry into Galile.

Iudea freols-dæg, and se Hælend fór to Hierusalem.

2 On Hierusalem ys án mere, se is genemned on Ebreise Bethzaida, se mere hæfþ fif porticas.

3 On ðam porticon læg mycel menigeo ge-áðledra, blindra, and healtra, and forseruncenra, and ge-anbidedon ðæs wæteres styrunge.

4 Drihtenes engel com to his tíman on ðone mere, and ðæt wæter wæs ástyred ; and se ðe radost com on ðone mere, æfter ðæs wæteres styrunge, wearþ gehæled fram swá hwylcere untrumnesse swá he on wæs.

5 Ðær wæs sum man, eahta and prittig wintra on his untrumnesse.

6 Ðá se Hælend geseah ðysne licgan, and wiste, ðæt he lange hwýle ðar wæs, ðá cwæþ he to him, Wylt dú hál beon ?

7 Ðá andswarode se seoca him, and cwæþ, Drihten, ic næbbe nánne man ðæt me dó on ðone mere, ðonne ðæt wæter ástyred biþ ; ðonne ic cume, ðonne biþ óðer befóran me.

8 Ðá cwæþ se Hælend to him, Arís, nim ðín bed, and gá.

9 And se man wæs sóna hál, and he nam his bed, and eode. Hit wæs reste-dæg on ðam dæge.

10 Ðá cwædon ða Iudeas to ðam ðe ðar gehæled wæs, Hit is reste-dæg, nis ðe álýfed, ðæt dú ðín bed bere.

11 He andswarode him and cwæþ, Se ðe me gehælde, se cwæþ to me, Nim ðín bed, and gá.

12 Ðá ácsedon hí hine, Hwæt se man wære, ðe ðe sæde, Nim ðín bed, and gá ?

13 Se ðe ðær gehæled wæs, nyste hwá hit wæs. Se Hælend sóþlice beah fram ðære gegaderunge.

14 Æfter ðam se Hælend hine gemette on ðam temple, and cwæþ to him, Nú ! dú cart hál geworden ; ne synga dú, ðe-læs ðe ðe on sumum þingum wyr's getíde.

a feeste day of Jewis, and Jhesu wente vp to Jerusalem.

2 Forsoth in Jerusalem is a standing watir of beestis, that in Ebrew is named Bethsayda, havynge fue litle zatis.

3 In thes lay a greet multitude of langwischinge men, blynde, krokid, drye, abidinge the stiring of the watir.

4 Forsothe the aungel of the Lord aftir tyme cam down in to the standing watir, and the watir was moued; and he that first cam down in to the sisterne, aftir the mouyng of the watir, was maad hool of what euere siknesse he was holdun.

5 Forsothe sum man was there, havynge eizte and thritti ȝeeris in his syknesse.

6 Whanne Jhesu hadde seyn him liggynge, and hadde knowe, for now he hadde moche tyme, he seith to him, Wilt thou be maad hool?

7 The syke man answeride to him, Lord, I haue not a man that whanne the water schal be troublid, he sende me in to the sisterne; forsoth the while I com, another goth down bifore me.

8 Jhesu seith to him, Ryse vp, taak thi bed, and wandre.

9 And a non the man is maad hool, and took vp his bed, and wandride. And saboth was in that day.

10 Therefore the Jewis seyden to him that was maad hool, It is saboth, it is not leefful to thee, for to take thi bed.

11 He answeride to hem, He that maade me hool, seide to me, Taak thi bed, and wandre.

12 Therefore thei axiden him, Who is that man, that seide to thee, Taak thi bed, and wandre?

13 Sothli he that was maad hool, wiste not who it was. Forsothe Jhesu bowide him fro the cumpany ordeyned[†] in the place.

14 Aftirward Jhesu fond him in the temple, and seide to him, Lo! thou ert maad hool; now nyle thou do synne, leste any thing worse bifalle to thee.

feast off the Iewes, and Jesus went vppe to Jerusalem.

2 There is at Jerusalem by the slaughter housse a pole, called in the Ebrue tonge Bethesda, havynge five porches.

3 In them laye a greate multitude off sicke folke, off blynde, halt, and wyddered, waytynge for the movyng off the wather.

4 For an angell went doune at a certayne ceason into the pole, and stered the water; whosoever then fyrst, after the sterynge off the water, stepped doune, was made whoale of what soever disease he had.

5 And a certayne man was there, which had bene diseased .xxxviij. yeares.

6 When Jesus sawe hym lye, and knewe, that he nowe longe tyme had bene diseased, he sayde vnto hym, Wilt thou be whoale?

7 The syke answered hym, Syr, I have no man when the water is moved, to put me into the pole; butt in the meane tyme whill I am about to come, another steppeth doune before me.

8 Jesus sayde vnto hym, Ryse, take vp thy beed, and walke.

9 And immediatly that man was whole, and toke vp his beed, and went. And the same daye was the saboth daye.

10 The Iewes therfore sayd vnto hym that was made whole, It is the saboth daye, it is nott lafull for the to cary thy beed.

11 He answered them, He that made me whole, sayde vnto me, Take vp thy beed, and gett the hence.

12 Then axed they hym, What man is that, which sayd vnto the, Take vp thy beed, and walke?

13 And he that was healed, wist not who yt was. For Jesus gatt hym silfe awaye, be cause that there was preace of people in the place.

14 After that Jesus founde hym in the temple, and sayd vnto hym, Beholde! thou arte made whole; se thou synne no moore, lest a worsse thinge happen vnto the.

15 Ðá fór se man, and cýdde hit ðam Iudeum, ðæt hit wære se Hælend ðe hyne hældde.

16 Fordam ða Iudeás ehton ðone Hælend, fordam ðe he dyde ðas þing on reste-dæge.[†]

17 Ðá andswarode se Hælend him and cwæþ, Min fæder wyrþ oð ðys nú gyt, and ic wyrce.

18 Ðæs ðe mā ða Iudeas sóhton hine to ofsleanne, næs nā fordam anum ðe he ðone reste-dæg bræc, ac fordam ðe he cwæþ ðæt God wære his fæder, and hine sylfne dyde Gode gelicene.

19 Witodlice se Hælend andswarode, and cwæþ to him, Sôþ, ic eow secge, ne mæg se sunu nān þing dōn, būton ðæt he gesyþþ his fæder dōn; ða þing ðe he wyrþ, se sunu wyrþ gelice.

20 Se fæder lufað ðone sunu, and ge-swutelap him ealle ða þing ðe he wyrþ; and mǣran weorc ðonne ðas sýn he ge-swutelap him, ðæt ge wundrion.

21 Swá se fæder áwecþ ða deadan, and geliffæst, swá eac se sunu geliffæst ða ðe he wyle.

22 Ne se fæder ne dēmp nānum menn, ac he sealde ælcne dōm ðam suna,

23 Ðæt ealle árwurþion ðone sunu, swá swá hig árwurþiap ðone fæder. Se ðe ne árwurþað ðone sunu, ne árwurþað he ðone fæder ðe hine sende.

24 Sôþ, ic secge eow, ðæt se ðe mín word gehýrþ, and ðam gelýfþ ðe me sende, se hæfþ éce lif, and ne cymþ æt ðam dōme, ac færþ fram deaþe to life.

25 Sôþ, ic secge eow, ðæt seo tíð cymþ, and nú is, ðonne ða deadan gehýraþ Godes suna stefne, and ða lybbaþ, ðe hig gehýraþ.

26 Swá se fæder hæfþ lif on him sylfum, swá he sealde ðam suna ðæt he hæfde lif on him sylfum;

21 Swaswe auk atta urraiseiþ ðaupans, yah liban gatauyiþ, swa yah sunus þanzei wili liban gatauyiþ.[†]

22 Nih þan atta ni stoyiþ ainohun, ak staua alla atgaf sunau,

23 Ei allai sweraina sunu, swaswe swerand attan.

15 The ilk^e man wente, and telde to the Jewis, for it was Jhesu that maad him hool.

16 Therfore the Jewis pursueden Jhesu, for he dide this thing in the saboth.

17 Forsoth Jhesu answeride to hem, My fadir worchith til now, and I worche.

18 Therfore thanne the Jewis souzten more for to see hym, for not oonly he brak the saboth, but and he seide his fadir God, makinge him euene to God.

19 And so Jhesu answeride, and seide to hem, Treuli, treuli, I seie to 3ou, the sone may not of him silf do any thing, no but that thing that he schal se the fadir doynge; what euere thingis sothli he doith, thes thingis and the sone also doith.

20 Forsothe the fadir loueth the sone, and schewith to him alle thingis that he doith; and he schal schewe to him more workis than thes, that 3e wondre.

21 Forsothe as the fadir reysith deede men, and quykeneth, so and the sone quykeneth whiche he wole.

22 Sothli neither the fader iudgeth any man, but hath 3ouun al the dom to the sone,

23 That alle men honoure the sone, as thei honouren the fadir. He that honoureth not the sone, honoureth not the fadir that sente him.

24 Treuli, treuli, I seye to 3ou, for he that heerith my word, and bileueth to him that sente me, hath euere lasting lyf, and cometh not in to dom, but passith fro deeth in to lyf.

25 Treuli, treuli, I seye to 3ou, for the our cometh, and now it is, whanne deede men schulen heere the vois of Goddis sone, and thei that schulen heere, schulen lyue.

26 Sothli as the fader hath lyf in him silf, so he 3af and to the sone for to haue lyf in him silf;

15 The man departed, and tolde the Iewes, that yt was Jesus the whyche had made hym whole.

16 And therfore the Iewes did persecute Jesus, and sought the meanes to see hym, be cause he had done these thynges on the saboth daye.

17 Jesus answered them, My father worketh hidderto, and I worke.

18 Therfore the Iewes sought the moore to kill hym, not only be cause he had broken the saboth, but sayde alsoo that God was his father, and made hym silfe equall with God.

19 Then answered Jesus, and sayde vnto them, Verely, verely, I saye vnto you, the sonne can do noo thyng of hym silfe, but that he seyth the father do; for whatsoever he doeth, that doeth the sonne also.

20 For the father loveth the sonne, and sheweth hym all thynges whatsoever he him silfe doeth; and he will shewe hym gretter thynges then these, be cause ye shoulde marvayle

21 For lykwyse as the father rayseth vppe the deed, and quyckeneth them, even soo the sonne quyckeneth whom he woll.

22 Nether iudgeth the father eny man, but hath committed all iudgment vnto the sonne,

23 Be cause that all men shulde honoure the sonne, even as they honoure the father. He that honoureth nott the sonne, the same honoureth not the father which hath sent hym.

24 Vyrely, verely, I saye vnto you, he that heareth my wordes, and beleueth on hym that sent me, hathe everlastynge lyfe, and shall not come in to damnacion, but is scaped from deth vnto lyfe.

25 Verely, verely, I saye vnto you, the tyme shall come, and nowe ys, when the deed shall heare the voyce off the sonne of God, and they that heare, shall live.

26 For as the father hath life in hym silfe, soo lyke wyse hath he geuen to the sonne to have lyfe in hym silfe;

27 And sealde him anweald ðæt he mōste dēman, forðam ðe he is mannes sunu.

28 Ne wundrion ge ðæs, ðæt seo tid cymþ, ðæt ealle gehýraþ his stefne, ðe on byrgenum synd.

29 And ða ðe gōd worhton, faraþ on lifes ærēste; and ða ðe yfel dydon, on lōmes ærēste.[†]

30 Ne mæg ic nán þing dōn fram me sylfum, ic dēme, swā swā ic gehýre, and min dōm is ryht, forðam ic ne séce minne willan, ac ðæs ðe me sende.

31 Gif ic gewitnesse be me cýðe, mín gewitnes nis sōþ;

32 O'ðer is se ðe cýþ gewitnesse be me, and ic wāt ðæt seo cýðnes is sōþ, ðe he cýþ be me.

33 Ge sendon to Iohanne, and he cýðde sōþfæstnesse gewitnesse.

34 Ic ne onfō gewitnesse fram menn; ac ðas þing ic secge, ðæt ge sýn hāle.

35 Yains was lukarn brinnando yah linhtyando; ip yus wildedup swignyan du wheilai in liuhada is.[†]

36 Appan ik haba weitwodipa maizein þamma Iohanne, þo auk waurstwa poei atgaf mis atta ei ik tauyau þo, þo waurstwa poei ik tauya weitwodyand bi mik, þatei atta mik sandida.

37 Yah saei sandida mik atta, sah weitwodeip bi mik. Nih stibna is whan-hun gahausedidup, nih siun is gasewhup.

38 Yah waurd is ni habaip wisando in izwis; þande þanei insandida yains, þam-muh yus ni galaubeip.

35 He was byrnende leoht-fæt and lyhtende; ge woldon sume hwile geblis-sian on his leohte.

36 Ic hæbbe mاران gewitnesse ðonne Iohannes, witodlice ða weorc ðe fæder me sealde ðæt ic hig fullfremme, ða weorc ðe ic wyrc cýðaþ gewitnesse be me, ðæt fæder me ásende.

37 And se fæder ðe me sende, cýþ ge-witnesse be me. Ne ge næfre his stefne ne gehýrdon, ne ge his hīw ne gesáwon.

38 And ge nabbap his word on eow wunigende; forðam ðe ge ne gelyfaþ, ðam ðe he sende.

39 Smeageaþ hālige gewritu, forðam ðe ge wēnaþ ðæt ge habbon ēce lif on ðam; and hig synd, ðe gewitnesse cýðaþ be me.

40 And ge nellap cuman to me, ðæt ge habbon lif.

41 Ne underfō ic nāne beorhtnesse æt mannum;

42 Ac ic gecneow eow, ðæt ge nabbap Godes lufe on eow.

27 And he gaf to him power for to make dom, for he is mannis sone.

28 Nyle 3e wondre this thing, for the our cometh, in which alle men that ben in buriels, schulen heere the vois of Goddis sone.

29 And thei that han do goode thingis, schulen come forth in to rysinge a3en of lyf; forsothe thei that han don yuele thingis, in to rysinge a3en of dom.

30 I may not of mysilf do ony thing, but as I heere, I iuge, and my dom is iust, for I seke not my wille, but the will of the fadir that sente me.

31 If I bere witnessing of my silf, my witnessing is not trewe;

32 Another is that berith witnessing of me, and I woot for his witnessing is trewe, that he berith of me.

33 3e senten to John, and he bar witnessing to the treuthe.

34 Sothly I take not witnessing of man; but I seie thes thingis, that 3e be saf.

35 Sothli he was a lanterne brennynge and schynynge;† forsothe 3e wolden glade at oon our in his list.

36 Sothli I haue more witnessing than John, forsoth the workis that my fadir gaf to me that I performe hem, the ilke workis that I do beren witnessyng of me, that the fadir sente me.

37 And the fadir that sente me, he bar witnessing of me. Nethir 3e herden euer his vois, nethir say3en his licnesse.†

38 And 3e han not his word dwellinge in 3ou; for 3e bileuen not to him, whom he sente.

39 Seke 3e scripturis, in whiche 3e gessen to haue euerlastinge lyf; and tho it ben, that beren witnessing of me.

40 And 3e wolen not come to me, that 3e haue lyf.

41 I take not clernesse of men;

42 But I haue knowen 3ou, for 3e han not the loue of God in 3ou.

27 And hath geuen hym power alsoo to iudge, in that he is the sonne off man.

28 Marvayle nott at this, that the houre shall come, in the whych all that are in the graves, shall heare his voice,

29 And shall come forthe, they that have done goode, vnto the resurreccion off life; and they that have done evyll, vnto the resurreccion of dampnacion.

30 I can of myne awne silfe do noo thyng at all, as I heare, I iudge, and my iudgment ys iust, be cause I seke nott myne awne wyl, butt the will off the father which hath sent me.

31 Yf I beare witnes off my silfe, my witnes ys nott true;

32 There ys another thatt beareth witnes off me, and I am sure that the witnes whyche he beareth of me, is true.

33 Ye sent vnto Jhon, and he bare witnes vnto the trueth.

34 But I receave no recorde of man; neverthesse these thynges I saye, that ye myght be safe.

35 He was a burnynge and a shyunyng light; and ye wolde for a season have reioysed in his light.

36 But I have gretter witnes then the witnes off Jhon, for the workes whych my father hath geuen me to fynnysshe, the same workes whych I do beare witnes off me, thatt my father sent me.

37 And my father hym silfe which hath sent me, beareth witnes off me. Ye have nott herde hys voice att eny tyme, nor yett have sene hys shape.

38 And his wordes have ye nott abydynge in you; for ye beleve not hym, whom he hath sent.

39 Search the scriptures, for in them ye thynke ye have eternal lyfe; and they are they, whych testify off me.

40 And yett will ye nott come to me, that ye myght have lyfe.

41 I receve nott prayse off men;

42 Butt I knowe you, that ye have nott the love off God in you.

45 þatei ik wrohidedyau
izwis du attin ; ist saei wrohida izwis
Moses, du þammei yus weneiþ.[†]

46 Yabai allis Mose galaubidedeiþ, ga-
þau-laubidedeiþ mis ; bi mik auk yains
gamelida.

47 Þande nu yainis melam ni galaub-
eiþ, whaiwa meinain waurdam galaub-
yaiþ ?

CHAP. VI. I Afar þata galaip Iesus
ufar marcin þo Galeilaie, yah Tibairiade.

2 Yah laistida ina manageins filu ; unte
gasewhun taiknins, þozei gatawida bi
siukaim.

3 Usiddya þan ana fairguni Iesus, yah
yainar gasat miþ siponyam seinain.

4 Wasuh þan newla pascha, so dulpis
Iudaie.

5 Þaruh ushof augona Iesus, yah ga-
umida, þammei manageins filu iddya du
imma, qapuh du Filippau, Whaþro bug-
yam hlaibans, ei matyaina þai ?

6 Þatuh þan qap, fraisands ina ; iþ
silba wissa þatei habaida tauyan.

7 Andhof imma Filippus, Twaim hund-
am skatte hlaibos ni ganohai sind þaim,
þei nimai wharyizuh leitil.

8 Qap ains þize siponye is, Andraias,
broþar Þaitraus Seimonaus,

9 Ist magula ains her, saei habaiþ .e.
hlaibans barizeinans yah .b. fiskans ; akei
þata wha ist du swa managaim ?

10 Iþ Iesus qap, Waurkeiþ þans mans
anakumbyan. Wasuh þan hawi manag

43 Ic com on mines fæder naman, and
ge me ne underfēngon. Gyf oðer cymþ
on his āgenum naman, hƿne ge under-
fōþ.

44 Hū māge ge gelyfan, ðe eow be-
tweonan wuldor underfōþ, and ne sēcaþ
ðæt wuldor ðe is fram Gode sylfum ?

45 Ne wēne ge, ðæt ic eow wrēge to
fæder ; se is ðe eow wrēgþ Moyses, on
ðone ge gehlytaþ.

46 Witodlice gif ge gelyfdon Moyse,
ge gelyfdon eac me ; sōþlice he wrāt
be me.

47 Gif ge his stafum ne gelyfaþ, hū
gelyfe ge mīnum wordum ?

CHAP. VI. †I Æfter ðyssum fōr se
Hælend ofer ða Galileiscan sǣ, seo is
Tiberiǣdis.

2 And him fylide mycel folc ; forðam
ðe hig gesāwon ða tǣcna, ðe he worhte
on ðam ðe wæron ge-untrumode.

3 Witodlice se Hælend āstāh on ānne
munt, and sæt ðar mid his leorning-
cnihtum.

4 Hit wæs gehende eastron, Iudea
freols-dæge.

5 Ða se Hælend his eagan up-āhóf,
and geseah, ðæt micel folc com to him,
he cwæþ to Philippe, Hwær biege we
hlāfas, ðæt ðās eton ?

6 Ðæt he cwæþ, his fandigende ; he
wiste hwæt he dōn wolde.

7 Ðá andwyrde him Philippus and
cwæþ, Nappaþ hī genōh on twegra hund-
red penega weorpe hlāfas, ðæt ælc sumne
dæl nyme.

8 Ðá andwyrde him án his leorning-
cnihta, Andreas, Simones bróðer Petres,

9 Hér is án cnapa, ðe hæfþ fif berene
hlāfas and twegen fixas ; ac hwæt synd
ða þing betweox swā manegum man-
num ?

10 Ðá cwæþ se Hælend, Dōþ ðæt ðās
men sitton. On ðære stówe wæs mycel

43 I cam in the name of my fadir, and 3e token not me. If another schal come in his owne name, 3e schulen receyue him.

44 How mown 3e bileue, that receyuen glorie ech of other, and 3e seken not the glorie that is of God aloone?

45 Nyle 3e gesse, that I am to accuse 3ou anemptis the fadir; it is Moyses that accusith 3ou, in whom 3e hopen.

46 Forsoth if 3e bileueden to Moyses, peraventure 3e schulden bileue and to me; sothli he wroot of me.

47 Sothli if 3e beleuen not to his lettris, how schulen 3e bileue to my wordis?

CHAP. VI. 1 After thes thingis Jhesu wente ouer the se of Galilee, that is Tiberiadis.

2 And a greet multitude suede him; for thei sy3en the tokenes, that he dide on hem that weren syke.

3 Therefore Jhesu wente in to an hil, and there he sat with his disciplis.

4 Forsoth pask was ful ny3, a feeste day of Jewis.

5 Therefore whanne Jhesu hadd lyft vp the y3en, and hadde seyn, for a greet multitude cam to him, he seith to Philip, Wherof schulen we bie loues, that thes men ete?

6 Sothli he seide this thing, temptinge him; forsoth he wiste what he was to doyng.

7 Philip answeride to him, The looues of two hundrid pens suffysen not to hem, that ech man take a litle what.

8 Oon of his disciplis, Andrew, the brother of Symount Petre, seith to him,

9 O child is here, that hath fyue barley looues and tweye fysches; but what ben thes thingis among so many men?

10 Therefore Jhesu seith, Make 3e men for to sitte at the mete. Forsoth there

43 I am come in my fathers name, and ye receave me not. Yff another shall come in hys awne name, hym wyll ye receave.

44 Howe can ye beleve, whych receave prayse won of another, and seke not the prayse which cometh of God only?

45 Suppose nott, that I wyll accuse you to my father; there is won that accuseth you, verely Moses in whom ye truste.

46 For had ye beleved Moses, ye wolde have beleved me; for he wrote of me.

47 But when ye beleve not hys writtynge, howe shall ye beleve my wordes?

CHAP. VI. 1 After that went Jesus his waye over the see of Galile, nye to a cite called Tiberias.

2 And a greete multitude folowed hym; because they hadde sene the myracles, that he did on them which were diseased.

3 Jesus went vp into a mountayne, and there he sate with his disciples.

4 And ester, a feast of the Iewes, was nye.

5 Then Jesus lifte vppe hys eyes, and sawe a greete company come vnto hym, and sayde vnto Phillip, Whence shall we bye breed, that these might eate?

6 This he sayde, to prove hym; for he hym sylfe knewe what he wolde do.

7 Philip answered him, Two hondred peny worthe of breed are not sufficient for them, that every man have a litell.

8 Then sayde vnto hym won off hys disciples, Andrew, Simon Peters brother,

9 There ys a ladde here, whych hath fyve barly loves and two fisses; butt what ys that amonge so many?

10 Jesus sayde, Make the people to sit doune. There was moche grasse in the

ana þamma stada. Þaruh anakumbi-dedun wairos, raþyon swaswe fimf þus-undyos.

11 Namuh þan þans hlaibans Īesus, yah awiliudonds, . . . gadailida þaim anakumbyandam, samaleiko yah þize fiske, swa filu swe wildedun.

12 Þaruh biþe sadaī waurþun, qaþ du siponyam seinaim, Galisiþ þos aþlifnand-eins drauhsnos, þei waihtai ni fraqistnai.

13 Þaruh galesun, yah gafullidedun .iþ. tainyons gabruko us fimf hlaibam þaim barizeinam, þatei aþlifnoda þaim mat-yandam.

14 Þaruh þai mans, gasaiwhandans þoei gatawida taikn Īesus, qeþun, þatei sa iſt bi sunyai praufetus, sa qimanda in þo manaseþ.

15 Īþ Īesus kunnands, þatei munai-dedun usgaggan yah wilwan, ei tawide-deina ina du þiudana, afidþya aftra in fairguni iſ ains.

16 Īþ swe seiþu warþ, atidþyedun sip-onyos iſ ana marein.

17 Yah usstigun in skip, idþyedunuh ufar marein in Kafarnaum. Yah riqis yuþan warþ, yah ni atidþya nauhþan du im Īesus.

18 Īþ marei, winda mikilamma wai-andin, urraisida was.

19 Þaruh faryandans swe spaurde .l. yah .e. aipþau .l. gasaiwhand Īesu gagg-andan ana marein, yah newha skipa qimandan; yah ohtedun sis.

20 Þaruh iſ qaþ, Īk im; ni ogeiþ izwis.

21 Þaruh wildedun ina niman in skip, yah sunsaiw þata skip warþ ana airþai ana þoei eis idþyedun.

22 Īftumin daga managei, sei stoþ hindar marein, sewhun, þatei skip an-þar ni was yainar alya ain, yah þatei miþ ni qam siponyam seinaim Īesus in þata skip, ak ainai siponyos

gaers. Ðær sæton ða, swylce fif þusend manna.

11 Se Hælend nam ða hlāfas, and þanc-wurþlice dyde, . . . and hig to dælde ðam sittendum, and eallswā of ðam fixum, swā mycel swā hig woldon.

12 Ða hig fulle wæron, ða cwæþ he to his leorning-cnihtum, Gaderiaþ ða bryt-sena ðe ðar tolāfe wæron, ðæt hig ne losion.

13 Hig gegaderodon, and fyldon twelf wylian fulle ðæra brytsena of ðam ðe ða læfdon, ðe of ðam fif berenan hlāfon æton.

14 Ða men cwædon, ða hig gesāwon ðæt he ðæt tacen worhte, Ðæt ðes is sōp-lice witega, ðe on middan-geard cymþ.

15 Ða se Hælend wiste, ðæt hig wold-on cuman and hine gelæccan, and to cyngedōn, ða fleah he āna uppon ðone munt.

16

17 And ða hig eodon on seycp, hī comon ofer ða sæ to Capharnaum. Hit wearþ ða þýstre, and se Hælend ne com to him.

18 Mycel wind bleow, and hit wæs hreoh sæ.

19 Witodlice ða hig hæfdon gerōwen swylce twentig furlanga oððe prittig, ða gesāwon hig ðone Hælend uppan ðære sæ gān, and ðæt he wæs gehende ðam seycpe; and hī him ondrēdon.

20 He cwæþ ða to him, Ic hit eom; ne ondrēdaþ eow.

21 Hig woldon hyne niman on ðæt seycp, and sōna ðæt seycp wæs æt ðam lande ðe hig woldon to faran.

22 Sōplice oððe dæge seo menigeo, ðe stōd begeondan ðam mere, geseah, ðæt ðær næs būton ān seycp,

and ðæt se Hælend ne eode on seycp mid

was myche hey in the place. Therfore men saten at the mete, in noubre as fyue thousandis.

11 Therfore Jhesu took fyue looues, and whanne he hadde do thankis, . . . he departide to men sittinge at mete, also and of the fischis, as myche as thei wolden.

12 Forsothe as thei ben fillid, he seide to his disciplis, Gedere ȝe the relyfs that ben left, that thei perischen not.

13 Therfore thei gedriden, and filleden twelue coffyns of relyfs of the fyue barley looues and tweye fischis that leften to hem that haddun etun.

14 Therfore tho men, whanne thei hadden seyn the token^e that he hadde don, seyden, For this is verily the prophete, that is to comynge in to the world.

15 Therfore whanne Jhesu hadde knowun, for thei weren to comynge that thei schulden rauysche him, and make him kyng, he aloone fledde eft in to an hil.

16 Sothli as euentyd was maad, his disciplis wenten down to the see.

17 And whanne thei hadden stized vp in to the boot, thei camen ouer the see in to Capharnaum. And derknessis weren now maad, and Jhesu hadde not comen to hem.

18 Forsothe a greet wynde blowynge, the see roos vp.

19 Therfore whanne thei hadden rowid as fyue and twenty furlongis or thrity, thei seen Jhesu walkinge on the see, and to be maad next to the boot; and thei dreden.

20 Sothli he seyde to hem, I am; nyle ȝe drede.

21 Therfore thei wolden take him in to the boot, and anon the boot was at the lond in to which thei wenten.

22 On the tothir day the cumpanye, that stood ouer the see, syȝ, for there was non othir boot there no but oon, and for Jhesu entride not with his disciplis in to the boot, but his disciplis

place. And the men sate doune, in nombre about five thousande.

11 Jesus toke the breed, and gave thanks, and gave to his disciples, and his disciples to them that were sett doune, and likwyse of the fysshes, as moche as they wolde.

12 When they had eten ynough, he sayde vnto his disciples, Gadder vppe the broken meate that remayneth, that nothing be loost.

13 They gaddered it togedder, and filled twelve basketes wyth the broken meate of the five barley loves, which broken meate remayned vnto them that had eaten.

14 Then those men, when they had sene the myracle that Jesus did, sayde, This is off a trueth the same prophet, which shall come into the worlde.

15 Jesus knew wele ynough, that they wolde come and take hym vppe, to make hym kyng, and therfore departed he agayne into a mountayne hymselfe a lone.

16 When even was come, his disciples went vnto the see.

17 And entred into a shyppe, and went ouer the see vnto Capernaum. And anon it was darcke, and Jesus was not come to them.

18 And the see arose, with a greate wynde.

19 When they had rowed aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and to drawe nye vnto the shyppe; and they were afrayed.

20 He sayd vnto them, Itt is I; be nott a frayde.

21 Then wolde they have receaved hym into the shippe, and the shippe was by and by at the londe whyther they went.

22 The daye folowynge the people, which stode on the other syde of the see, sawe, that there was none other shyppe there save that won wher in his disciples were entred, and that Jesus

is galipun.

23 Anþara þan skipa qemun us Tibairiadau newha þamma stada, þarei matidedun hlaif, ana þammei awiliudoda Frauya.

24 Þaruh þan gasawh managei, þatei Īesus nist yainar, nih siponyos is, gastigun in skipa, yah qemun in Kafarnaum, sokyandans Īesu.

25 Yah bigetun ĩna hindar marein, qepunuh du ĩmma, Rabbei, whan her qamt?

26 Andhof ĩm Īesus, yah qap, Amen, amen, qipa izwis, sokeiþ mik, ni þatei sewhub taiknins yah fauratauya, ak þatei matideduþ þize hlaibe, yah sadai waurþuþ.

27 Waurkyaiþ ni þana mat þana fralusman, ak mat þana wisandan du libainai aiweinon, þanei sunus mans gibip izwis; þaruh auk atta gasiglida Guþ.

28 Þaruh qepun du ĩmma, Wha tauyaima, ei waurkyaima waurstwa Guþs?

29 Andhof Īesus, yah qap du ĩm, Ðat-ist waurstw Guþs, ei galaubyaip, þammei ĩnsandida yains.

30 Qepun du ĩmma, Aþþan wha tauyis þu taikne, ei saiwhaima, yah galaub-yaima þus? wha waurkeis?

31 Attans unsarai manna matidedun ana auþidai, swaswe ist gameliþ, Hlaif us himina gaf ĩm du matyan.

32 Þaruh qap ĩm Īesus, Amen, amen, qipa izwis, ni Moses gaf izwis hlaif us himina, ak atta meins gaf izwis hlaif us himina þana sunycinan;

33 Sa auk hlaifs Guþs ist saei atstaig us himina, yah gaf libain þizai manasedai.

34 Þaruh qepun du ĩmma, Frauya, framwigis gif unsis þana hlaif.

35 Yah qap du ĩm Īesus, Īk ĩm sa hlaifs libainais; þana gaggandan du mis, ni huggreiþ; yah þana galaubyandan du mis, ni þaurseiþ whanhun.

his leorning-cnihtum, ac his leorning-cnihtas sylfe āna fōron.

23 Oðre secpu comon fram Tiberiade wið ða stōwe, ðar hig ðone hlāf æton, Drihtne þanciende.

24 Ðā seo menigeo geseah, ðæt se Hælend ðar næs, ne his leorning-cnihtas, ðā eodon hig on scipu, and comon to Capharnaum, sōlton ðone Hælend.

25 And ðā hig gemetton hyne be-geondan ðam mere, hig cwædon to him, Lāreow, hwænne com ðū hider?

26 Se Hælend him andswarode, and cwæþ, Sōþ, ic secge eow, ne sēce ge me, forðam ðe ge tǣcnu gesāwon, ac forðam ðe ge æton of ðam hlāfon, and synd fulle.[†]

27 Ne wyrcaþ æfter ðam mete ðe for-wyrþ, ac æfter ðam ðe þurh-wunaþ on ēce lif, ðone mannes sunu eow sylþ; ðone God fæder getǣcnode.

28 Hig cwædon to him, Hwæt dō we, ðæt we wyrceon Godes weorc?

29 Ðā andswarode se Hælend, and cwæþ to him, Ðæt is Godes weorc, ðæt ge gelyfon on ðone, ðe he sende.

30 Ðā cwædon hig, Hwæt dēst ðū to tǣcne, ðæt we geseon, and gelyfon, ðæt ðū lit wyrce?

31 U're fæderas æton heofonlicne mete on wēstene, swā hit āwriten is, He sealde him etan hlāf of heofone.

32 Se Hælend cwæþ to him, Sōþ, ic secge eow, ne sealde Moyses eow hlāf of heofenum, ac mīn fæder eow sylþ sōþne hlāf of heofenum;

33 Hit is Godes hlāf ðe of heofene com, and sylþ middan-earde lif.

34 Hig cwædon to him, Drihten, syle us ðysne hlāf.

35 Se Hælend cwæþ to him, Ic eom lifes hlāf; ne hingraþ ðone, ðe to me cymþ; and ne þyrst ðone næfre, ðe on me gelyfþ.

alooone wenten.

23 Forsothe othere bootis camen fro Tiberiade bisydis the place, where thei eeten breed, doynge thankings to God.

24 Therefore whanne the company hadden seyn, for Jhesu was not there, nethere his disciplis, thei stizeden in to bootis, and camen to Capharnaum, sekinge him.

25 And whanne thei hadden founden him ouer the see, thei seyden to him, Raby, hou hast thou com hidur?

26 Jhesu answeride to hem, and seyde, Treuli, treuli, I seie to 3ou, 3e seken me, not for 3e sy3 the tokenis,[†] but for 3e eeten of looues, and ben fillid.

27 Worche 3e not mete that perischith, but that dwellith in to euerlastinge lyf, which *mete* manniss sone schal 3yue to 3ou; forsothe God the fadir bitokenede[†] him.

28 Therefore thei seiden to him, What schulen we do, that we worche the workis of God?

29 Jhesu answeride, and seide to hem, This is the work of God, that 3e bileue in to him, whom he sente.

30 Therefore thei seiden to him, Therefore what tokene doist thou, that we se, and bileue to thee? what worchist thou?

31 Oure fadris eeten manna in desert, as it is writun, He 3af to hem breed fro heuene for to ete.

32 Therefore Jhesu seith to hem, Treuli, treuli, I seie to 3ou, not Moyses 3af to 3ou very breed fro heuene, but my fadir 3yueth to 3ou verri breed fro heuene;

33 Sothli it is verri breed that cometh doun fro heuene, and 3yueth lyf to the world.

34 Therefore thei seiden to him, Lord, euere 3yue to vs this breed.

35 Sothly Jhesu seide to hem, I am breed of lyf; he that cometh to me, schal not hungre; he that bileueth in me, schal neuere thirste.

went nott in with them into the shippe, butt that hys disciples were gone awaye alone.

23 There cam other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed.

24 Then when the people sawe, that Jesus was not there, nether hys disciples, they also toke shippyng, and cam to Caparnaum, sekinge for Jesus.

25 And when they had founde hym on the other syde of the see, they sayd vnto hym, Master, when camest thou hidder?

26 Jesus answered them, and sayde, Verely, verely, I saye vnto you, ye seke me, nott be cause ye sawe the myracles, but be cause ye ate of the breed, and were filled.

27 Laboure not for the meate which perissbeth, but for the meate that endureth vnto everlastynge lyfe, whiche meate the sonne of man shall geve vnto you; for hym hath God the father sealed.

28 Then sayde they vnto hym, What shall we do, that we myght worke the workes of God?

29 Jesus answered, and sayd vnto them, This is the worke of God, that ye beleve on him, whom he hath sent.

30 They sayde vnto hym, What signe shewest thou then, that we maye se, and beleve the? what doest thou worke?

31 Oure fathers did eate manna in the desert, as yt ys written, He gave them breed from heven to eate.

32 Jesus sayde vnto them, Verely, verely, I saye vnto you, Moses gave you not breed from heven, but my father geveth you the true breed from heven;

33 For he is the breed of God which commeth doun from heven, and geveth lyfe vnto the worlde.

34 Then sayde they vnto hym, Master, ever moore geve vs this breed.

35 And Jesus sayde vnto them, I am that breed of lyfe; he that commeth to me, shall not longer; and he that beleveth on me, shall never thirst.

36 Akei qaþ izwis, þatei gasewhuþ mik, yah ni galaubeiþ.

37 All, þatei gaf mis atta, du mis qimip; yah þana gaggandan du mis, ni uswairpa ut.

38 Unte atstaig us himina, nih þeei tauyau wilyan meinana, ak wilyan þis sandyandins mik.

39

40 Datuh þan ist wilya þis sandyandins mik, ei whazuh saei saiwhiþ þana sunu, yah galaubeiþ du imma, aigi libain aiweinon; yah urraisya ina ik in spedistin daga.

41 Birodidedun þan Īudaieis bi ina, unte qaþ, Īk im hlaifs sa atsteigands us himina.

42 Yah qeþun, Niu sa ist Īesus, sa sunus Īosefis, þizei weis kunþedum attan yah aiþein? Whaiwa nu qipþ sa, þatei us himina atstaig?

43 Andhof þan Īesus, yah qaþ du im, Ni birodeip miþ izwis misso.

44 Ni manna mag qiman at mis, nibai atta saei sandida mik, atþinsip ina; yah ik urraisya ina in þamma spedistin daga.

45 Īst gameliþ ana praufetum, Yah wairþand allai laisidai Guþs. Whazuh nu sa gahausyands at attin, yah ganam, gaggip du mis.

46 Ni þatei attan sewhi whas, nibai saei was fram attin, sa sawh attan.

47 Amen, amen, qiþa izwis, saei galaubeiþ du mis, aih libain aiweinon.

48 Īk im sa hlaifs libainais.

49 Attans izwarai matidedun manna in auiþidai, yah gaswultun.

50 Sa ist hlaifs saei us himina atstaig, ei saei þis matyai, ni gadaupnai.

51 Īk im hlaifs sa libanda, sa us himina qumana. Yabai whas matyiþ þis hlaibis, libaiþ in ayukdup. Yah þan sa hlaifs

36 Ac ic eow sæde, ðæt ge gesáwon me, and ne gelyfdon.

37 Eall, ðæt fæder me sylþ, cymþ to me; and ic ne weorpe út ðone, ðe to me cymþ.

38 Fordam ðe ic ne com of heofenum, ðæt ic minne willan dō, ac ðæs willan ðe me sende.

39 Ðæt is ðæs fæder willa ðe me sende, ðæt ic nānþing ne forleose of ðam, ðe he me sealde, ac áwecce ðæt on ðam ýtemestan dæge.

40 Ðis is mīnes fæder willa ðe me sende, ðæt ælc ðe ðone sunu gesylþ, and on hine gelyfþ, hæbbe éce lif; and ic hine áwecce on ðam ýtemestan dæge.

41 Ðá murenodon ða Iudeas be him, forðam ðe he cwæp, Ic eom hláf ðe of heofenum com.

42 And hig cwædon, Hú nis ðis se Hælend, Iosepes sunu, we cunnon his fæder and his mōder? Húmeta segþ ðes, Ic com of heofenum?

43 Se Hælend him andswarode, and cwæp to him, Ne murniaþ eow betweonan.[†]

44 Ne mæg nán man cuman to me, būton se fæder ðe me sende, hyne teó; and ic hine áráere on ðam ýtemestan dæge.

45 On ðæra witegena bōcum is áwriten, Ealle eadlære beoþ Godes. Ælc ðe gehýrde æt fæder, and leornode, cymþ to me.

46 Ne geseah nán man fæder, būton se ðe is of Gode, se gesylþ fæder.

47 Sōþ, ic secge eow, se hæfþ éce lif, ðe on me gelyfþ.

48 Ic eom lifes hláf.

49 Ure fæderas æton heofenlicne mete on wéstene, and hig synd deade.

50 Ðis is se hláf ðe of heofenum com, ðæt ne swelte, se ðe of him ytt.

51 Ic eom lybbende hláf, ðe of heofenum com. Swá hwá swá ytt of ðyson hláfe, he leofaþ on écnysse. And se hláf ðe

36 But I seide to ȝou, for and ȝe han seyn me, and ȝe bileueden not.

37 Al thing, that the fadir ȝyueth to me, schal come to me; and I schal not caste out him, that cometh to me.

38 For I cam down fro heuene, not that I do my wille, but the wille of him that sente me.

39 Forsothe this is the wille of him that sente me, the fadris, that al thing that the fadir ȝaf to me, I leese not of it, but aȝen reise it in the laste day.

40 Sothly this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in to him, haue euerlasting lyf; and I schal aȝen reyse him in the laste day.

41 Therfore Jewis grucchiden of him, for he hadde seyd, I am breed that cam down fro heuene.

42 And thei seiden, Wher this is not Jhesu, the sone of Joseph, whos fadir and modir we han knowun? Therfore hou seith this, I cam down fro heuene?

43 Therfore Jhesu answeride, and seide to hem, Nyle ȝe grucche to gidere.

44 No man may come to me, no but the fadir that sente me, schal drawe him; and I schal aȝen reyse him in the laste day.

45 It is writun in prophetis, And alle men schulen ben able to be tauȝt of God. Ech man that herde of the fadir, and lernede, cometh to me.

46 Not for ony man syȝ the fadir, no but this that is of God, this syȝ the fadir.

47 Sothli, sothli, I seye to ȝou, he that bileueth in me, hath euerlasting lyf.

48 I am the breed of lyf.

49 Ȝoure fadris eeten manna in desert, and ben deede.

50 This is breed comynge down fro heuene, that if ony man schal ete therof, he deyeth not.

51 I am quyk breed, that cam down fro heuene. If ony man schal ete of this bred, he schal lyue with outen ende.

36 Butt I saye vnto you, that ye haue sene me, and yett beleve ye not.

37 All, that my father geueth me, cometh to me; and hym that commeth to me, cast I not out at the dores.

38 For I cam doune from heven, nott to do myne awne will, butt his will whiche hathe sent me.

39 And this is my fathers will which hath sent me, that of all which he hath geuen me, I shulde loose noo thyng, but shulde rayse it vp agayne at the laste daye.

40 And this is the wyll off hym that sent me, that every man whych seith the sonne, and beleveth on hym, haue everlastynge lyfe; and I wyll rayse hym vp att the laste daye.

41 The lewes murmured att itt, because he sayde, I am thatt breed which is come doune from heven.

42 And they sayde, Is nott this Jesus, the sonne of Joseph, whose father and mother we knowe? Howe ys yt then thatt he sayeth, I cam doune from heven?

43 Jesus answered, and sayde vnto them, Murmur not betwene youre selves.

44 No man can come to me, except my father which hath sent me, drawe hym; and Y will rayse hym vp at the laste daye.

45 Hit is written in the prophetes, And they shall all be tauȝt of God. Every man which hath herde, and learned of the father, commeth vnto me.

46 Not that eny man hath sene the father, save he which is off God, the same hath sene the father.

47 Verely, verely, I saye vnto you, he that beleveth on me, hath everlastynge lyfe.

48 I am that breed of lyfe.

49 Youre fathers did eate manna in the wildernes, and are deed.

50 This is that breed which commeth from heven, that he wich off it eateth, shulde also not deye.

51 I am that livynge breed, which cam doune from heven. Yf eny man eate of this breed, he shall live for ever.

paneī īk giba, leik mein īst, pateī īk giba
in þizos manasedais libainais.

52 Þanuh sokun miþ sis misso Īudaieis,
qīþandans, Whaiwa mag sa unsis leik
giban du matyan?

53 Þaruh qaþ du īm Īesus, Amen,
amen, qīþa īzwis, nibai matyiþ leik þis
sunaus mans, yah driggkaīþ is bloþ, ni
habaiþ libain in īzwis silbam.

54 Saei matyiþ mein leik, yah driggkiþ
mein bloþ, aih libain aiweinon, yah īk
urraisya īna in þamma spedistin daga.

55 Þata auk leik meinata bi sunyai īst
mats, yah þata bloþ mein bi sunyai īst
draggk.

56 Saei matyiþ mein leik, yah driggkiþ
mein bloþ, in mis wisīþ, yah īk in īmma.

57 Swaswe īnsandida mik libands atta,
yah īk liba in attins, yah saei matyiþ
miks, yah sa libaiþ in meina.

58 Sa īst hlaifs, saei us himina atstaig.
Ni swaswe matidedun attans īzwarai
manna, yah gadauþnodedun; īþ saei
matyiþ þana hlaif, libaiþ in ayukduþ.

59 Þata qaþ in swnagoge, laisyands in
Kafarnaum.

60 Þanuh managai gahausyandans pize
siponye īs, qeþun, Hardu īst þata waurd,
whas mag þis hausyon?

61 Īþ witands Īesus in sis silbin, pateī
birodidedun þata þai siponyos īs, qaþ du
īm, Þata īzwis gamarzeiþ?

62 Yabai nu gasaiwhiþ sunu mans
ussteigan, þadei was faurþis?

63 Ahma īst saei liban tauyiþ, þata
leik ni boteiþ waitht; þo waurda þoei
īk rodida īzwis, ahma īst yah libains
īst.

64 Akei sind īzwara sumai þaiei ni
galaubuyand. Wissuh þan us frumist-
ya Īesus, wharyai sind þai ni galaub-
yandans, yah whas īst saei galeiweiþ
īna.

65 Yah qaþ, Duþe qaþ īzwis, pateī ni
ainshun mag qiman at mis, nibai īst

ic sylle, is mīn flæsc for middan-eardes
life.

52 Ðā Iudeas fliton him betweonan,
and cwædon, Hū mæg ðes his flæsc
us syllan to etanne?

53 Ðā cwæþ se Hælend to him,[†] Sōþ,
ic secge eow, næbbe ge lif on eow, būton
ge eton mannes suna flæsc, and his blōd
drincon.

54 Se hæfþ ēce lif, ðe ytt mīn flæsc,
and drinþ mīn blōd, and ic hine ārære
on ðam ytemestan dæge.

55 Sōþlice mīn flæsc is mete, and mīn
blōd ys drine.

56 Se ðe ytt mīn flæsc, and drinþ mīn
blōd, he wunaþ on me, and ic on him.

57 Swā swā lybbende fæder me sende,
and ic lybbe þurh fæder, and se ðe me
ytt, he leofaþ þurh me.

58 Ðis is se hlāf, ðe of heofenum com.
Nā swā swā ūre fæderas æton heofen-
licne mete, and deade wæron; se ðe
ytt ðysne hlāf, he leofaþ on ēcnysse.

59 Ðās þing he sæde on gesamnunge,
ðā he lærde on Capharnaum.

60 Manega his leorning-cnihta cwædon,
ðā hig ðis gehýrdon, Heard is ðeos
spræc, hwā mæg hig gehýran?

61 Ðā wiste se Hælend, ðæt his leorn-
ing-cnihtas muredon betweox him
sylfum be ðysum, and he cwæþ to him,
Ðæt eow beswicþ?

62 Gif ge geseoþ mannes sunu ástig-
endne, ðær he ær wæs?

63 Gást is se ðe geliffæst, flæsc ne
fremað nánþing; ða word ðe ic eow
sæde, synd gást and lif.

64 Ac sume ge ne gelyfaþ. Witodlice
se Hælend wiste fram fruman, hwæt ða
gelyfendan wæron, and hwā hine belæw-
an wolde.

65 And he cwæþ, Fordig ic eow sæde,
ðæt nán man ne mæg cuman to me,

And the breed that I schal 3yue, is my fleisch for lyf of the world.

52 Therefore the Jewis chidden to gidere, seyinge, Hou may this 3yue to vs his fleisch for to ete?

53 Therefore Jhesu seith to hem, Treuly, treuli, I seye to 3ou, no but 3e schulen ete the fleisch of mannis sone, and drynke his blood, 3e schulen not haue lyf in 3ou.

54 He that etith my fleisch, and drynketh my blood, hath euerlasting lyf, and I schal a3en reyse him in the laste day.

55 Forsoth my fleisch is verily mete, and my blood is verily drynke.

56 He that etith my fleisch, and drynketh my blood, dwelleth in me, and I in him.

57 As my fadir lyuynge sente me, and I lyue for the fadir, and he that etith me, schal lyue for me.

58 This is breed, that cam down fro heuene. Not as 3oure fadris eeten manna, and ben deed; he that etith this breed, schal lyue with outen ende.

59 He seide thes thingis in the synagoge, techinge in Capharnaum.

60 Therefore manye of his disciplis heeringe, seyden, This word is hard, who may heere him?

61 Forsoth Jhesu witynge anemptis him silf, for his disciplis grucchiden of this thing, seide to hem, This thing sclaundrith 3ou?

62 Therefore if 3e schulen se mannis sone stizynge vp, wher he was bfore?

63 It is the spirit that quykeneth, the fleysch profiteth nothing; the wordis that I haue spokun to 3ou, ben spirit and lyf.

64 But ther ben summe of 3ou that bileuen not. Sothli Jhesu wiste at the bigynnyng, whiche weren bileuynge, and who was to bitrayng him.

65 And he seide, Therefore I seide to 3ou, that no man may come to me, no

And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

52 The Iewes strove amouge them selves, sayinge, Howe can this felowe geve vs his flesshe to eate?

53 Jesus sayde vnto them, Verely, verely, I saye vnto you, except ye eate the flesshe off the sonne of man, and drynke his bloude, ye shall not have lyfe in you.

54 Whosoever eateth my flesshe, and drynketh my bloudde, the same hath eternall lyfe, and I will rayse hym vp at the last daye.

55 For my flesshe is meate in dede, and my bloudde is drynke in dede.

56 He thatt eateth my flesshe, and drynketh my bloudde, dwelleth in me, and I in hym.

57 As my lyvynge father hath sent me, even soo lyve I by my father, and he that eateth me, shall live by me.

58 This is the breed, which cam from heven. Nott as youre fathers have eaten manna, and are deed; he that eateth of this breed, shall live ever.

59 These thinges sayd he in the synagoge, as he taught in Capernaum.

60 Many of his disciples when they had herde this, sayd, This is an herde sayinge, who can abyde the hearynge of it?

61 Jesus knew in hym silfe, that his disciples murmured at hit, and sayde vnto them, Doth this offende you?

62 What and if ye shall se the sonne off man ascende vp, wher he was before?

63 It is the sprete that quykeneth, the flesshe proffteteth nothyng; the wordes that I speake vnto you, are sprete and lyfe.

64 But there are some off you that beleve not. For Jesus knewe from the begynnyng, which they were that beleved not, and who shulde betraye hym.

65 And he sayde, Therefore sayd I vnto you, that no man can come vnto me,

atgiban imma fram attin meinamma.

66 Uzuh þamma mela managai galipun siponye is ibukai, yah þanaseips miþ imma ni iddyedun.

67 Þaruh qap Æsus du þaim twalibim, Ibai yah yus wileiþ galeiþan?

68 Þaruh andhof imma Seimon Paitrus, Frauya, du whamma galeiþaima? Waurda libainais aiweinons habais;

69 Yah weis galaubidedum, yah uf-kunþedum, þatei þu is Christus, sunus Gups libandins.

70 Andhof im Æsus, Niu ik izwis .ib. gawalida, yah izwara ains diabaulus ist?

71 Qapuh þan þana Æudan Seimonis, Æskariotu, sa auk habaida ina galewyman, ains wisands þize twalibe.

CHAP. VII. 1 Yah wharboda Æsus afar þata in Galeilaia, ni auk wilda in Æudaia gaggan, unte sokidedun ina pai Æudaieis usqiman.

2 Wasuh þan newha dulps Æudaie, so Hleprastakeins.

3 Þaruh qepun du imma broþryus is, Usleiþ þapro, yah gagg in Æudaian, ei yah pai siponyos saiwhaina waurstwa þeina þoei þu tauyis;

4 Ni manna auk in analaugnein wha tauyip, yah sokeiþ sik uskunþana wisan. Yabai þata tauyis, bairhte þuk silban þizai manasedai.

5 Ni auk pai broþryus is galaubidedun imma.

6 Þaruh qap im Æsus, Mel mein ni nauh ist, ip mel izwar sinteino ist manwu.

7 Ni mag so manaseps fiyan izwis, ip mik fiyaiþ; unte ik weitwodya bi ins, þatei waurstwa ize ubila sind.

8 Yus galeiþip in dulp þo, ip ik ni nauh galeiþa in þo dulp, unte meinata mel ni nauh usfullip ist.

9 Þaruh þan qap du im, wisands in Galeilaia.

10 Ip biþe galipun pai broþryus is,

búton mín fæder hit him sylle.

66 Syddan manega his leorning-cnihta cyrdon on bæc, and ne eodon mid him.

67 Ðá cwæþ se Hælend to ðam twelfum, Cwede ge wylle ge fram me?

68 Ðá andwyrde him Simon Petrus and cwæþ, Drihten, to hwam gá we? Ðú hæfst eces lifes word;

69 And we gelyfaþ, and witon, ðæt ðú eart Crist, Godes sunu.

70 Se Hælend him andswarode and cwæþ, Hú ne geceas ic eow twelfe, and eower án is deofol?

71 And he hyt cwæþ be Iuda Scarioþe, ðes hine belæwde, ðá he wæs án ðara twelfa.

CHAP. VII. 1 Syddan fór se Hælend to Galilea, he nolde faran to Iudea, forðam ðe ða Iudeas hine sóhton and woldon hyne ofsleán.

2 Hit wæs gehende Iudea freols-dæge.

3 His bróðro cwædon to him, Far heonon, and gá on Iudea land, ðæt ðine leorning-cnihtas geseon ða weorc ðe ðú wyrest;

4 Ne dēp nān man nānþing on diglum, ac sēcþ ðæt hit open sý. Gif ðú ðas þing dēst, geswútela ðe sylfne middan-earde.

5 Witodlice ne his magas ne gelyfdon on hine.

6 Ðá cwæþ se Hælend to him, Gyt ne com mín tid, eower tid is symle gearu.

7 Ne mæg middan-eard eow hatian, ac he hataþ me; forðam ic cýðe gewitnesse be him, ðæt his weorc synd yfele.

8 Fare ge to ðisum freols-dæge, ic ne fare to ðisum freols-dæge, forðam mín tid nis gyt gefyllen.

9 He wunode on Galilea, ðá he ðas þing sælde.

10 Eft ðá his bróðru fóron, ðá fór

but it were 3ouun to him of my fadir.

66 Fro this tyme manye of his disciplis wenten a bak, and now wenten not with him.

67 Therfore Jhesu seide to the twelue, Where and 3e wolen go awaye?

68 Therfore Symount Petre answeride to him, Lord, to whom schulen we go? Thou hast wordis of euerelasting lyf;

69 And we han bileuyd, and knowun, for thou art Crist, the sone of God.

70 Therfore Jhesu answeride to hem, Wher I chees not 3ou twelue, and oon of 3ou is a deucl?

71 Forsothe he seide of Judas of Symount, of Scarioth, forsoth this was to bitraiynge him, whanne he was oon of twelue.

CHAP. VII. 1 Forsothe aftir thes thingis Jhesu walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis sou3ten for to sle him.

2 Sothli ther was in the nexte a feeste day of Jewis, Scenofegia.[†]

3 Forsothe his bretheren seiden to him, Passe fro hennis, and go in to Judee, that and thi disciplis se thi werkis that thou doist;

4 Forsothe no man doth ony thing in hid place,[†] and he sekith to be in to opyn. If thou dost thes thingis, schewe thi silf to the world.

5 Forsothe nether his britheren bileueden in to him.

6 Therfore Jhesu seith to hem, My time cam not 3it, but 3oure tyme is euermore redy.

7 The world may not haue hatid 3ou, sothli it hatith me; for I bere witnessing therof, for the workis of it ben yuele.

8 Stize 3e vp at this feeste day, but I schal not stize vp at this feeste day, for my tyme is not 3it fillid.

9 Whanne he hadde seid thes thingis, he dwelte in Galilee.

10 Forsothe as his britheren stizeden

except it were geuen vnto hym of my father.

66 From that tyme many of his disciples went a waye from him, and accompanied no moore with hym.

67 Then sayde Jesus to the twelve, Will ye alsoo goo awaye?

68 Simon Peter answered hym, Master, to whom shall we goo? Thou haste the wordes off eternall lyfe;

69 And we have beleved, and knowen, that thou arte Christ, the sonne off the lyvyng God.

70 Jesus answered them, Have not I chosen you twelve, and yett one off you is the devyll?

71 He spake it off Judas Iscariot, the sonne of Simon, for he itt was that shulde betraye hym, and was one of the twelve.

CHAP. VII. 1 After that Jesus went about in Galile, and wolde not goo about in Iewry, for the Iewes soughtt to kyll hym.

2 The Iewes Tabernacle feast was at honde.

3 His brethren therfore sayde vnto hym, Gett thy silfe hence, and goo into Iewry, that thy disciples maye se thy workes that thou doest;

4 There is no man that doeth eny thyng secretly, and he hym silfe seketh to be knowen. Yf thou do soche thynges, shewe thy silfe to the worlde.

5 For as yet his brethren beleved not in hym.

6 Then Jesus sayd vnto them, My tyme is not yett come, youre tyme is all waye redy.

7 The worlde can not hate you, me it hateth; be cause I testyfy off hitt, thatt the workes off itt are evyll.

8 Goo ye vppe vnto this feast, I will nott goo vppe yett vnto this feaste, for my tyme is nott yett full come.

9 These wordes he sayde vnto them, and aboode still in Galile.

10 As sone as his brethren were goone

panuh yah is galaip in þo dulþ, ni audaugyo, ak swe analauginba.

11 Panuh Iudaieis sokidedun ina in pizai dulþai, yah qeþun, Whar ist yains?

12 Yah birodeins mikila was in managein. Sumaih qeþun, Þatei sunyeins ist; anþarai qeþun, Ne, ak airzeip þo managein;

13 Nih þan ainsnun sweþauh balþaba rodida bi ina, in agisis Iudaie.

14 Iþ yuþan ana midyai dulþ, usstaig Iesus in alh, yah laisida.

15 Yah sildaleikidedun manageins, qip-andans, Whaiwa sa bokos kann, unus-laisips?

16 Andhof þan Iesus, yah qaþ, So meina laiseins nist meina, ak pis sandyandins mik.

17 Yabai whas wili wilyan is tauyan, ufkunnaip bi þo laisein, framuh Gupa siyai, þau iku fram mis silbin rodya.

18 Saei fram sis silbin rodeip, hauhipa seina sokeip; iþ saei sokeip hauhipa pis sandyandins sik, sah sunyeins ist, yah inwindipa in imma nist.

19 Niu Moses gaf izwis witop, yah ni ainshun izwara tauyip þata witop? Wha mik sokeip usqiman?

20 Andhof so managei, yah qeþun, Unhulþon habais; whas þuk sokeip usqiman?

21 Andhof Iesus, yah qaþ du im, Ain waurstw gatawida, yah allai sildaleikeip.

22 Duppe Moses atgaf izwis bimait; ni þatei fram Mose siyai, ak us attam; yah in sabbato bimaitip mannan.

23 Yabai bimait nimip manna in sabbato, ei ni gatairaidau witop þata Mosezis, iþ mis hatizop, unte allana mannan hailana gatawida in sabbato?

24 Ni stoyaip bi siunai, ak þo garaihton staua stoyaip.

25 Qeþunuh þan sumai þize Iairu-saulwemeite, Niu sa ist, þammei sokyand usqiman?

he eac to ðam freols-dæge, næs nī openlice, ac dýgolllice.

11 Ðá Iudeas hine sóhton on ðam freols-dæge, and cwædon, Hwar is he?

12 And mycel gehlȳd wæs on ðære menigeo be him. Sume cwædon, He ys gōd; ȝðre cwædon, Nese, ac he beswicþ ðis folc;

13 Ðeah hwæðere ne spæc nān man openlice be him, for ðæra Iudea ege.[†]

14 Ðá hit wæs mid-dæg ðæs freols-dæges, ðá eode se Hælend into ðam temple, and lārde.

15 And ða Iudeas wundredon, and cwædon, Hūmeta can ðes stafas, ðonne he ne leornode?

16 Se Hælend him andswarode, and cwæþ, Mīn lār nis nā mīn, ac ðæs ðe me sende.

17 Gyf hwā wyle his willan dōn, he gecnæwþ be ðære lāre, hwæder heo sī of Gode, hwæder ðe ic be me sylfum spece.

18 Se ðe be him sylfum sprycþ, sēcþ his āgen wuldor; se ðe sēcþ ðæs wuldor ðe hyne sende, se is sōpfæst, and nis nān unrihtwisnys on him.

19 Hū ne sealde Moyses eow æ, and cower nān ne healt ða æ? Hwi sēce ge me to ofsleanne?

20 Ðá andswarode seo menigeo, and cwæþ, Deofol ðē sticaf on; hīwā sēcþ ðē to ofsleanne?

21 Ðá andswarode se Hælend, and cwæþ to him, An weorc ic worhte, and ealle ge wundriaþ.

22 Fordȳ Moyses eow sealde ymb-snȳdenysse; næs nā fordȳ ðe heo of Moyse sȳ, ac of fæderon; and on reste-dæge ge ymb-snȳðaþ mann.

23

... . ðæt Moyses æ ne sȳ toworpen, and ge belgaþ wið me, forðam ðe ic gehælde ānne man on reste-dæge?

24 Ne dēme ge be ansȳne, ac dēmaþ rihtne dōm.

25 Sume cwædon ða ðe wæron of Hierusalem, Hū nis ðis, se ðe hī sēcaf to ofsleanne?

vp, thanne and he stizede vp at the feeste day, not opynli, but as in pryuei.

11 Therfore the Jewis souzten him in the feeste day, and seiden, Wher is he?

12 And moche grucching was of him in the company of peple. Forsothe summe seiden, For he is good; forsoth othere seiden, Nay, but he disceyueth the cumpanyes;

13 Netheles no man spak opynly of him, for the drede of Jewis.

14 Forsothe now the feeste day medlinge,[†] Jhesu wente vp in to the temple, and tauzte.

15 And the Jewis wondriden, seyinge, Hou kan this *man* lettris, sithen he hath not lernyd?

16 Jhesu answeride to hem, and seide, My doctrine is not myn, but his that sente me.

17 If ony man schal wilne to do his wille, he schal knowe of the techinge, wher it be of God, wher I speke of my silf.

18 He that spekith of himself, sekith his owne glorie; forsoth he that sekith the glorie of him that sente him, this is sothfast, and vnrihtfulnesse is not in him.

19 Wher Moyses 3af not to 3ou a lawe, and no man of 3ou doth the lawe? What seken 3e to sle me?

20 The cumpany answeride, and seide, Thou hast a deuyll; who sekith for to sle thee?

21 Jhesu answeride, and seide to hem, I haue don o work, and alle 3e wondren.

22 Therfore Moyses 3af to 3ou circumcioun; not for it is of Moyses, but of fadris; and in the saboth 3e circumcididen a man.

23 If a man takith circumcioun in the saboth, that the lawe of Moyses be not brokun, han 3e indignacioun[†] to me, for I made al the man hool in the sabot?

24 Nyle 3e deme vp the face, but deme a rihtful dom.

25 Therfore summe of Jerusalem seiden, Wher this is not, whom the Jewis seken to slee?

vppe, then went he also vppe vnto the feast, nott openly, butt as it were preuely.

11 Then sought hym the Iewes at the feast, and sayde, Where is he?

12 And moche murmurynge was there of hym amonge the people. Some sayde, He is goode; wother sayde, Naye, but he deceaveth the people;

13 No man spake openly of hym, for feare of the Iewes.

14 In the myddes of the feast, Jesus went vppe into the temple, and taught.

15 And the Iewes marveyllled, sayinge, Howe knoweth he the scriptures, seynge that he never learned?

16 Jesus answered them, and sayde, My doctrine is nott myne, butt hys thatt sent me.

17 Yff eny man wyll do hys will, he shall knowe of the doctrine, whether it be of God, or whether I spake of my silfe.

18 He that speaketh of him silfe, seketh his awne prayse; butt whosoever seketh his prayse that sent him, he ys true, and no vnrihtewesnes is in hym.

19 Did not Moses geve you a lawe, and yet none off you kepeth the lawe? Why goo ye a boutte to kill me?

20 The people answered, and sayde, Thou hast the devyll; who goeth aboutte to kill the?

21 Jesus answered, and sayde vnto them, I have done won worke, and ye all marvayle.

22 Moses therfore gave vnto you circumcioun; not because it is of Moses, but of the fathers; and yet ye on the saboth daye circumcise a man.

23 Yf a man on the saboth daye receave circumcioun, with out breakynge of the lawe off Moses, disdayne ye at me, be cause I made a man every whit whoale on the saboth daye?

24 Judge not after the vtter aperaunce, but iudge rightewes iudgement.

25 Then sayd sum of them of Jerusalem, Is nott this he, whom they went aboutte to kill?

26 Yah sai ! andaugiba rodeiþ, yah waiht du ïmma ni qipand. Ìbai aufto bi sunyai ufkunþedun þai reiks, þatei sa ïst bi sunyai Christus ?

27 Akei þana kunnun, whapro ïst ; ïþ Christus biþe qimip, ni manna wait whapro ïst.

28 Hropida þan, in alh laisyands Ìesus, yah qipands, Yah mik kunnun, yah witun whapro im ; yah af mis silbin ni qam, ak ïst sunyeins saci sandida mik, þanei yus ni kunnun.

29

. . . . ïþ ik kann ina, unte fram ïmma im, yah is mik ïnsandida.

30 Sokidedun þan ina gafahan, yah ni ainshun uslagida ana ina handu, unte nauhþanub ni atiddya wheila is.

31 Ìþ managai þizos manageins galaubidedun ïmma, yah qeþun, Christus þan qimip, ïbai ei managizeins taiknins tauyai, þamei sa tawida ?

32 Hausidedun þan Fareisaieis þo managein birodyandein bi ina þata ; inuh-sandidedun andbahtaus þai Fareisaieis, yah þai auhumistans gudyans, ei gafafabeina ina.

33 Panuh qap Ìesus, Nauh leitila wheila miþ izwis im, yah þan gagga du þamma sandyandin mik.

34 Sokeiþ mik, yah ni bigitiþ ; yah þarei im ik, yus ni maguþ qiman.

35 Paruh qeþun þai Ìudaieis du sis misso, Whadre sa skuli gaggan, þei weis ni bigitaima ina ? nibai in distahein þiudo skuli gaggan, yah laisyan þiudos ?

36 Wha siyai þata waurd, þatei qap, Sokeiþ mik, yah ni bigitiþ ; yah þarei im ik, yus ni maguþ qiman ?

37 Ìþ in spedistin daga þamma mikilin dulþais, stoþ Ìesus, yah hropida, qipands, Yabai whana þaursyai, gaggai du mis, yah driggkai.

38 Saei galaubeiþ du mis, swaswe qap gameleins, Awhos us wambai is rinnaud watins libandins.

39 Patuh þan qap bi Ahman, þanei skuldedun niman þai galaubyandans du

26 And nú ! he spycþ openlice, and hig ne cweðaþ nán þing to him. Cweðe we hwæder ða ealdras ongyton, ðæt ðis is Crist ?

27 Ac we witon, hwanon ðes is ; ðonne Crist cymþ, ðonne nāt nán man hwanon he biþ.

28 Se Hælend clypode, and lārde on ðam temple, and cwæþ, Me ge cunnon, and ge witon hwanon ic eom ; and ic ne com fram me sylfum, ac se is sōþ ðe me sende, ðone ge ne cunnon.

29 Ic hine can, and gif ic secge ðæt ic hine ne cunne, ic beo leas, and eow gelic ; ic hine can, and ic eom of him, and he me sende.

30 Hig hine sōhton to nimanne, and hyra nán hys ne æt-hrân, forðam ðe his tid ne com ðā gyt.

31 Manega of ðære menigeo gelyfdon on hine, and cwædon, Cweðe ge wyrcþ Crist mā tǣcna, ðonne he cymþ, ðonne ðes dēp ?

32 Ðā Pharisei gehýrdon ða menigeo ðus murniende be him ;⁺ ðā ealdras and ða Pharisei sendon hyra þenas, ðæt hig woldon hine gefōn.

33 Ðā cwæþ se Hælend, Gyt ic beo sume hwile mid eow, and ic gange to ðam, ðe me sende.

34 Ge sécaþ me, and ne findaþ ; and ge ne māgon cuman, ðar ic eom.

35 Ðā Iudeas cwædon betweonan him sylfum, Hwyder wyle ðes faran, ðæt we hine ne findon ? cwyst ðū wyle he faran on þeoda todræfednesse, and hig lāran ?

36 Hwæt is ðeos spræc, ðe he sprycþ, Ge sécaþ me, and ne findaþ ; and ge ne māgon cuman, ðar ic eom ?

37 On ðam ætemestan mæran freolsdæge, stōd se Hælend, and clypode, Cume to me, se ðe hine þyrste, and drince.

38 Se ðe gelyfþ on me, swā ðæt gewrit cwyþ, Lybbendes wætres flōd flōwaþ of his innoðe.

39 ðæt he cwæþ be ðam Gāste, ðe ða sceoldon underfōn ðe on hine gelyf-

26 And lo! he spekith opynly, and thei seyn no thing to him. Wher the princes knewen verili, for this is Crist?

27 But we witen this *man*, of whennis he is; forsoth whanne Crist schal come, no man wot of whennis he is.

28 Therefore Jhesu criede in the temple, teching hem, and seyinge, And 3e witen me, and of whennis I am; and I cam not of my silf, but he is trewe that sente me, whom 3e knowen not.

29 I woot him, and if I schal seie for I woot not him, I schal be lyk to 3ou, a lyere; and I woot him, for of him I am, and he sente me.

30 Therefore thei souzten for to take him, and no man sente in to him hondis, for his our cam not 3it.

31 Sothli many of the cumpanye bileueden in to him, and seiden, Whanne Crist schal come, wher he schal do mo tokenes, than this doth?

32 Pharisees herden the cumpenye of peple grucchinge of him thes thingis; and the princes of Pharisees senten mynistris, that thei schulden take him.

33 Therefore Jhesu seide to hem, 3it a litel tyme I am with 3ou, and I go to the fadir, that sente me.

34 3e schulen seke me, and 3e schulen not fynde; and where I am, 3e mown not come.

35 Therefore the Jewis seiden to hem silf, Whidur is this to goynge, for we schulen not fynde him? wher he is to goyinge in to scateringe⁺ of hethene men, and is to techinge hethene men?

36 What is this word, which he seide, 3e schulen seke me, and 3e schulen not fynde; and where I am, 3e mown not come?

37 Forsoth in the laste day of the grete feeste, Jhesu stood, and criede, seyinge, If ony man thirstith, come he to me, and drynke he.

38 He that bileueth in to me, as the scripture seith, Flodis of quyke watir schulen flowe of his wombe.

39 Sothli he seide this thing of the Hooly Goost, whom men bileuyng in

26 Beholde! he speaketh boldly, and they saye nothyng to him. Do not oure ruelars knowe in dede, that this is very Christ?

27 Butt we knowe this man, whence he is; but when Christ commeth, no man shall knowe whence he is.

28 Then cryed Jesus in the temple, as he taught, sayinge, And me ye knowe, and whence I am ye knowe; and I am nott come off my silfe, butt he thatt sent me is true, whom ye knowe nott.

29

. . . I knowe hym, for I am off hym, and he hath sent me.

30 Then sought the Iewes to take hym, butt no man layde hondes on hym, be cause his tyme was nott yett come.

31 Many off the people beleved on hym, and sayde, When Christ commeth, will he do moo myracles, then this man hath done?

32 The Pharises herde that the people murmured suche thynges about hym; and the Pharises and scribes sent ministers forthe, to take hym.

33 Then sayde Jesus vnto them, Yett am I a lytell whyle with you, and then goo I vnto hym, that sent me.

34 Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come.

35 Then sayde the Iewes bitwene them selves, Whither will he goo, that we shall nott fynde hym? will he goo amonge the gentyls which are scattered all a broade, and teache the gentyls?

36 What maner off sayinge ys thys, that he sayde, Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come?

37 In the last daye, that grett daye off the feaste, Jesus stode, and cryed, sayinge, Yf eny man thyrst, lett hym come vnto me, and drynke.

38 Whosoever beleueth on me, as sayeth the scripture, Out off his belly shall flowe ryvers off water off lyfe.

39 This spake he off the Sprete, which they that beleved on hym shulde re-

imma; unte ni nauhpanuh was Ahma
sa Weiha ana im, unte Iesus nauhpanuh
ni hauhiþ was.

40 Managai þan þizos manageins, haus-
yandans þize waurde, qeþun, Sa iſt bi
suniþai sa þraufetes.

41 Sumaih qeþun, Sa iſt Christus. Sum-
aih qeþun, Ibai þau[†] us Galeilaia Christus
qimip?

42 Niu gameleins qap, þatei us fraiwa
Daweidis, yah us Beþlahaim weihsa,
þarei was Daweid, Christus qimip?

43 Þanuh missaqiss in þizai managein
warþ bi ina.

44 Sumaih þan iſe wildedun fahan ina,
akei ni ainshun uslagida ana ina hand-
uns.

45 Galipun þan þai andbahtos du þaim
auhunistam gudyam yah Fareisaium,
þaruh qeþun du im yainai, Duwhe ni
attaauhþ ina?

46 Andhofun þai andbahtos, Ni whanhun
aiw rodida manna, swaswe sa manna.

47 Andhofun þan im þai Fareisaieis,
Ibahi yah yus afairzidai siyup?

48 Sai yau ainshun þize reike galaub-
idedi imma, aippau Fareisaie?

49 Alya so managei, þatei ni kunnun
witop, fraiþanai sind.

50 Qap Nikaudemus du im, saei atid-
dya du imma in naht, sums wisands iſei,

51 Ibai witop unsar stoyip mannan,
nibai faurþis hauseip fram imma, yah
ufkunnaiþ wha tauyai?

52 Andhofun, yah qeþun du imma,
Ibahi yah þu us Galeilaia iſ? Ussokei,
yah saiwiþ, þatei þraufetus us Galeilaia
ni unreisip.

53

don; ða gyt næs se Gást gescald, forðam
ðe se Hælend næs ða gyt gewuldrod.[†]

40 Of ðære tide seo menigeo cwæþ, ða
leo gehýrde ðas his spræce, Ðes is sôþ
witega.

41 Sume cwædon, He is Crist. Sume
cwædon, Cwede ge, cymþ Crist fram
Galilea?

42 Hú ne cwyp ðæt gewrit, ðæt Crist
cymþ of Dauides cynne, and of Bethleem
ceastre, ðar ðar Dauid wæs?

43 Witodlice ungeþwærnes wæs ge-
worden on ðære menigeo for him.

44 Sume hig woldon hine niman, ac
hyra nán his ne æt-hrán.

45 Ða þénas comon to ðam biseopum
and to ðam Phariseum, and hig cwædon
to him, For hwi ne brohton ge hine
hider?

46 Ða andwyrdon ða þénas and cwædon,
Ne spræc næfre nán man, swá ðes man
sprecþ.

47 Ða cwædon ða Pharisei to him,
Synd ge beswicene?

48 Cwede ge gelyfde ænig ðæra ealdra,
odðe ðæra Pharisea on hyne?

49 Ac ðeos menigeo, ðe ne cúde ða æ,
hig synd áwyrgede.

50 Ða cwæþ Nichodemus to him, se
ðe com to him on nyht, se wæs hyra
án,

51 Cwyst ðú dēmp úre æ ænigne man,
búton hyne man ær gehýre, and wite
hwæt he dó?

52 Hig andswaredon, and cwædon to
him, Cwyst ðú ðæt ðú si Galileisc?
Smea, and geseoh, ðæt nán witega ne
cymþ fram Galilea.

53 And hig cyrdon ealle hám.

CHAP. VIII. [†]I Se Hælend fôr on
Oliuetes dune.

2 And com eft on dæg-rêd to ðam
temple; and eall ðæt folc com to him;
and he sæt and lærde hig.

to him weren to takeinge; forsoth the Spirit was not ȝit ȝouun, for Jhesus was not ȝit glorified.

40 Therfore of that cumpanye, whanne thei hadden herde thes wordis of him, thei seiden, This is verili a prophete.

41 Othere seiden, This is Crist. Forsoth summe seiden, Wher Crist cometh fro Galilee?

42 Wher the scripture seith not, that of the seed of Dauith, and of the castel of Bethleem, where Dauith was, Crist cometh?

43 And so dissencioun is maad in the company for him.

44 Forsothe summe of hem wolden take him, but no man sente hondis on him.

45 Therfore the mynistris camen to the bishopis and Pharisees, and thei seiden to hem, Whi brouȝte ȝe not him?

46 The mynistris answeriden, Neuere man spak so, as this spekith.

47 Therfore the Farisees answeriden to hem, Wher and ȝe be disceyued?

48 Wher ony of the princes bileueden in to him, or of the Pharisees?

49 But this company of peple, that knew not the lawe, ben cursid.

50 Nycodeme seith to hem, he that cam to him in nyȝte, that was oon of hem,

51 Wher oure lawe demeth a man, no but first it haue herd of him, and knowe what he doth?

52 Thei answeriden, and seiden to him, Wher and thou ert a man of Galilee? Seke thou scripturis, and se thou, for a prophete rysith not of Galilee.

53 And thei turnedyn aȝen, ech in to his hows.

ceave; for the Holy Gost was not yet there, because that Jesus was nott yett glorified.

40 Many off the people, when they herde this sayinge, sayd, This is no doute a prophet.

41 Wother sayde, This is Christ. Some sayde, Shall Christ come out off Galile?

42 Sayeth nott the scripture, that Christ shall come off the seed off David, and out of the toune off Bethleem, where David was?

43 So was there dissencion amonge the people for hys sake.

44 And some off them wolde have taken hym, butt noo man layed hondes on hym.

45 Then cam the ministers to the hye prestes and Pharises, and they sayde vnto them, Why have ye not brought hym?

46 The servauntes answered, Never man spake, as thys man speaketh.

47 Then answered them the Pharises, Are ye alsoo disceaved?

48 Doth eny of the ruelers, or off the Pharises beleve on hym?

49 Butt the commen people, whyche knowe nott the lawe, are a cursid.

50 Nicodemus sayde vnto them, he that cam to Jesus by nyght, whych was one off them,

51 Doth oure lawe iudge eny man, before it be herde, and knowen what he hath done?

52 They answered, and sayde vnto hym, Arte thou alsoo off Galile? Searche, and loke, for out of Galile aryseth noo prophet.

53 And every man went vnto his awne housse.

CHAP. VIII. 1 Forsothe Jhesu wente in to the mount of Olyuete.

2 And erly eft he cam in to the temple; and al the peple cam to him; and he sittinge tauȝte hem.

CHAP. VIII. 1 Jesus went vnto the Mounte Olivete.

2 And erly in the mornynge cam agayne into the temple; and all the people cam vnto hym; and he sate doune and tauȝht them.

3 Ðá læddon ða Pharisei and ða bōc-
eras to him ān wif seo wæs áparod on
unriht-hámede, and setton hig to-middes
hyra,

4 And cwædon to him, Lāreow, ðis
wif wæs áfunden on unrihton hámede, .

.
5 Moyses us bebead on ðære æ ðæt
we sceoldon ðus gerade mid stānum
oftorfian ; hwæt cwyst dū ?

(Ðis hig cwædon his fandiende, ðæt
hig hine wrēhton. Se Hælend ábeah
nyðer, and wrát mid his fingre on ðære
eorþan.

7 Ðá hig þurh-wunedon hine ácsiende,
ðá árás he upp, and cwæp to him, Lōca,
hwylc eower sī synleas, weorpe árest
stán on hi.

8 And he ábeah eft, and wrát on ðære
eorþan.

9 Ðá hig ðis gehýrdon, ðá eodon hig
út ān æfter ānum,
. ; and he gebád ðar sylf, and ðæt
wif stōd ðær on middan.

10 Se Hælend árás up, and
cwæp to hyre, Wif, hwar synd ða ðe
ðe wrégdon ? ne fordēmd ðe nān man.

11 And heo cwæp, Nā, Drihten. And
se Hælend cwæp, Ne ic ðe ne fordēme ;
dó gá, and ne synga dū næfre má.

12 Aftra du ïm Īesus rodida, qapuh,
Īk ïm liuhap manasedais ; saei laisteip
mik, ni gaggiþ ïn riqiza, ak habaiþ liuhap
libainais.

13 Þanuh qeþun du ïmma þai Farei-
saieis, Þu bi þuk silban weitwodeis ; so
weitwodipa þeina nist sunyeina.

14 Andhof Īesus, yah qap du ïm, Yah
yabai ik weitwodya bi mik silban, sunya
ist so weitwodipa meina ; unte wait
whapro qam, yah whap galeipa. Īþ yus
ni wituþ whapro qima, aipþau whap ga-
leipa.

15 Yus bi leika stoyiþ, ip ik ni stoya
ainmohun ;

16 Appan yabai stoya ik, staua meina

12 *Eft se Hælend spræc ðas þing to
him, and cwæp, Ic eom middan-eardes
leoht ; se ðe me fyligþ, ne gæþ he nā
on þýstro, ac he hæþ lifes leoht.

13 Ðá Pharisei cwædon to him, Ðú
cýdst gewitnesse be ðe sylfum ; nis ðin
gewitnes sōþ.

14 Se Hælend andswarode, and cwæp
to him, Gif ic cýðe gewitnesse be me
sylfum, mīn gewitnes is sōþ ; forðam ðe
ic wāt hwanon ic com, and hwyder ic
gá. Ge nyton hwanon ic com, ne hwyder
ic gá.

15 Ge dēmaþ æfter flæsce, ic ne dēme
nānum men ;

16 And gyf ic dēme, mīn dóm is sōþ,

3 Sothli scribis and Pharisees bryngen
womman takun in auowtrie, and settiden
hir in the middil,

4 And seiden to him, Maistir, this
womman is now takun in auoutrie, . . .

5 Forsoth in the lawe Moyses com-
maundide vs for to stoon sicke; therfore
what seist thou?

6 Sothli thei seiden this thing tempt-
inge him, that thei myȝten accuse him.
Forsothe Jhesu bowinge him silf doun,
wrot with the fyngir in the erthe.

7 Sothly whanne thei lastiden^t axinge
him, he reiseide him silf, and seide to
hem, Which of ȝou that is with oute
synne, first sende a stoon in to hir.

8 And eft he bowinge doun him silf,
wroot in the erthe.

9 Sothli thei heeringe thes thingis,
wenten away oon aftir an other, thei
bigynnyng at the eldere men; and
Jhesu dwelte aloone, and the womman
standinge in the myddel.

10 Sothli Jhesu reisyng him silf, . . .
. . . . seide to hir, Womman, wher
ben thei that accusiden thee? no man
dampnede thee.

11 The which seyde, No man, Lord.
Jhesu seith to hir, Nether I schal
dampne thee; go thou, and now aftir-
ward nyle thou do synne.

12 Therfore eft Jhesu spak to hem,
seyinge, I am the lȝt of the world; he
that sueth me, walkith not in derk-
nessis, but schal haue the lȝt of lyf.

13 Therfore the Pharisees seiden, Thou
berist witnessing of thi silf; thi witness-
ing is not trewe.

14 Jhesu answeride, and seide to hem,
And if I bere witnessing of my silf, my
witnessing is trewe; for I woot fro
whennis I cam, and whidur I go. For-
sothe ȝe witen not fro whennus I come,
or whidur I go.

15 Forsoth ȝe demen vp the fleisch, I
deme not ony man;

16 And if I deme, my dom is trewe,

3 The scribes and Pharises brought
vnto hym a woman taken in advoutry,
and sett her in the middes,

4 And sayde vnto hym, Master, thys
woman was taken in advoutry, even as
the dede was a doying.

5 Moses in the lawe commaunded vs
that suche shulde be stoned; what sayst
thou therfore?

6 And thys they sayde to tempt hym,
that they myght have wher off to accuse
hym. Jesus stouped doune, and wyth
hys fynger wrote on the grounde.

7 And whill they continued axynge
hym, he lifte hym sylfe vppe, and sayde
vnto them, Lett hym thatt ys a monge
you wyth out synne, cast the fyrst ston
at her.

8 And agayne he stouped doune, and
wrote on the grounde.

9 As sone as they herde that, they
went out won by won, the eldest fyrst;
and Jesus was lefte a lone, and the
woman stondynge in the myddes.

10 When Jesus had lifte vppe hym
sylfe agayne, and sawe noo man butt
the woman, he sayde vnto her, Woman,
where are those thyne accusars? hath
no man condempned the?

11 She sayde, Syr, no man. Jesus
sayde, Nether do I condempne the;
goo hence, and synne no moare.

12 Then spake Jesus agayne vnto them,
sayinge, I am the light off the worlde;
he that foloweth me, shall nott walke
in darcknes, butt shall have the light
of lyfe.

13 The Pharises sayde vnto hym, Thou
bearest reccorde of thy sylfe; thy re-
corde ys not true.

14 Jesus answered, and sayde vnto
them, And yf I beare recorde off my
sylfe, my recorde is true; for I knowe
whence I cam, and whither I goo. Ye
cannot tell whence I come, and whither
I goo.

15 Ye iudge after the flesshe, I iudge
no man;

16 And yff I iudge, then ys my iudg-

sunycina ist, unte ains ni im, ak ik yah saei sandida mik atta.

17 Yah þan in witoda izwaramma gameliþ ist, þatei twaddye manne weitwodiþa sunya ist.

18 Ik im, saei weitwodya bi mik silban, yah weitwodeiþ bi mik, saei sandida mik, atta.

19 Qeþun þan du imma, Whar ist sa atta þeins? Andhof Iesus, Ni mik kunnuþ, nih attan meinana; iþ mik kunþedeiþ, yah þau attan meinana kunþedeiþ.

20 Þo waurda rodida in gazaufwlakio, laisyands in alh; yah ainshun ni faifah ina, unte nauþpanuh ni qam wheila is.

21 Þanuh qap aftra du im Iesus, Ik galeiþa, yah sokeiþ mik, yah in frawaurhtai izwarai gadauþniþ; þadei ik gagga, yus ni maguþ qiman.

22 Qeþun þan Iudaieis, Nibai usqimai sis silbin, ei qibiþ, þadei ik gagga, yus ni maguþ qiman?

23 Yah qap du im Iesus, Yus us þaim dalapro siyuþ, iþ ik us þaim iupapro im; yus us þamma fairwhau siyuþ, iþ ik ni im us þamma fairwhau.

24 Qap nu izwis, þatei gadauþniþ in frawaurhtim izwaraim; yabai auk ni galaubeiþ þatei ik im, gadauþniþ in frawaurhtim izwaraim.

25 Þaruh qeþun du imma, Þu whas is? Yah qap du im Iesus, Anastodeins, þatei yah rodya du izwis.

26 Manag skal bi izwis rodyan, yah stoyan, akei saei sandida mik sunyeins ist; yah ik, þatei hausida at imma, þata rodya in þamma fairwhau.

27 Ni froþun, þatei attan im qap.

28 Qapuh þan du im Iesus, Þan ushauheip þana sunu mans, þanuh ufkunnaip, þatei ik im, yah af mis silbin tauya ni wailt; ak swaswe laisida mik atta meins, þata rodya.

29 Yah saei sandida mik miþ mis ist, ni bilaip mis ainamma atta; unte ik, þatei leikaip imma, tauya sinteino.

fordam ðe ic ne eom ana, ac ic and se fæder ðe me sende.

17 And on eowre æ is awriten, ðæt twegra manna gewitnes is scþ.

18 Ic eom, ðe cyðe gewitnesse be me sylfum, and se fæder ðe me sende, cyþ gewitnesse be me.

19 Witodlice hig cwædon to him, Hwar is ðin fæder? Se Hælend him andswarode and cwæþ, Ne cunne ge me, ne minne fæder; gyf ge me cūdon, wén is ðæt ge cūdon minne fæder.

20 Ðás word he spæc æt ceap-sceamele, . . . ; and nán man hyne ne nam, fordam ðe hys tid ne com ðá gyt.

21 Witodlice eft se Hælend cwæþ to him, Ic fare, and ge me sēcap, and ge sweltaþ on eowre synne; ne máge ge cuman, ðyder ic fare.

22 Ðá cwædon ða Iudeas, Cwede ge ofslýhþ he hine sylfne, fordam he seghþ, Ge ne mágon cuman, ðyder ic fare?

23 Ðá cwæþ he to him, Ge synd nyðane, and ic eom ufane; ge synd of ðisum middan-earde, ic ne eom of ðisum middan-earde.

24 Ic eow sæde, Ðæt ge sweltaþ on eowrum synnum; gif ge ne gelýfaþ ðæt ic hit sý, ge sweltaþ on eowre synne.

25 Ðá cwædon hí to him, Hwæt eart ðú? Se Hælend cwæþ to him, Ic eom fruma, ðe to eow sprece.

26 Ic hæbbe fela be eow to sprecanne, and to démanne, ac se ðe me sende is sôpfæst; and ic sprece on middan-earde ða þing, ðe ic æt him gehýrde.

27 And hig ne undergêton, ðæt he tealde him God to fæder.

28 Se Hælend cwæþ to him, Ðonne ge mannes sunu up-áhebbap, ðonne ge-cnawe ge, ðæt ic hit eom, and ic ne dó nán þing of me sylfum; ac ic sprece ðás þing, swá fæder me lærde.

29 And se ðe me sende is mid me, and he ne forlæt me ánne; fordam ðe ic wyrce symle ða þing, ðe him synd geewéme.

for I am not aloone, but I and the fadir that sente me.

17 And in youre lawe it is writun, for the witnessing of twei men is trewe.

18 I am, that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me.

19 Therefore thei seiden to him, Wher is thi fadir? Jhesu answeride, Nether 3e witen^t me, nether 3e witen my fadir; if 3e wisten me, perauenture and 3e schulden wite my fader.

20 Jhesu spak thes wordis in the treserie, techinge in the temple; and no man took him, for his our cam not 3it.

21 Therefore eft Jhesu seide to hem, Lo! I go, and 3e schulen seche me, and 3e schulen deye in youre synne; whidur I go, 3e mown not come.

22 Therefore the Jewis seiden, Wher he schal sle him silf, for he seith, Whidur I go, 3e mown not come?

23 And he seide to hem, 3e ben of bynethe, I am of aboue; 3e ben of this world, I am not of this world.

24 Therefore I seide to 3ou, For 3e schulen dye in youre synnes; forsothe if 3e schulen not bileue for I am, 3e schulen deye in youre synne.

25 Therefore thei seiden to him, Who art thou? Jhesu seide to hem, The bigynnyng,^t which and speke to 3ou.

26 I haue many thingis for to speke, and deme of 3ou, but he that sente me is sothfast; and I speke in the world thes thingis, that I herde of him.

27 And thei knewen not, for he seide his fadir God.

28 Therefore Jhesu seith to hem, Whanne 3e han reysid mannis sone, thanne 3e schulen knowe, for I am, and of my silf I do no thing; but as my fadir tau3te me, I speke thes thingis.

29 And he that sente me is with me, and lefte not me aloone; for I do euere tho thingis, that ben plesaunt to him.

ment true, for I am not a lone, butt I and my father that sent me.

17 Itt ys also written in youre lawe, that the testimony of two men ys true.

18 I am won, that beare witnes off my sylfe, and my father that sent me, beareth witnes off me.

19 Then sayde they vnto hym, Where is thy father? Jesus answered, Ye nether knowe me, nor yet my father; yff ye had knowen me, ye shulde have knowen my father alsoo.

20 These wordes spake Jesus in the tresury, as he taught in the temple; and no man layde hondes on hym, for hys tyme was nott yett come.

21 Then sayde Jesus agayne vnto them, I goo my waye, and ye shall seke me, and shall deye in youre synnes; whither I goo, thither can ye not come.

22 Then spake the Iewes, Wyll he kyll him sylfe, be cause he sayth, Whither I goo, thither can ye not come?

23 And he sayde vnto them, Ye are from beneth, I am from aboue; ye are of this worlde, I am nott off thys worlde.

24 I sayde therfore vnto you, That ye shall deye in youre synnes; for except ye beleve that I am he, ye shall deye in youre synnes.

25 Then sayde they vnto hym, Who arte thou? And Jesus sayde vnto them, Even the very same thyng, that I saye vnto you.

26 I haue many thynges to saye, and to iudge of you, but he that sent me is true; and I speke in the worlde those thynges, whych I haue herde of hym.

27 They vnderstode not, that he spake of his father.

28 Then sayde Jesus vnto them, When ye have lift vppe an hye the sonne off man, then shall ye knowe, that I am he, and thatt I do nothyng off my silfe; butt as my father hath taught me, even soo I speake.

29 And he that sent me ys with me, my father hath nott lefte me alone; for I do alwayes those thynges, that please him.

30 Þata ïmma rodyandin, managai galaubidedun ïmma.

31 Þanuh qap Ìesus du þaim galaub-yandam sis Ìudaium, Yabai yus gastandip in waurda meinauma, bi sunyai sipoyos meinai siyup ;

32 Yah ufkunnaip sunya, yah so sunya friyans izwis briggip.

33 Andhofun ïmma, Fraiwi Abrahamis siyum, yah ni mannhun skalkinodedum aiw whanhun ; whaiwa þu qipis, Þatei friyai wairpip ?

34 Andhof ïm Ìesus, Amen, amen, qipa izwis, þatei whazuh saei tauyip fra-waurht, skalks ist frawaurhtai.

35 Sah þan skalks ni wisip in garda, du aiwa, sunus wisip du aiwa.

36 Yabai nu sunus izwis friyans briggip, bi sunyai friyai siyup.

37 Wait þatei fraiwi Abrahamis siyup, akei sokeip mis usqiman, unte waurd mein ni gamot in izwis.

38 Ìk þatei gasawh at attin meinamma rodya ; yah yus, þatei hausidedup fram attin izwaramma, tauyip.

39 Andhofun, yah qeþun du ïmma, Atta unsar Abraham ist. Qap ïm Ìesus, Ìþ barna Abrahamis weseip, waurstwa Abrahamis tawidedeip.

40 Ìþ nu sokeip mik usqiman, mannan ïzei sunya izwis rodida, þoei hausida fram Gupa ; þatuh Abraham ni tawida.

41 Yus tauyip toya attins izwaris. Þanuh qeþun ïmma, Weis us horinassau ni siyum gabauranai ; ainana attan aigum, Gup.

42 Qap du ïm Ìesus, Yabai Gup atta izwar wesi, friodedeip þau mik ; unte ìk fram Gupa urran, yah qam ; nih þan auk fram mis silbin ni qam, ak ïs mik insandida.

43 Duwhe maplein meina ni kunnup ? unte ni magup hausyan waurd mein.

44 Yus us attin, diabaulau, siyup, yah lustuns þis attins izwaris wileip tauyan. Yains manamaurþrya was fram frum-istya, yah in sunyai ni gastop ; unte nist sunya in ïmma. Þan rodeip liugn,

30 Ðá he dás þing spræc, manega ge-lyfdon on hine.[†]

31 Witodlice se Hælend cwæp to ðam Iudeum, ðe him gelyfdon, Gif ge wuniaþ on minre spæce, sôþlice ge beoþ mine leorning-cnihtas ;

32 And ge oncnâwaþ sôþfæstnysse, and sôþfæstnes eow âlýst.

33 Ðá andswarodon hi him and cwædon, We synd Abrahames cynnes, and ne þeowedon we nânum men næfre ; hūmeta cwyst dū, Ge beoþ frige ?

34 Se Hælend him andswarode and cwæp, Sôþ, ic eow secge, ðæt ælc ðe synne wyrcþ, is ðære synne þeow.

35 Witodlice se þeow ne wunaþ on huse, on écnesse, se sunu wunaþ on écnesse.

36 Gif se sunu eow âlýst, ge beoþ sôþlice frige.

37 Ic wát ðæt ge synd Abrahames bearn, ac ge sécaþ me to ofsleanne, for-ðam mīn spæc ne wunaþ on eow.

38 Ic sprece ðæt, ðe ic mid fæder ge-seah ; and ge dōþ ða þing, ðe ge mid eowrum fæder gesáwon.

39 Ðá andswarodon hig, and cwædon to him, Abraham is úre fæder. Ðá cwæp se Hælend to him, Gif ge Abrahames bearn synd, wyrcaþ Abrahames weorc.

40 Nú ge sécaþ me to ofsleanne, ðone man ðe eow sæde sôþfæstnesse, ða ðe ic gehýrde of Gode ; ne dyde Abraham swá.

41 Ge wyrcaþ eowres fæder weorc. Hig cwædon witodlice to him, Ne synd we of forligere ácennede ; we habbaþ áne, God, to fæder.

42 Witodlice se Hælend cwæp to him Gif God wære eower fæder, witodlice ge lufedon me ; ic com of Gode ; ne com ic ná fram me sylfum, ac he me sende.

43 Hwi ne gecnáwe ge mine spræce ? [fordam ðe ge ne mágon gehýran mine spræce.][†]

44 Ge synd deofles bearn, and ge willaþ wyrcean eowres fæder willan. He wæs fram frympe man-slaga, and he ne wunode on sôþfæstnesse ; fordam ðe sôþfæstnes nis on him. Ðonne he sprycþ leas-

30 Him spekinge thes thingis, many men bileueden in to him.

31 Therfore Jhesu seide to the Jewis, that bileueden in to him, If 3e schulen dwelle in my word, verili 3e schulen be my disciplis ;

32 And 3e schulen knowe the treuthe, and the treuthe schal delyuere 3ou.

33 Therfore the Jewis answeriden to him, We ben the seed of Abraham, and to no man we seruyden euere ; hou seist thou, 3e schulen be free ?

34 Jhesu answeride to hem, Treuli, treuli, I seie to 3ou, for ech man that doth synne, is the seruaut of synne.

35 Sothli the seruaut dwellich not in the hous, into withouten ende, the sone dwellich into withouten ende.

36 Therfor if the sone schal delyuere 3ou, verili 3e schulen be free.

37 I woot for 3e ben Abrahams sones, butt 3e seken for to sle me, for my word takith not in 3ou.

38 And I speke tho thingis, that I sy3 at my fadir ; and 3e don tho thingis, that 3e sy3en at 3oure fadir.

39 Thei answeriden, and seiden to him, Abraham is oure fadir. Jhesu seith to hem, If 3e ben the sones of Abraham, do 3e the werkis of Abraham.

40 Sothli now 3e seken to sle me, a man that haue spoken to 3ou treuthe, that I herde of God ; Abraham dide not this thing.

41 3e don the workis of 3oure fadir. And so thei seiden to him, We ben not born of fornyacioun ; we han o fadir, God.

42 Therfore Jhesu seide to hem, If God were 3oure fadir, sothli 3e schulden loue me ; forsothe I procedide⁺ of God, and cam ; nether sothli I cam of my sif, but he sente me.

43 Whi knowen 3e not my speche ? for 3e mown not heere my word.

44 3e ben of the fadir, the deuyl, and 3e wolen do the desyris of 3oure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not ; for treuthe is not in him. Whanne he spekich a

30 As he spake these wordes, many beleved on hym.

31 Then sayde Jesus to those Iewes, which beleved on hym, Yf ye continue in my sayinge, then are ye my very discipies ;

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They answered hym, We are Abrahams seede, and were never bonde to eny man ; why sayest thou then, Ye shalbe made fre ?

34 Jesus answered them, Verely, verely, I saye vnto you, that whosoever committeth synne, is the servaunt of synne.

35 And the servaunt abydeh nott in the housse, for ever, butt the sonne abydeh ever.

36 Yf the sonne therfore shall make you fre, then are ye fre in dede.

37 I knowe that ye are Abrahams seed, butt ye seke meanes to kyll me, be cause my sayings have noo place in you.

38 I speake, that I have sene wyth my father ; and ye do that, whych ye have sene wyth youre father.

39 They answered, and sayde vnto hym, Abraham is oure father. Jesus sayde vnto them, Yf ye were Abrahams children, ye wolde do the dedes of Abraham.

40 But nowe ye goo about to kill me, a man that have tolde you the truthe, which I have herde off my father ; this did not Abraham.

41 Ye do the dedes of youre father. Then sayde they vnto hym, We were nott borne of fornicacion ; we have won father, that is God.

42 Jesus sayde vnto them, Yf God were youre father, then wolde ye have loved me ; for I procede forth, and come from God ; nether cam I of my sylfe, butt he sent me.

43 Why do ye nott knowe my speache ? be cause ye cannot abyde the hearynge off my wordes.

44 Ye are of youre father, the devyll, and the lustes off youre father ye will folowe. He was a murtherer from the begynnyng, and aboode nott in the trueth ; be cause there ys noo trueth in hym.

us seinaim rodeiþ; unte liugnya ist, yah atta is.

45 Iþ ik þatei sunya rodida, ni galaubeiþ mis.

46 Whas izwara gasakiþ mik bi fra-waurht? þande sunya qiþa, duwhe ni galaubeiþ mis?

47 Sa wisands us Guþa, waurda Guþs hauseiþ; duþe yus ni hauseiþ, unte us Guþa ni siyup.

48 Andhofun þan þai Iŭdaieis, yah qeþun du imma, Niu waila qiþam weis, þatei Samareites is þu, yah unhulpon habais?

49 Andhof Iesus, Iþ unhulpon ni haba, ak swera attan meinana, yah yus unsweraip mik.

50 Iþ ni sokya hauhein meina; ist, saei sokeiþ, yah stoyiþ.

51 Amen, amen, qiþa izwis, yabai whas waurd mein fastaiþ, dauþu ni gasaiwhip aiwa dage.

52 Þanuh qeþun du imma þai Iŭdaieis, Nu ufkunþedum, þatei unhulpon habais. Abraham gadauþnoda, yah praufeteis, yah þu qiþis, Yabai whas mein waurd fastai, ni kausyai dauþau aiwa dage.

53 Iþai þu maiza is attin unsaramma Abraham, saei gadauþnoda, yah praufeteis gadauþnodedun; whana þuk silban tauyis þu?

54 Andhof Iesus, Yabai ik hauhya mik silban, so hauheins meina ni wailts ist; ist atta meins, saei hauheiþ mik, þanei yus qiþiþ, þatei Guþ unsar ist.

55 Yah ni kunnup ina, iþ ik kann ina; yah yabai qeþyau þatei ni kunnyau ina, siyau galeiks izwis liugnya; ak kann ina, yah waurd is fasta.

56 Abraham, atta izwar, sifaidda, ei gasewhi dag meinana; yah gasawh, yah faginoda.

57 Þanuh qeþun þai Iŭdaieis du imma, Fimftiguns yere nauh ni habais, yah Abraham sawht?

58 Qaþ im Iesus, Amen, amen, qiþa izwis, faurþizei Abraham waurþi, im ik.

59 Þanuh nemun stainans, ei waurpeina

unga, he sprycþ of him sylfum; forðam ðe he is leas, and his fæder eac.

45 Witodlice ge ne gelyfaþ me, forðam ðe ic secge eow soþfastnesse.[†]

46 Hwylc eower ascunaþ me for synne? gif ic soþ secge, hwi ne gelyfe ge me?

47 Se ðe is of Gode, gehyrþ Godes word; forðig ge ne gehyraþ, forðam ðe ge ne synd of Gode.

48 Witodlice ða Iudeas andswaredon, and cwædon to him, Hwi ne cwede we wel, ðæt ðu eart Samaritanisc, and eart wóð?

49 Se Hælend andswarode, and cwæþ, Ne eom ic wóð, ac ic árwurpige minne fæder, and ge unárwurpedon me.

50 Witodlice ne séce ic min wuldor; se is, ðe sécþ, and dēmp.

51 Sôþ, ic secge eow, gif hwá mine spræce gehealt, ne gesyhp he deap næfre.

52 Ðá cwædon ða Iudeas, Nú we witon, ðæt ðu eart wóð. Abraham wæs dead, and ða witegan, and ðu cwyst, Gif hwá mine spræce gehealt, ne biþ he næfre dead.

53 Cwyst ðu ðæt ðu sý mærra ðonne úre fæder Abraham, se wæs dead, and ða witegan wæron deade; hwæt þincþ ðe ðæt ðu sý?

54 Se Hælend him andswarode, Gif ic wuldrige me sylfne, nis min wuldor náht; min fæder is, ðe me wuldraþ, be ðam ge cwedaþ, ðæt he sý úre God.

55 And ge ne cúdon hine, ic hine cann, and gif ic secge ðæt ic hine ne cunne, ic beo leas and eow gelic; ac ic hyne cann, and ic healde his spræce.

56 Abraham, eower fæder, geblissode, ðæt he gesáwe minne dæg; and he ge-seah, and geblissode.

57 Ðá Iudeas cwædon to him, Gyt ðu ne eart fiftig wintre, and gesáwe ðu Abraham?

58 Se Hælend cwæþ to him, Ic wæs, ærdam ðe Abraham wæs.

59 Hig námon stánas, to ðam ðæt hig

lesinge, he spekith of his owne thingis ;
for he is a lyiere, and fadir of it.

45 Sotheli for I seye treuthe, 3e bileuen
not to me.

46 Who of 3ou schal reproue me of
synne ? if I seie treuthe, whi bileuen 3e
not to me ?

47 He that is of God, heerith the
wordis of God ; therfore 3e heeren not,
for 3e ben not of God.

48 Therfore the Jewis answeriden, and
seiden, Wher we seyn not wel, for thou
art a Samaritan, and hast a deuel ?

49 Jhesu answeride, and seide, I haue
not a deuel, but I honoure my fadir,
and 3e han vnhonourid me.

50 Forsothe I seke not my glorie ;
ther is, that sekith, and demeth.

51 Treuli, treuli, I seie to 3ou, if ony
man schal kepe my word, he schal not
se^t deeth in to with outen ende.

52 Therfor the Jewis seiden, Now we
han knowen, for thou hast a deuel.
Abraham is deed, and the prophetis
and thou seist, If ony man schal kepe
my word, he schal not taaste deeth in
to with outen ende.

53 Wher thou ert more than oure fadir
Abraham, that is deed, and the prophetis
ben deede ; whom makist thou thi silf ?

54 Jhesu answeride, If I glorifie my
silf, my glorie is noȝt ; my fadir is,
that glorifieth me, whom 3e seyn, for he
is 3oure God.

55 And 3e han not knowen him, for-
soth I haue knowe him ; and if I schal
seye for I woot not him, I shal be a
lyere lyk to 3ou ; but I woot him, and
I kepe his word.

56 Abraham, 3oure fader, ful out ioyede,
that he schulde se my day ; and he syȝ,
and he ioyede.

57 Therfore the Jewis seyden to him,
Thou hast not ȝit fifty ȝeer, and hast
thou seyn Abraham ?

58 Therfore Jhesu seide to hem, Treuli,
treuli, I seye to 3ou, bifore that Abraham
was maad, I am.

59 Therfore thei token stooness, that

When he speaketh a lye, then speaketh
he off hys awne ; for he ys a liar, and
the father therof.

45 And be cause I tell you the trueth,
therfore beleve ye nott me.

46 Which of you can rebuke me off
synne ? yf I say the trueth, why do not
ye beleve me ?

47 He that is of God, heareth Goddes
wordes ; ye therfore heare them not, be
cause ye are nott of God.

48 Then answered the Iewes, and sayde
vnto hym, Saye we nott well, that thou
arte a Samaritan, and hast the devyll ?

49 Jesus answered, I have not the
devyll, butt I honour my father, and ye
have dishonoured me.

50 I seke nott myne awne prayse ;
there is won, that seketh it, and iudgeth.

51 Verely, verely, I saye vnto you, yf
a man kepe my sayinges, he shall never
se deeth.

52 Then sade the Iewes to hym, Nowe
knowe we, that thou hast the devyll.
Abraham is deed, and also the pro-
phettes, and yett thou sayest, Yf a man
kepe my sayinge, he shall never tast
deeth.

53 Arte thou greater then oure father
Abraham, which is deed, and the pro-
phettes are deed ; whome makest thou
thy silfe ?

54 Jesus answered, Yf I prayse my
silfe, my prayse is nothyng worth ; hit
is my father, that prayseth me, which
ye saye, is youre God.

55 And yet have ye not knowen hym,
but I knowe hym ; and yf I shulde saye
I knowe hym nott, I shulde be a lyare
lyke vnto you ; but I knowe hym, and
kepe his sayinge.

56 Your father, Abraham, was glad
to se my daye ; and he sawe it, and
reioysed.

57 Then sayde the Iewes vnto hym.
Thou arte not yet .l. yere olde, and hast
thou sene Abraham ?

58 Jesus sayd vnto them, Verely, verely,
I say vnto you, yer Abraham was, I am.

59 Then toke they vppe stoness, to caste

ana ina, iþ Iesus þan gafalh sik, yah usiddya us aþh, usleipands þairh midzans ins, yah wharboda swa.

woldon hine torfian; se Hælend hire bediglode, and eode of ðam temple, . .

...

CHAP. IX. 1 Yah þairhgaggands, gaumida man blindamma us gabaurþai.

2 Paruh frehun ina siponyos is qiþandans, Rabbei, whas frawaurhta, sau, þau fadrein is, ei blinds gabaurans warþ?

3 Andhof Iesus, Nih sa frawaurhta, nih fadrein is; ak ei bairhta waurþeina waurstwa Guþs ana imma.

4 Ik skal waurkyan waurstwa þis sandyandins mik, unte dags ist; qimip nahts, þanei ni manna mag waurkyan.

5 Þan in þamma fairwhau im, liuhap im þis fairwhaus.

6 Þata qiþands, gaspaiw dalap, yah gawaurhta fani us þamma spaiskuldra, yah gasmait imma ana augona þata fani þamma blindin,

7 Yah qap du imma, Gagg, þwahan in swumfsl Siloamis, þatei gaskeiryada, In-sandlipsis. Galaip, yah aþwloh, yah qam saiwhands.

8 Panuh garaznans, yah þai saiwhandans ina faurþis, þatei is bidagwa was, qeþun, Niu sa ist, saei sat, aihtronds?

9 Sumaih qeþun, Þatei sa ist; sumaih, Þatei galeiks þamma ist. Iþ is qap, Þatei ik im.

10 Panuh qeþun du imma, Whaiwa usluknodedun þus þo augona?

11 Andhof yains yah qap, Manna haitans Iesus, fani gawaurhta, yah bismait mis augona, yah qap mis, Gagg, aþwahan in þata swumfsl Siloamis; iþ ik galaip, yah biþwahands, ussawh.

12 Qeþun þan du imma, Whar ist sa? Iþ is qap, Ni wait.

13 Gatiuhand ina du Fareisaium pana saei was blinds.

CHAP. IX. 1 Ða se Hælend for, ða geseah he anne man ðe was blind geboren.

2 And his leorning-cnihtas hine ácsodon and cwædon, Læreow, hwæt syngode, ðes, oððe his magas, ðæt he wære blind geboren?

3 Se Hælend andswarode and cwæp, Ne syngode he, ne his magas; ac ðæt Godes weorc wære geswutelod on him.

4 Me gebyraþ to wyrcanne ðæs weorc ðe me sende, ða hwile ðe hit dæg is; niht cymþ, ðonne nán man wyrcan ne mag.

5 Ic eom middan-eardes leoht, ða hwile ðe ic on middan-earde eom.

6 Ða he ðas þing sæde, ða spætte he on ða eorþan, and worhte fenn of his spátle, and smýrede mid ðam fenne ofer his eagan,

7 And cwæp to him, Gá, and þweah ðe on Syloes mere, He fór, and þwóh hine, and com geseonde

8 Witodlice his neah-geburas, and ða ðe hine gesáwon, ða he wælla wæs, cwædon, Hú nis ðis se, ðe sæt, and wællode?

9 Sume cwædon, He hyt is; sume cwædon, Nese, ac is him gelic. He cwæp sóþlice, Ic hit eom.

10 Ða cwædon hig to him, Hú wæron ðine eagan ge-openede?

11 He andswarode and cwæp, Se man, ðe is genemned Hælend, worhte fenn, and smýrede mine eagan, and cwæp to me, Gá to Syloes mere, and þweah ðe; and ic eode, and þwóh me, and geseah.

12 Ða cwædon hig to him, Hwar is he? Ða cwæp he, Ic nát.

13 Hig læddon to ðam Phariseon ðone ðe ðar blind wæs.

thei schulden caste in to him; sothli
Jhesu hidde him, and wente out of the
temple.

CHAP. IX. 1 And Jhesu passinge,
sy3 a man blynd fro the birthe.

2 And his disciplis axiden him, Raby,*
who synnede, this man, or his fadir and
modir, that he schulde be born blynd?

3 Jhesu answeride, Nether this man
synnede, neither his fadir and moder;
but that the werkis of God be schewid
in hym.

4 It bihoueth me for to worche the
werkis of him that sente me, the while
the day is; the nyzt schal come, whanne
no man may worche.

5 Hou longe I am in the world, I am
the lizt of the world.

6 Whanne he hadde seid thes thingis,
he spette in to erthe, and made cley of
the spotle, and leyde[†] the cley on his
yzen.

7 And seide to him, Go, and be thou
wayschen in the watir[†] of Siloe, that is
interpretid, Sent. Therefore he wente,
and waischide, and cam seynge.

8 And so neizeboris, and thei that
hadden seyn hym byfore, for he was a
beggere, seiden, Wher this is not he,
that sat, and beggide?

9 Othere men seiden, For this it is;
other men forsothe, Nay, but it is a
lyk of him. Forsoth he seide, For I
am.

10 Therefore thei seiden to him, How
ben thin yzen openyd to thee?

11 He answeride, The ilke man, that
is seid Jhesu, made cley, and anoyntide
myn yzen, and seide to me, Go thou to
the watir[†] of Siloe, and waische; and I
wente, and waischide, and sy3.

12 And thei seiden to him, Wher is
he? He seith, I woot not.

13 Thei leden him that was blynd to
the Pharisees.

at hym; but Jesus hid hym silfe, and
went out of the temple.

CHAP. IX. 1 And as Jesus passed
by, he sawe a man which was blynde
from his birth.

2 And his disciples axed hym, sayinge,
Master, who did synne, this man, or his
father and mother, that he was borne
blynde?

3 Jesus answered, Nether this man
hathe synned, nor yet his father and
mother; but that the workes of God
shulde be shewed on hym.

4 I must worke the workes off hym
that sent me, whill it is daye; the nyght
commeth, when no man can worke.

5 As longe as I am in the worlde, I am
the light of the worlde.

6 As sone as he had thus spoken, he
spate on the grounde, and made claye
of the spetle, and rubbed the claye on
the eyes off the blynde,

7 And sayde vnto hym, Goo, wesshe
the in the pole of Siloe, which by in
terpretacion signifieth, Sent. He went
his waye, and wesshed, and cam agayne
seinge.

8 The neghboures, and they that had
sene hym before, howe that he was a
begger, sayde, Is not this he, that sate,
and begged?

9 Some sayde, This is he; other sayd,
He is lyke hym. He hym silfe sayde,
I am even he.

10 They sayde vnto hym, Howe are
thyne eyes openned then?

11 He answered and sayde, The man,
that is called Jesus, made claye, and
anoynted myne eyes, and sayd vnto
me, Goo to the pole Siloe, and wesshe;
I went, and wesshed, and receaved my
sight.

12 They sayde vnto hym, Where is he?
He sayde, I cannot tell.

13 Then brought they to the Pharises
him that a litell before was blynde.

14 Wasuh þan sabbato, þan þata fani gawaurhta Iesus, yah uslauk imma augona.

15 Aftra þan frehun ina yah þai Fareisaieis, whaiwa ussawh. Ip is qap yah þaim, Fani galagida mis ana augona; yah afþwob, yah saiwha.

16 Qeþun þan sumai pize Fareisaie, Sa manna nist fram Gupa, þande sabbate daga ni witaþ. Sumaih qeþun, Whaiwa mag manna frawaurhts swaleikos taiknins tauyan? Yah missaqiss warþ miþ im.

17 Qeþunuh du þamma faurpis blindin aftra, Du wha qipis bi þana, ei uslauk þus augona? Ip is qapuh, Þatei prau-fetus ist.

18 Ni galaubidedun þan Iudaieis bi ina, þatei is blinds wesi, yah ussewhi, unte atwopidedun þans fadrein is, þis ussaiwhandins.

19 Yah frehun ins, qipandans, Sau ist sa sunus izwar, þanei yus qipþ, þatei blinds gabaurans waurpi? whaiwa nu saiwhip?

20 Andhofun þan im þai fadrein is, yah qeþun, Witum, þatei sa ist sunus unsar, yah þatei blinds gabaurans warþ;

21 Ip whaiwa nu saiwhip, ni witum, aiþþau whas uslauk imma þo augona, weis ni witum; silba uswahsans ist, ina fraihniþ, silba bi sik rodyai.

22 Þata qeþun þai fadrein is, unte ohtedun sis Iudaiuns; yuþan auk ga-qeþun sis Iudaieis, ei yabai whas ina andhaihaiti Christu, utana swnagogais wairþai.

23 Duhþe þai berusyos is qeþun, Þatei aswahsans ist, silban fraihniþ.

24 Atwopidedun þan anþaramma sinþa þana mannan, saei was blinds, yah qeþun du imma, Gif hauhein Gupa; weis witum, þatei sa manna frawaurhts ist.

25 Þanuh andhof yains, Yabai frawaurhts ist, ik ni wait; þat-ain wait, ei blinds was, ip nu saiwha.

14 Hit wæs reste-dæg, ðā se Hælend worhte ðæt fenn, and his eagan untýnde.

15 Eft ða Pharisei hyne ácsedon, hū he gesáwe. He cwæp to him, He dyde fenn ofer mine eagan; and ic þwōh, and ic geseo.

16 Sume ðā Pharisei cwædon, Nis ðes man of Gode, ðe reste-dæg ne hylt. Sume cwædon, Hū mæg synful man ðās tǣcn wyrcean? And hig fliton him betweonan.

17 Hig cwædon eft to ðam blindan, Hwæt segst dū be ðam, ðe ðine eagan untýnde? He cwæp, He is witega.

18 Ne gelyfdon ðā Iudeas be him, ðæt he blind wære, and gesáwe, áerðam ðe hig clypodon his magas, ðe gesáwon.

19 And ácsodon hig, and cwædon, Is ðis eower sunu, ðe ge secgaþ, ðæt blind wære ácenned? hūmeta gesyhp he nú?

20 Hys magas him andswaredon, and cwædon, We witon, ðæt ðes ys úre sunu, and ðæt he wæs blind ácenned;

21 We nyton, hūmeta he nú gesyhp, ne hwá his eagan untýnde; ácsiaþ hine sylfne, ylde he hæfþ, sprece for hine sylfne.

22 His magas spræcon ðās þing, forðam ðe hig ondrédon ða Iudeas; ðā gedihton ða Iudeas, gif hwá Crist andette ðæt he wære, bútan hyra gefér-rædene.

23 Forðam cwædon his magas, He hæfþ ylde, ácsiaþ hine sylfne.

24 ðā clypedon hig eft ðone man, ðe ær blind wæs, and cwædon to him, Sege Gode wuldor; we witon, ðæt he is synful.

25 And he cwæp, Gif he synful is, ðæt ic nāt; án þing ic wát, ðæt ic wæs blind, and ðæt ic nú geseo.

14 Forsoth it was saboth, whanne Jhesu made cley, and openyde his y3en.

15 Eft Pharisees axiden him, how he hadde seyn. Sothly he seide to hem, He puttide to me cley on the y3en; and I waischide, and I se.

16 Therfore summe of Pharisees seiden, This man is not of God, for he kepith not the saboth. Othere men seyden, How may a man synnere do thes syngny3? And dyuysiou3 was a mong hem.

17 Therfore thei seyn eftsoone to the blynd man, What seist thou of him, that openyde thin y3en? Sothli he seide, For he is a prophete.

18 Therfore Jewis bileueden not of him, for he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn.

19 And thei axiden hem, seyinge, Is this 3oure sone, whom 3e seyn, for he is born blynd? hou therfore seeth he now?

20 His fadir and modir answeriden to hem, and seyden, We witen, for this is oure sone, and for he is born blynd;

21 Sothli how he seeth now, we witen not, or who openyde his y3en, we witen not; axe 3e him, he hath age, speke he of him silf.

22 His fadir and modir seiden thes thingis, for thei dreden Jewis; forsoth now the Jewis hadden conspirid, that if ony man knowlecheide him Crist, he schulde be don out of the synagoge.

23 Therfore his fadir and modir seiden, For he hath age, axe 3e him.

24 Therfore eftsoone thei clepiden the man, that was blynd, and seyden to him, 3yue thou glorie to God; we witen, for this man is a synner.

25 Therfore he seide, If he is a synner, I woot not; o thing I woot, for whanne I was blynd, now I se.

14 Hit was the saboth daye, when Jhesus made the claye, and opened his eyes.

15 Then agayne the Pharises also axed hym, howe he had receaved his sight. He sayde vnto them, He putt claye apon myne eyes; and I wasshed, and I se.

16 Then sayde some of the Pharises, This man is not of God, be cause he kepeth not the saboth daye. Other sayde, Howe can a man that is a synner do suche myracles? And there was stryfe a monge them.

17 Then spake they vnto the blynde agayne, What sayst thou of hym, be cause he hath openned thyne eyes? And he sayd, He ys a prophet.

18 The Iewes did nott beleve off the felowe, howe that he was blynde, and had receaved hys sight, vntill they had called the father and mother off him, that had receaved his sight.

19 And they axed them, saying, Ys this youre sonne, whome ye saye was borne blynde? howe doth he now se then?

20 His father and mother answered them, and sayde, We wote wele, that this is oure sonne, and that he was borne blynde;

21 Butt by what meanes he now seyth, that can we nott tell, or who hath openned his eyes, can we nott tell; he is olde ynough, axe hym, lett hym answer for hym sylfe off thynges that pertayne to hym sylfe.

22 Suche wordes spake his father and mother, be cause they feared the Iewes; for the Iewes had conspyred all redy, that yf eny man did confesse that he was Christ, he shulde be excommunicat out of the sinagoge.

23 Therfore sayde his father and mother, He is olde ynough, axe hym.

24 Then agayne called they the man, that was blynde, and sayd vnto hym, Geve God the prayse; we knowe, thatt thys man ys a synner.

25 He answered and sayde, Whither he be a synner or noo, I cannot tell; won thyng I am sure off, that I was blynde, and now I se.

26 Þanuh qeþuu aftra, Wha gatawida þus? whaiwa uslauk þus augona?

27 Andhof ïm, Qap ïzwis yu, yah ni hausidedup; wha aftra wileiþ hausyan? ïþai yah yus wileiþ þamma siponyos wairþan?

28 Þanuh lailoun ïmma, yah qeþun, þu ïs siponeis þamma; ïþ weis Mose siponyos siyum.

29 Weis witum, þatei du Mose rodida Guþ; ïþ þana ni kunnum, whaþro ïst.

30 Andhof sa manna, yah qap du ïm, Auk ïn þamma sildaleik ïst, þatei yus ni wituþ whaþro ïst, yah uslauk mis augona.

31 Witumuh þan, þatei Guþ frawaurht-aim ni andhauseiþ, ak yabai whas guþ-blostreis ïst, yah wilyan ïs tauyiþ, þamma hauseiþ.

32 Fram aiwa ni gahausiþ was, þatei usluþiþ whas augona blindamma gabrauamma;

33 Nih wesi sa fram Guþa, ni mahtedi tauyan ni waiht.

34 Andhofun, yah qeþun du ïmma, ïn frawaurhtim þu gabaurans warst alls, yah þu laiseis unsis? Yah uswaurpun ïmma ut.

35 Hausida ïesus, þatei uswaurpun ïmma ut; yah bigat ïna, qapuh du ïmma, þu galaubeis du sunau Guþs?

36 Andhof yains, yah qap, An whas ïst, Frauya, ei galaubyau du ïmma?

37 Qap þan ïmma ïesus, Yah gasawht ïna, yah saei rodeiþ miþ þus, sa ïst.

38 ïþ ïs qapuh, Galaubya, Frauya. Yah ïnwait ïna.

39 Yah qap ïesus, Du stauai, ïk ïn þamma fairwhau qam, ei þai unsaiwhandans, saiwhaina, yah þai saiwhandans, blindai wairþaina.

40 Yah hausidedun þize Fareisaie sumai þata, þai wisandans miþ ïmma, yah qeþun du ïmma, ïþai yah weis blindai siyum?

41 Qap ïm ïesus, ïþ blindai weseiþ, ni

26 Ða cwædon hig to him, Hwæt dyde he ðe? hū ontýnde he ðine eagan?

27 He andswarode him and cwæþ, Ic eow sæde ær, and ge gehýrdon; hwi wylle ge hyt eft gehýran? cweðe ge wylle ge beon his leorning-cnihtas?

28 Ða wyrigdon hig hine, and cwædon. Si ðu his leorning-cniht; we synd Moyses leorning-cnihtas.

29 We witon, ðæt God spæc wið Moyses; nyte we, hwanon ðes is.

30 Se man andswarode, and cwæþ to him, Ðæt is wundorlic, ðæt ge nyton hwanon he is, and he untýnde mine eagan.

31 We witon sôþlice, ðæt God ne gehýrþ synfulle, ac gif hwá is Gode gecoren, and his willan wyrcþ, ðone he gehýrþ.

32 Ne gehýrde we næfre on worulde, ðæt ænig ontýnde ðæs eagan ðe wære blind geboren;

33 Ne mihte ðes nán þing dôn, gif he nære of Gode.

34 Hig andswaredon, and cwædon to him, Eall ðu eart on synnum geboren, and ðu lærst us? And hig drifon hine út.

35 Ða se Hælend gehýrde, ðæt hig hyne drifon út; ða cwæþ he to him, Ða he hine gemitte, Gelyfst ðu on Godes sunu?

36 He andswarode, and cwæþ, Hwyle is, Drilten, ðæt ic on hine gelyfe?

37 And se Hælend cwæþ to him, Ðu hine gesáwe, and se ðe wið ðe sprycþ, se hit is.

38 Ða cwæþ he, Drihten, ic gelyfe. And he feoll nyðer, and ge-eaðmédde hyne.

39 And se Hælend cwæþ to him, Ic com on ðysne middan-eard, to démenne, ðæt ða sceolon geseon, ðe ne geseop, and beon blinde, ða ðe geseop.

40 Ða ðæt gehýrdon ða Pharisei, ðe mid him wæron, ða cwædon hig to hym, Cwyst ðu synd we blinde?

41 And se Hælend cwæþ to him, Gi

26 Therefore thei seiden to him, What dide he to thee? how openyde he thin y3en?

27 He answeride to hem, I seide to 3ou now, and 3e herden; what wolen 3e eftsoone heere? wher and 3e wolen be maad his disciplis?

28 Therefore thei wariden^t him, and seiden, Be thou his disciple; we ben disciplis of Moyses.

29 We witen, for God spak to Moyses; forsoth we witen no3t this, of whennis he is.

30 The ilke man answeride, and seide to hem, Forsoth in this thing is wonderful, that 3e witen not of whennis he is, and he hath opened myn y3en.

31 Sothli we witen, for God heerith not synneris, but if ony man is worshiper of God, and doth his wille, hym he heerith.

32 Fro the world it is not herd, that ony man openyde the y3en of a blynd born man;

33 No but this were of God, he my3te not do ony thing.

34 Thei answeriden, and seiden to him, Thou art al boren in synnes, and techist thou vs? And thei castiden out him.

35 Jhesu herde, for thei han cast out him; and whanne he hadde founden him, he seide to him, Bileuest thou in to the sone of God?

36 He answeride, and seide, Lord, who is he, that I bileue in to him?

37 And Jhesu seide to him, And thou hast seyn him, and he it is, that spekith with thee.

38 And he seide, Lord, I bileue. And he fallinge down, worshipped him.

39 Therefore Jhesu seide to him, I cam in to this world, in to dom, that thei that seen not, se, and thei that seen, be maad blynde.

40 And summe of the Pharisees herden, that weren with him, and thei seiden to him, Wher and we ben blynde?

41 Jhesu seide to hem, If 3e weren

26 Then sayde they to him agayne, What did he to the? howe opened he thyne eyes?

27 He answered them, I tolde you yer-whyle, and ye did nott heare; wherfore wolde ye heare ytt agayne? wyll ye alsoo be hys disciples?

28 Then rated they hym, and sayde, Thou arte hys disciple; we are Moses disciples.

29 We are sure, that God spake wyth Moses; thys felowe we knowe not, from whence he ys.

30 The man answered, and sayde vnto them, This is a merveleous thyng, that ye wote nere whence he is, and yet hath he opened myne eyes.

31 We knowe wele ynought, that God heareth noo synners, but yf eny man be a worshipper of God, and do what his will is, him heareth he.

32 Sence the worlde began was it nott herde, that eny man openned the eyes off won that was borne blind;

33 If this man were not of God, he coulede have done noo thyng.

34 They answered, and sayd vnto him, Thou arte altogedder borne in synne, and dost thou teache vs? And they cast hym out.

35 Jesus herde, that they had excommunicate him; and as sone as he had founde hym, he sayd vnto hym, Doest thou beleve on the sonne of God?

36 He answered, and sayde, And who ys yt, Lorde, that I myght beleve on hym?

37 And Jesus sayde vnto hym, Thou hast both sene hym, and he it is, that talketh with the.

38 And he sayde, Lorde, I beleve. And worshipped hym.

39 Jesus sayde, I am come vnto iudgement, into this worlde, that they which se nott, myght se, and they which se, myght be made blynde.

40 And some off the Pharises, whych were wyth hym, herde these wordes, and sayde vnto hym, Are we then blynde?

41 Jesus sayde vnto them, Yf ye were

þau habaidedeiþ frawaurhtais ; iþ nu
giþiþ, þatei gasaiwham, eiþan frawaurhts
izwara pairhwisip.

CHAP. X. 1 Amen, amen, qiþa izwis,
saei iun ni atgaggiþ pairh daur in gardan
lambe, ak steigip alyapþ, sab hlihtus ist
yah waidedya.

2 Iþ sa inngaggands pairh daur, haird-
eis ist lambe.

3 Þammuh daurawards uslukip, yah þo
lamba stibnai is hausyand, yah þo swe-
sona lauba haitip bi namin, yah ustiuhip
þo.

4 Yah þan þo swesona ustiuhip, faura
im gaggiþ, yah þo lamba ina laistyand ;
unte kunnun stibna is.

5 Iþ framþyana ni laistyand, ak þliuh-
and faura imma ; unte ni kunnun pize
framþyane stibna.

6 Þo gayukon qap im Iesus ; iþ yainai
ni froþun wha was þatei rodida du im.

7 Þanuh qap aftra du im Iesus, Amen,
amen, qiþa izwis, þatei ik im daur pize
lambe.

8 Allai swa managai swe qemun, þiubos
sind yah waidedyans, akei ni hausidedun
im þo lamba.

9 Ik im þata daur. Þairh mik yabai
whas inngaggiþ, ganisip ; yah inngaggiþ,
yah utgaggiþ, yah winya bigitip.

10 Þiubs ni qimip, nibai ei stilai, yah
ufsneipai, yah fraqistyai ; iþ ik qam, ei
libain aigeina, yah managizo aigeina.

11 Ik im hairdeis gods ; hairdeis sa
goda saiwala seina lagyip faur lamba.

12 Iþ asneis, yah saei nist hairdeis,
pizei ni sind lamba, swesa gasaiwhip
wulf qimandan, yah bileipip þaim lambam,
yah þliuhip ; yah sa wulfs frawilwip þo,
yah distahyip þo lamba.

13 Iþ sa asneis afþliuhip, unte asneis

ge blinde wæron, næfde ge nāne synne ;
nū ge secgaþ, ðæt ge geseon, ðæt is
eowre syn.

CHAP. X. †1 Sôþ, ic secge eow, se
ðe ne gæþ æt ðam geate into sceapa
falde, ac stýhþ elles ofer, he is þeof and
sceapa.

2 Se ðe in-gæþ æt ðam geate, he is
sceapa hyrde.

3 ðæne se geat-weard læt in, and ða
sceap gehýraþ his stefne, and he nempþ
his ágene sceap be naman, and læt hig
út.

4 And ðonne he his ágene sceap læt
út, he gæþ befóran him, and ða sceap
him fyliaþ ; forðam ðe hig gecnāwaþ
his stefne.

5 Ne fyliaþ hig uncúðum, ac fleoþ fram
him ; forðam ðe hig ne gecneowon un-
cúðra stefne.

6 ðis bigspell se Hælend him sǣde ;
hig nyston hwæt he spræc to him.

7 Eft se Hælend cwæþ to him, Sôþ, ic
eow secge, ic eom sceapa geat.

8 Ealle ða ðe comon, wæron þeofas
and sceapan, ac ða sceap hig ne ge-
lýrdon.

9 Ic eom geat. Swá hwyle swá þurh
me gæþ, byþ hál ; and gæþ in, and út,
and fint læse.

10 Þeof ne cymþ, búton ðæt he stele,
and slea, and fordó ; ic com, to ðam
ðæt hig habbon lif, and habbon genôh.†

11 Ic eom gôð hyrde ; gôð hyrde sylþ
his lif for his sceapum.

12 Se hýra, se ðe nis hyrde, and se
ðe nāh ða sceap, ðonne he ðone wulf
gesyhþ, ðonne flyhþ he, and forlæt ða
sceap ; and se wulf nimþ, and todrifþ ða
sceap.

13 Se hýra flyhþ, forðam ðe he bip

blynde, 3e schulden not haue synne ;
but now 3e seyn, For we seen, 3oure
synne dwellith.

blynde, ye shulde have noo synne ; but
nowe ye saye, We se, therfore youre
synne remaineth.

CHAP. X. 1 Treuli, treuli, I seie to
3ou, he that cometh not in by the dore
in to the fold of the scheep, but stizeth
vp by another weye, is nyzt thef and
day thef.

2 Forsothe he that entrieth by the dore,
is the shepherde of the scheep.

3 To this the porter openeth, and the
scheep heeren his vois, and he clepith
his owne scheep by name, and ledith
out hem.

4 And whanne he hath sent out his
owne scheep, he goth bifore hem, and
the scheep suwen him ; for thei knowen
his vois.

5 Sothli thei suwen not an alien, but
fleem fro him ; for thei han not knowen
the voys of alyens.

6 Jhesu seide to hem this prouerbe ;
forsoth thei knewen not what he spak
to hem.

7 Therfore Jhesu seide to hem eftsoone,
Treuli, treuli, I seie to 3ou, for I am the
dore of the scheep.

8 Alle how manye euere camen, ben
nyzt theues and day theues, but the
scheep herden not hem.

9 I am the dore. If ony man schal
entre by me, he schal be saued ; and
he schal go yn, and schal go out, and
he schal fynde lesewis.

10 A nyzt theef cometh not, no but
that he stele, and sle, and leese ; I cam,
that thei haue lyf, and haue more plen-
teously.

11 I am a good shepherde ; a good
shepherde 3yueth his soule[†] for his
scheep.

12 Forsoth a marchaunt,[†] and that is
not shepherde, whos ben not the scheep
his owne, seeth a wolfe comynge, and he
leeueth[†] the scheep, and fleeth ; and the
wolfe rauyschith, and disparplith[†] the
scheep.

13 Forsoth the marchaunt fleeth, for

CHAP. X. 1 Uerely, verely, I saye
vnto you, whosoever entreth not in by
the dore into the shepe folde, but clym-
eth vppe some other waye, he is a thefe
and a robber.

2 He thatt goeth in by the dore, is the
shepherde of the shepe.

3 To this man the porter openeth the
dore, and the shepe heare hys voyce,
and he calleth hys awne shepe by name,
and leadeth them out.

4 And when he hath sent forthe hys
awne shepe, he goeth before them, and
the shepe folowe hym ; for they knowe
hys voyce.

5 A straunger they will nott folowe,
butt wyll flye from hym ; for they knowe
nott the voyce of straungers.

6 This manner of sayinge spake Jesus
vnto them ; and they vnderstode nott
what thynges they were whych he spake
vnto them.

7 Then sayde Jesus vnto them agayne,
Verely, verely, I saye vnto you, thatt I
am the dore of the shepe.

8 All even as many as cam before me,
are theves and robbers, but the shepe
did not heare them.

9 I am the dore. By me yf eny man
enter in, he shalbe safe ; and shall goo
in, and out, and fynde pasture.

10 The thefe commeth not, but for to
steale, and kyll, and destroye ; I cam,
that they myght have lyfe, and have yt
more abundantly.

11 I am a goode shepheard ; a goode
shepheard geveth his lyfe for his shepe.

12 An heyred servaunt, which is not
the shepheard, nether the shepe are his
awne, seith the wolfe commynge, and
leveth the shepe, and flyeth ; and the
wolfe catcheth, and scattereth the shepe.

13 The heyred servaunt flyeth, be cause

ist, yah ni kar-ist ina pize lambe.

14 Ik im hairdeis sa goda, yah kann meina, yah kunnun mik þo meina.

15 Swaswe kann mik atta, yah ik kann attan; yah saiwala meina lagya faur þo lamba.

16 Yah anþara lamba aih, þoei ni sind þis awistris, yah þo skal briggan, yah stibnos meinaizos hausyand; yah wairþ-and ain aweþi ains hairdeis.

17 Dubþe atta mik friyop, unte ik lagya saiwala meina, ei aftra nimau þo.

18 Ni whashun nimip þo af [mis, akei ik lagya þo af][†] mis silbin. Waldufni haba aflagyan þo, yah waldufni haba aftra niman þo. Þo anabusn nam at attin meinamma.

19 Þanuh missaqiss aftra warþ mip Iudaum in pize waurde.

20 Qeþunuh managai ize, Unhulpon habaiþ, yah dwalmop; wha þamma haus-eip?

21 Sumaih qeþun, þo waurda ni sind unhulpon habandins. Ibai mag unhulpo blindaim augona uslukan?

22 Warþ þan inniuyiþa in Iairusaul-wmai, yah wintrus was.

23 Yah wharboda Iesus in alh, in ubizwai Saulaumonis.

24 Þanuh birunnun ina Iudaieis, yah qeþun du imma, Und wha saiwala uns-ara habis? yabai þu siyais Christus, qip unsis andaugiba.

25 Andhof Iesus, Qaþ izwis, yah ni galaubeiþ; waurstwa þoei ik tauya in namin attins meinis, þo weitwodyand bi mik.

26 Akei yus ni galaubeiþ, unte ni siyuþ lambe meinaize, swaswe qaþ izwis.

27 Lamba meina stibnai meinai hausyand, yah ik kann þo, yah laistyand mik.

28 Yah ik libain aiweinon giba im, yah ni fragistnand aiw, yah ni frawilwiþ

ahýrod, and him ne gebyraþ to ðam sceapum.

14 Ic eom góð hyrde, and ic gecnáwe mine sceap, and hig gecnáwaþ me.

15 Swá mín fæder can me, ic can minne fæder; [and ic sylle mín áger lif for mínum sceapum].[†]

16 And ic hæbbe óðre sceap, ða ne synd of ðisse heorde, and hit gebyraþ ðæt ic læde ða, and hig gehýraþ míne stefne; and hyt byþ án heord and án hyrde.

17 Forðam fæder me lufaþ, forðam ðe ic sylle mine sáwle, and hig eft nime.

18 Ne nimþ hig nán man æt me, ac læte hig fram me sylfum. Ic hæbbe anweald míne sáwle to álættanne, and ic hæbbe anweald hig eft to nimanne. Ðis bebod ic nam æt mínum fæder.

19 Eft wæs ungeþwærnes geworden betwyx ðam Iudeum for ðysum spræc-um.

20 Manega hira cwædon, Deofol is on him, and he wét; hwi hlyste ge him?

21 Sume cwædon, Ne synd ná ðis wódes mannes word. Cwyst ðú mæg wód man blindra manra eagan ontýn-an?[†]

22 Ðá wæron templ-hálgunga on Hieru-salem, and hit wæs winter.

23 And se Hælend eode on ðam temple, on Salomones portice.

24 Ðá bestódon ða Iudeas hyne útan, and cwædon to him, Hú lange gælst ðú úre lif? sege us openlice, hwæðer ðú Crist sý.

25 Se Hælend him andswarode and cwæþ, Ic spece to eow, and ge ne ge-lyfaþ; ða weorc ðe ic wyrce on mínes fæder naman, ða cýðaþ gewitnesse be me.

26 Ac ge ne gelýfaþ, forðam ðe ge ne synd of mínum sceapum

27 Mine sceap gehýraþ míne stefne, and ic gecnáwe hig, and hig folgiaþ me.

28 And ic him sylle éce lif, and hig ne forwurðaþ næfre, and ne nimþ hig

he is a marchaunt, and it perteyneth not to him of the scheep.

14 I am a good scheperde, and I knowe my scheep, and my scheep knowen me.

15 As my fadir hath knowun me, and I knowe the fadir; and I putte my lyf for my scheep.

16 And I haue othere scheep, that ben not of this folde, and it bihoueth me for to leede hem to, and thei schulen heere my vois; and it schal be maad o fold and o scheperde.

17 Therfore the fadir loueth me, for I putte my soule, that eftsoone I take it.

18 No man takith it fro me, but I putte it fro my silf. I haue power for to putte it, and I haue power for to take it eftsoone. This maundement I haue take of my fadir.

19 And so dissencioun was maad among the Jewis for thes wordis.

20 Forsoth manye of hem seiden, He hath a deucl, and maddith;[†] what heeren 3e him?

21 Othere men seiden, Thes wordis beth not of a man bauynge a fend. Wher a deucl may opene the y3en of blynde men?

22 Forsothe newe feestis of halwing of the temple ben maad in Jerusalem, and it was wyntir.

23 And Jhesu walkide in the temple, in the porche of Salomon.

24 Therfore Jewis ennyrowneden him, and seiden to him, Hou longe dost thou a wey oure soule? if thou ert Crist, seie to vs opynly.

25 Jhesu answeride to hem, I speke to 3ou, and 3e bileuen not; the workis that I do in the name of my fadir, thes beren witnessing of me.

26 But and 3e bileuen not, for 3e ben not of my scheep. . . .

27 My scheepe heeren my vois, and I knowe hem, and thei suen me.

28 And I 3yue to hem euerelasting lyf, and thei schulen not perische in to with

he is an heyred seruaunt, and careth not for the shepe.

14 I am that goode shepheard, and knowe my shepe, and am knowen of myne.

15 As my father knoweth me, even soo knowe I my father; and I geve my sylfe for my shepe.

16 And other shepe I have, which are not off this folde, them also must I bringe, and they shall heare my voyce; and there shalbe won flocke and won shepheard.

17 Therfore doth my father love me, be cause I put my lyfe from me, that I myght take it agayne.

18 No man taketh it from me, butt I put ytt away off my sylfe. I have power to put it from me, and power I have to take it agayne. Thys commaundment have I receaved of my father.

19 Agayne there was dissencion amonge the Iewes for these sayings.

20 And many of them sayd, He hath the devyll, and is madde; why heare ye hym?

21 Other sayde, These are nott the wordes off hym that hath the devyll. Can the devyll open the eyes off the blynde?

22 Hit was at Jerusalem the feaste of the dedicacion, and itt was wynter.

23 And Jesus walked . . . in Solomons hall.

24 Then cam the Iewes rounde aboute hym, and sayde vnto hym, Howe longe dost thou make vs doute? yff thou be Chryst, tell vs playnly.

25 Jesus answered them, I tolde you, and ye beleve nott; the workes that I do in my fathers name, beare witnes off me.

26 Butt ye beleve not, because ye are not of my shepe, as I sayde vnto you.

27 My shepe heare my voyce, and I knowe them, and they folowe me.

28 And I geve vnto them eternall lyfe, and they shall never perisshe, nether

whashun þo us handau meinai.

29 Atta meins þatei fragaf mis, maizo allaim iist; yah ni aiw ainshun mag frawilwan þo us handau attins meinis.

30 Ik yah atta meins ain siyu.

31 Nemun aftra stainans þai Īudaieis, ei waurpeina ana ina.

32 Andhof im Īesus, Managa goda waurstwa ataugida izwis us attin meinamma, in wharyis pize waurstwe staineiþ mik?

33 Andhofun imma þai Īudaieis, Īu godis waurstwis ni stainyam þuk, ak in wayamereins, yah þatei þu, manna wisands, tauyis þuk silban du Gupa.

34 Andhof im Īesus, Niu iist gameliþ in witoda izwaramma, Ik qap, Guda siyup?

35 Yabai yainans qap guda, du þamei waurd Guþs warþ, yah ni maht iist gaitairan þata gamelido,

36 Þanei atta gaweihaida, yah insandida in þana fairwhu, yus qipþ, Þatei wayameryau, unte qap, Sunus Guþs im?

37 Niba tauyau waurstwa attins meinis, ni galaubeiþ mis;

38 Īþ yabai tauyau, niba mis galaubyaip, þaim waurstwam galaubyaip; ei ufkunnaip yah galaubyaip, þatei in mis atta, yah ik in imma.

39 Sokidedun ina aftra gafahan, yah usiddya us handum ize.

40 Yah galaip aftra ufar Īaurdanu, in þana stad þarei was Īohannes frumist daupyands, yah salida yainar.

41 Yah managai qemun at imma, yah qepun, Þatei Īohannes gatawida taikne ni ainohun; Īþ allata þatei qap Īohannes bi þana, sunya was.

42 Yah galaubidedun managai du imma yainar.

nān man of minre handa.

29 Ðæt ðe min fæder me sealde, is mærrre ðonne ænig oðer þing; and ne mæg hit nān man niman of mines fæder handa.

30 Ic and fæder synd ān.

31 Ða Iudeas nāmon stānas, ðæt hig woldon hyne torfian.

32 Se Hælend him andswarode and cwæp, Manega gōde weorc ic eow æt-eowde be minum fæder, for hwyleum ūera weorca wylle ge me hænan?

33 Ða Iudeas him andswaredon and cwædon, Ne hæne we ðe for gōdum weorce, ac for ðinre bysmer-spæce, and forðam ðe ðú eart man, and wyrest ðe to Gode.

34 Se Hælend him andswarode and cwæp, Hū nys hit āwriten on eowre æ, Ðæt ic sæde, Ge synd godas?

35 Gif he ða tealde godas, ðe Godes spæc to wæs geworden, and ðæt hālige gewrit ne mæg beon āwend,

36 Ðe fæder gehālgode, and sende on middan-eard, ge secgaþ, Ðæt ðú bysmer spyest, forðam ic sæde, Ic eom Godes sunu?

37 Gif ic ne wyrcce mines fæder weorc, ne gelyfaþ me;

38 Gif ic wyrcce mines fæder weorc, and gif ge me nellap gelyfan, gelyfaþ ðam weorcum; ðæt ge oncnāwon and gelyfon, ðæt fæder ys on me, and ic on fæder.

39 Hig smeadon wītodlice ymbe ðæt hig woldon hine gefōn, and he eode út fram him.

40 And he fōr eft ofer Iordanen, to ðære stōwe ðe Iohannes wæs and ærest on fullode, and he wunode ðær.

41 And manega comon to him, and cwædon, Wītodlice ne worhte Iohannes nān tǣcn; ealle ða þing ðe Iohannes sæde be ðyssum, wæron sōpe.

42 And manega gelyfdon on hyne.

outen ende, and ony man schal not
rauyſche hem of myn hond.

29 That thing that my fadir 3af to me,
is more than alle; therefore no man may
rauyſche fro my fadris hond.

30 I and the fadir ben o thing.

31 Jewis token vp stoonen, for to stoonen
hym *to the deeth*.

32 Jhesu answeride to hem, I haue
schewid to 3ou manye goode werkis of
my fadir, for which werk of hem stoonen
3e me?

33 The Jewis answeriden to him, We
stoonen not thee of good work, but of
blasphemye, and for thou, sithen thou
art a man, makist thi silf God.

34 Jhesu answeride to hem, Wher it is
not writun in 3oure lawe, For I seide,
3e ben goddis?

35 If he seide hem goddis, to whiche
the word of God is maad, and the scrip-
ture, which the fadir halwide, and sente
u. to the world, may not be vndon,

36 And 3e seyn, for I blaspheme, for I
seide, I am Goddis sone?

37 If I do not the workis of my fadir,
nyle 3e bileue to me;

38 Sothli if I do, thou3 3e wolen not
bileue to me, bileue 3e to the workis;
that 3e knowe and bileue, for the fadir
is in me, and I in the fadir.

39 Therefore thei sou3ten for to take
him, and he wente out of her hondis.

40 And he wente eftsoone ouer Jordan,
in to that place where John was first
baptisinge, and he dwelte there.

41 And manye camen to him, and
seiden, Forsoth John dide no signe;[†]
forsothe alle thingis what euere John
seide of this, weren sothe.

42 And many bileueden in to him.

shall eny man plucke them out off my
honde.

29 My father wich gave them me, is
greater then all men; and no man is
able to take them out off my fathers
honde.

30 And I and my father are one.

31 Then the Iewes agayne toke vppe
stones, to stone hym with all.

32 Jesus answered them, Many goode
workes have I shewed you from my
father, for which off them wyll ye stone
me?

33 The Iewes answered hym, sayinge,
For thy goode workes sake we stoned the
not, but for thy blasphemy, and be-
cause that thou, beinge a man, makest
thy silfe God.

34 Jesus answered them, Is it not
written in youre lawe, I have sayde, Ye
are goddes?

35 Yf he called them goddes, vnto
whom the worde of God was spoken,
and the scripture can nott be broken,

36 Saye ye then to hym, whom the
father hath sanctified, and sent into the
worlde, Thou blasphemest, because I
sayd, I am the sonne of God?

37 Yf I do not the workes off my
father, beleve me not;

38 Butt . . . though ye beleue not
me, yett beleve the workes; that ye
maye knowe and beleve, that the father
is in me, and I in hym.

39 Agayne they went aboute to take
hym, but he escaped out of their hondes.

40 And went awaye agayne beyonde
Jordan, into the place where Jhon be-
fore had baptised, and there aboode.

41 And many resorted vnto hym, and
sayd, Jhon did no miracle; butt all
thynges that Jhon spake of this man,
are true.

42 And there many beleved on hym.

Lazarus af Beþanias, us haimai Maryins yah Marþins, swistrs izos.

2 Wasuh þan Marya, soei salboda Frauyan balsana, yah biswarb fotuns is skufta seinamma, pizozei broþar Lazarus siuks was.

3 Īnsandidedun þan þos swistrys is du imma, qipandeins, Frauya, sai! þanei friyos, siuks ist.

4 Īþ is gahausyands qap, So siukei nist du dauþau, ak in hauheinais Guþs, ei hauhyaidau sunus Guþs þairh þata.

5 Friyoduh þan Īesus Marþan, yah swistar izos, yah Lazaru.

6 Swe hausida, þatei siuks was, þanuh þan salida in þammei was stada twans dagans.

7 Þaþroh þan afar þata qap du siponyam, Gaggam in Īudaian aftra.

8 Qeþun du imma þai siponyos, Rabbei, nu sokidedun þuk afwaiþan stainam Īudaieis, yah aftra gaggis yaind?

9 Andhof Īesus, Niu twalif sind wheilos dagis? Yabai whas gaggip in dag, ni gastiggip, unte liuhap þis fairwhaus gasaiwhip.

10 Apþan yabai whas gaggip in naht, gastiggip, unte liuhad nist in imma.

11 Þo qap, yah afar þata qipip du im, Lazarus, friyonds unsar, gasaizlep, akei gaggam ei uswakyau ina.

12 Þanuh qeþun þai siponyos is, Frauya, yabai slepiþ, hails wairþip.

13 Qaþuh þan Īesus bi dauþu is; ip yainai hugidedun, þatei is bi slep qeþi.

14 Þanuh þan qap du im Īesus swikunþaba, Lazarus gaswalt;

15 Yah fagino in izwara, ei galaub-yaiþ, unte ni was yainar; akei gaggam du imma.

16 Þanuh qap Þomas, saei haitada Didimus, þaim gahlaibam seinaim, Gaggam yah weis, ei gaswiltaima mip imma.

man wæs, genemned Lazarus of Bethania, of Marian ceastre and of Marthan, his swustra.

2 Hit wæs seó María, ðe smýrede Drihten mid ðære sealfe, and drigde his fét mid hyre loccum, Lazarus hyre bróðer wæs ge-yfelod.

3 His swustra sendon to him, and cwædon, Drihten, nú! is seoc, se ðe ðú lufast.

4 Ðá se Hælend ðæt gehýrde, ðá cwæp he to him, Nys ðeos untrummys ná for deaþe, ac for Godes wuldre, ðæt Godes sunu sig gewuldrod þurh hyne.

5 Sóplice se Hælend lufode Marthan, and hyre swustor Marian, and Lazarum hyra bróder.

6 Witodlice he wæs twegen dagas on ðære sylfan stówe, ðá he gehýrde, ðæt he seoc wæs.

7 Æfter ðyssum he cwæp to his leorning-cnihtum, Uton faran eft to Iudea lande.

8 His leorning-cnihtas cwædon to him, Læreow, nú ða Iudeas sóhton ðe ðæt hig woldon ðe hænan, and wylt ðú eft faran ðyder?

9 Se Hælend him andswarode and cwæp, Hú ne synd twelf tida ðæs dæges? Gif hwá gæþ on dæg, ne æt-spyrnþ he, forðam he gesyþþ ðyses middan-eardes leoht.

10 Gif he gæþ on niht, he æt-spyrnþ, forðam ðe ðæt leoht nis on hyre.

11 Ðás þing he cwæp, and syððan he cwæp to him, Lazarus, ure freond, slæpþ, ac ic wylle gán and áwreccan hyne of slæpe.

12 His leorning-cnihtas cwædon, Drihten, gif he slæpþ, he byþ hál.

13 Se Hælend hit cwæp be his deaþe; hi wéndon sóþlice, ðæt he hyt sæde be swefnes slæpe.

14 Ðá cwæp se Hælend openlice to him, Lazarus ys dead;

15 And ic eom blipe for eowrum þingum, ðæt ge gelyfon, forðam ic næs ðara; ac uton gán to him.

16 Ðá cwæp Thomas to hys geférum, Uton gán, and sweltan mid him.

syk man, Lazarus of Bethanye, of the castel of Mary and Martha, his sistris.

2 Forsoth Mary it was, which anyontide the Lord with oynement, and wipte his feet with hir heeris, whos brother Lazarus was syk.

3 Therfore his sistris senten to him, seyinge, Lord, lo! he whom thou louest, is syk.

4 Forsoth Jhesu heeringe seide to hem, This sicknesse is not to the deeth, but for the glorie of God, that Goddis sone be glorified bi it.

5 Sothli Jhesu louede Martha, and hir sistir Marye, and Lazarus.

6 Therfore as Jhesu herde, for he was syk, thanne sothli he dwellide in the same place tweye dayes.

7 Therof aftir thes thingis he seide to his disciplis, Go we eft in to Judee.

8 Disciplis seyen to him, Raby,[†] now the Jewis souzten for to stoone thee, and eft thou gost thidur?

9 Jhesu answeride, Wher ther ben not twelue ouris of the day? If ony man schal wandre in the day, he hirtith not, for he seeth the lizt of this world.

10 Sothli if he schal wandre in the nyzt, he hirtith, for lizt is not in him.

11 He seith thes thingis, and aftir thes thingis he seith to hem, Lazarus, oure frend, slepith, but I go for to reyse him fro slepe.

12 Therfore his disciplis seiden, Lord, if he slepith, he schal be saf.

13 Forsothe Jhesu hadde seid of his deeth; but thei gessiden, that he seide of the slepinge of sleep.

14 Thanne therfore Jhesu seide to hem opynli, Lazarus is deed;

15 And I enioye for 30u, that 3e beleue, for I was not there; but go we to him.

16 Therfore Thomas, that is seid Didymus, seide to euen disciplis, And go we, that we deye with him.

sicke, named Lazarus of Bethania, the toun off Mary, and her sister Martha.

2 It was that Mary, which annoynted Jesus with oyntment, and wept his fete with her heere, whose brother Lazarus was sicke.

3 And his sister sent vnto hym, sayinge, Lorde, behold! he whom thou lovest, is sicke.

4 When Jesus that herde he sayd, This infirmite is not vnto deth, but for the laude of God, that the sonne off God myght be praysed by the reason of it.

5 Jesus loved Martha, and her sister, and Lazarus.

6 After he herde, thatt he was sicke, then aboode he two dayes still in the same place where he was.

7 Then after that sayd he to his disciples, Let vs goo into Iewry agayne.

8 His disciples sayde vnto hym, Master, the Iewes lately sought meanes to stone thee, and wilt thou goo thither agayne?

9 Jesus answered, Are there not twelve houres in the daye? Yf a man walke in the daye, he stombleth not, because he seith the light of this worlde.

10 Yf a man walke in the nyght, he stombleth, be cause there is no light in hym.

11 This sayd he, and after that he sayde vnto them, Oure frende Lazarus slepeth, but I goo to wake hym outt of slepe.

12 Then sayde his disciples, Lorde, iff he slepe, then shall he do wele ynough.

13 Jesus spake of his deeth; but they thought, that he had spoken of the naturall slepe.

14 Then sayde Jesus vnto them playnly, Lazarus is deed;

15 And I am gladde for youre sakes, that I was not there, be cause ye maye beleve; neverthesse let vs goo vnto hym.

16 Then sayde Thomas, which is called Didimus, vnto the disciples, Let vs also goo, that we maye deye with him.

17 Qimands þan Æsus, bigat ina yu-
pan fidwor dagans habandan in hlaiwa.

18 Wasuh þan Bepania newha Æiru-
saulwmiam, swaswe ana spaurdim fimf-
taihunim.

19 Yah managai Æudaie gagemun bi
Marþan yah Maryan, ei gaprafstidedeina
iyos bi þana broþar izo.

20 Ip Marþa sunsei hausida, þatei
Æsus qimip, wipraiddya ina; ip Marya
in garda sat.

21 Þanuh qaþ Marþa du Æsua, Frauya,
ip weseis her, ni þau gadaupnodedi broþ-
ar meins.

22 Akei yah nu wait, ei þiswhah þei
bidyis Guþ, gibip þus Guþ.

23 Qaþ izai Æsus, Usstandip broþar
þeins.

24 Qaþ du imma Marþa, Wait, þatei
usstandip in usstassai in þamma sped-
istin daga.

25 Qaþ þan Æsus, Ik im so usstass yah
libains; saei galaubeip du mis, þauh ga-
laupnþi,[†] libaid;

26 Yah whazuh saei libaiþ, yah ga-
laubeip du mis, ni gadaupnþi aiw. Ga-
laubeis þata?

27 Qaþ imma, Yai, Frauya, ik galaub-
þa, þatei þu is Christus, sunus Guþs,
sa in þana fairwhu qimanda.

28 Yah þata qipandei, galaip, yah wop-
ida Maryan, swistar seina, þiubyo, qipand-
ei, Laisareis qam, yah haitip þuk.

29 Ip yaina, sunsei hausida, urrais
sprauto, yah iddya du imma.

30 Nip-þan nauþpanuh qam Æsus in
weihsa, ak was nauþpanuh in þamma
stada, þarei gamotida imma Marþa.

31 Æudaieis þan þai wisandans miþ izai
in garda, prafstyandans iya, gasaiwhand-
ans Maryan, þatei sprauto usstop, yah
usiddya, iddyedunuh afar izai, qipand-
ans, þatei gaggip du hlaiwa, ei greitai
yainar.

32 Ip Marya, sunsei qam þarei was
Æsus, gasaiwhandei ina draus imma du
fotum, qipandei du imma, Frauya, ip

17 Ða fór se Hælend, and gemette
ðæt he wæs forþ-faren, and for feower
dagum bebyrged.

18 Bethania ys gehende Hierusalem,
ofer fyftýne furlang.

19 Manega ðara Iudea comon to Mar-
than and to Marian, ðæt hig woldon hi
fréfrían for hyra bróðor þingum.

20 Ða Martha gehýrde, ðæt se Hælend
com, ða arn heo ongean hyne; and
Maria sæt æt hám.

21 Ða cwæþ Martha to ðam Hælende,
Drihten, gif ðú wære hér, nære min
bróðor dead.

22 And eac ic wát nú ðá, ðæt God ðe
sylþ, swá hwæt swá ðú hyne bitst.

23 Ða cwæþ se Hælend to hyre, Ðin
bróðor árist.

24 And Martha cwæþ to him, Ic wát,
ðæt he árist on ðam ýtemestan dæge.

25 And se Hælend cwæþ to hyre, Ic
eom ærýst and lif; se ðe gelyfþ on me,
ðeah he dead sý, he leofaþ;

26 And ne swylt nán ðara, ðe leofaþ,
and gelyfþ on me. Gelyfst ðú ðyses?

27 Heo cwæþ to him, Witodlice, Driht-
en, ic gelyfe, ðæt ðú eart Crist, Godes
sunu, ðe on middan-eard come.

28 And ða heo ðás þing sæde, heo
eode, and clypode, d'gollice, Marian, hyre
swustor, ðus cweðende, Hér is úre
láreow, and clypaþ ðe.

29 Ða heo ðæt gehýrde, heo árás raðe,
and com to him.

30 Ða gyt ne com se Hælend binnan
ða ceastre, ac wæs ða gyt on ðære
stówe, ðær Martha him ongean com.

31 Ða Iudeas ðe wæron mid hyre on
húse, and hi fréfrodon, ða hig gesáwon,
ðæt Maria árás, and mid ófeste út-eode
hig, fyligdon hyre, ðus cweðende, Heo
gæþ to his byrgene, ðæt heo wépe ðara.

32 Ða Maria com ðar se Hælend wæs,
and heo hine geseah, heo feoll to his
fótum, and cwæþ to him Drihten, gif

17 And so Jhesu cam, and fond him
hauynge now foure dayes in the graue.

18 Sothli Bethanye was bisydis Jeru-
salem, as fiftene furlongis.

19 Forsothe manye of Jewis camen to
Marie and Martha, for to comforte hem
of her brother.

20 Therefore as Martha herde, for Jhesu
cam, she renneth to him; Marie for-
sothe sat at hom.

21 Therefore Martha seide to Jhesu,
Lord, if thou haddist be here, my bro-
ther hadde not be deed.

22 But and now I woot, that what
euere thingis thou schalt axe of God,
God schal 3yue to thee.

23 Jhesus seith to hir, Thi brother
schal ryse a3en.

24 Martha seith to him, I woot, for he
schal ryse a3en in the a3enrysing in the
laste day.

25 Jhesu seith to hir, I am a3enrisyng
and lyf; he that bileueth in me, 3he, if
he schal be deed, schal lyue;

26 And ech that lyueth, and bileueth
in me, schal not deie with outen ende.
Bileuyst thou this thing?

27 She seith to him, Forsothe,[†] Lord,
I haue bileuyd, for thou art Crist, the
sone of quyk God, that hast come in to
this world.

28 And whanne she hadde seide this
thing, she wente, and clepide Marie, hir
sistir, in silence,[†] seyinge, The maistir
cometh, and clepith thee.

29 She, as she herde, roos anon, and
cam to him.

30 Sothli Jhesu cam not 3it in to the
castel, but he was 3it in that place, wher
Martha hadde comen a3ens him.

31 Therefore the Jewis that weren with
hir in the hous, and comfortiden hir,
whanne thei sizen Marie, for soone she
roos, and wente out, sieden hir, seyinge,
For she goth to the graue, for to wepe
there.

32 Forsothe Marie, whanne she hadde
seyen wher Jhesu was, seynge him felde
to his feet, and seide to him, Lord, if

17 Then went Jesus, and founde that
he had lyne in his grave foure dayes
alredy.

18 Bethani was neye vnto Jerusalem,
aboute .xv. furlonges of.

19 And many of the Iewes cam to
Martha and Mary, to comforte them over
their brother.

20 Martha as sone as she herde, that
Jesus was comynge, went and met
hym; Mary sate stille at home.

21 Then sayde Martha vnto Jesus,
Lorde, yff thou haddest bene her, my
brother had not bene deed.

22 But neverthesse I knowe, that
whatsoever thou axest of God, God will
geve it the.

23 Jesus sayde vnto her, Thy brother
shall ryse agayne.

24 Martha sayde vnto hym, I knowe
wele, he shall ryse agayne in the resur-
reccion att the last daye.

25 Jesus sayde vnto her, I am the
resurreccion and lyfe; whosoever be-
leueth on me, ye, though he were deed,
yet shall he lyve;

26 And whosoever liveth, and beleueth
on me, shall never deye. Belevest thou
this?

27 She sayde vnto hym, Ye, Lorde, I
beleve, thatt thou arte Christ, the sonne
off God, which shall come in to the
worlde.

28 And as sone as she soo had sayde,
she went her waye, and called her sister,
secretly, sayinge, The master is come,
and calleth for the.

29 She, as sone as she herde thatt,
arose quickly, and cam vnto hym.

30 Jesus was not yet come into the
toun, but was in the place, where
Martha mett hym.

31 The Iewes then which were with
her in the housse, and comforted her,
when they sawe Mary, that she rose
vppe hastely, and went out, folowed her,
sayng, She goeth vnto the grave, to
wepe there.

32 Then when Mary was come where
Jesus was, and sawe hym, she fell doune
at his fete, sayinge vnto hym, Lorde, if

weiseis her, ni þauh gaswulti meins broþar.

33 Þanuh Iesus sunsei gasawh iya greitandein, yah Iudaiuns þaiei qemun miþ izai gretandans, inraultida ahmin, yah inwagida sik silban,

34 Yah qap, Whar lagidedun ina? Qepun du imma, Frauya, hiri yah saiwh

35 Yah tagrida Iesus.

36 Paruh qepun þai Iudaeis, Sai! whaiwa frioda ina.

37 Sumai þan ixe qepun, Niu malita sa, ixei uslauk augona þamma blindin, gatauyan ei yah sa ni gadaupnodedi?

38 Panuh Iesus aftra inraultips in sis silbin, gaggip du þamma hlaiwa. Wasuh þan hulundi, yah staina ufarlagida was ufaro.

39 Qap Iesus, Afnimip þana stain. Qap du imma swistar þis dauþins, Marþa, Frauya, yu fuls ist, fidurdogs auk ist.

40 Qap izai Iesus, Niu qap þus, þatei yabai galaubeis, gasaiwhis wulpu Gups?

41 Ushofun þan þana stain þarei was. Iþ Iesus uzuhhof augona iup, yah qap, Atta, awiliudo þus, unte andhausides mis;

42 Yah þan ik wissa, þatei sinteino mis andhauseis, akei in manageins pizos bistanthaneins, qap, ei galaubyaina, þatei þu mik insandides.

43 Yah þata qipands, stibnai mikilai hropida, Lazaru, hiri ut.

44 Yah urrann sa dauþa, gabundans handuns yah fotuns faskyam,
. yah wlits is auralya bibundans. Qap du im Iesus, Andbindip ina, yah letip gaggan.

45 Panuh managai pize Yudaiei þai qimandans at Maryin, yah saiwhbandans þatei gatawida, galaubidedun imma.

46 Sumaiþ-þan ixe galipun du Farei-

du wære hær, nære min brōðor dead.

33 Ða se Hælend geseah ðæt heo weop, and ðæt ða Iudeas weopen ðe mid hyre comon, he geomrode on hys gaste, and gedrefde hyne sylfne,

34 And cwæþ, Hwar lēde ge hine? Hig cwædon to him, Drihten, gā and geseoh.

35 And se Hælend weop.

36 And ða Iudeas cwædon, Lōca nū! hū he hyne lufode.

37 Sume hī cwædon, Ne mihte ðes, ðe ontýnde blindes eagan, dōn eac ðæt ðes nære dead?

38 Eft se Hælend geomrode on him sylfum, and com to ðære byrgene. Hit wæs ān scræf, and ðar wæs ān stān on-uppan gelēd.

39 And se Hælend cwæþ, Dōp āweg ðone stān. Ða cwæþ Martha to him, ðæs swustor ðe ðar dead was, Drihten, nū he stinþ, he wæs for feower dagum dead.

40 Se Hælend cwæþ to hyre, Hū ne sæde ic ðe, ðæt ðú gesylst Godes wuldor, gif ðú gelyfst?

41 Ða dydon hig āweg ðone stān.
. Se Hælend ahóf his eagan up, and cwæþ, Fæder, ic dō þancas ðe, forðam ðú gehýrdest me;

42 Ic wát, ðæt ðú me symle gehýrst, ac ic cwæþ, for ðam folce ðe hær ymbutan stent, ðæt hī gelyfon, ðæt ðú me āsendest.

43 Ða he ðas þing sæde, he clypode mycelre stefne, Lazarus, gā út.

44 And sōna stōp forþ, se ðe dead wæs, gebunden handum and fōtum,
. and hys neb wæs mid swát-line gebunden. Ða cwæþ se Hælend to him, Unbindaþ hine, and lætaþ gān.

45 Manega ðara Iudea ðe comon to Marián, and gesāwon ða þing ðe he dyde, gelyfdon on hine.

46 Hi sume fōron to ðam Phariseon,

thou haddist be here, my brother hadde not be deed.

33 Therfore as Jhesu siȝ hir wepynge, and the Jewis that weren with hir wepyng, he made noyse in spirit, and troublide him silf,

34 And seide, Wher han ȝe putt him? Thei seyen to him, Lord, come and se.

35 And Jhesu wepte.

36 Therfore the Jewis seiden, Lo! hou he louede him.

37 Forsothe summe of hem seiden, Wher this *man* that openyd the yȝen of the born blynde, miȝte not make that and this deiȝe not?

38 Therfore Jhesu eft makynge noyse in him silf, cam to the graue. Forsothe ther was a denne, and a stoon was put theron.

39 Jhesu seith, Take ȝe a wey the stoon. Martha, the sistir of him that was deed, seith to him, Lord, he styngkith now, sothli he is of foure dayes.

40 Jhesus seith to hir, Wher I haue not seid to thee, for if thou schalt bileue, thou schalt se the glorie of God?

41 Therfore thei tooken a wey the stoon. . . . Forsothe the yȝen reysid vpward, Jhesu seide, Fadir, I do thankyngis to thee, for thou herddest me;

42 Forsoth I wiste, for thou euere heerest me, but for the peple that stondith aboute, I seide, that thei bileue, for thou hast sent me.

43 Whanne he hadde seid thes thingis, he criȝde with greet vois, Lazarus, come thou out.

44 And anon he that was deed, cam forth, bounden the hondis and feet with bondis, . . . and his face was boundun with a sudarie.[†] Jhesu seith to hem, Vnbynde ȝe him, and suffre ȝe go away.

45 Therfore manye of the Jewis that camen to Marie and Martha, and syȝen what thingis he dide, bileueden in to him.

46 Sothli summe of hem wenten to

thou haddest bene here, my brother had not bene deed.

33 When Jesus sawe her wepe, and the Iewes also wepe whych cam with her, he groned in his spret, and vexed hym silfe,

34 And sayde, Where have ye layed hym? They sayde vnto hym, Lorde, come and se.

35 And Jesus wept.

36 Then sayde the Iewes, Beholde! howe he loved hym.

37 Some off them sayde, Coude not he which openned the eyes of the blynde, have made also that this man shulde not have deiȝe?

38 Jesus agayne gronyng in hym silfe, cam to the grave. It was a cave, and a stone layde on it.

39 Jesus sayd, Take ye away the stone. Martha, the sister of hym that was deed, sayde vnto him, Lorde, by this tyme he stenketh, for he had bene deed foure dayes.

40 Jesus sayde vnto her, Sayde I not vnto the, that if thou diddest beleve, thou shuldest se the glory of God?

41 Then they toke away the stone from the place where the deed was layde. Jesus lifte vpe his eyes, and sayd. Father, I geve the thanks, be cause that thou hast herde me;

42 I knewe wele, that thou hearest me all wayes, but because of the people that stonde by, I sayde it, that they myght beleve, that thou hast sent me.

43 And when he thus had spoken, he cryed with a loud voyce, Lazarus, come forth.

44 And he that was deed, cam forth, bounde hand and fote with bondes, after the manner as they were wonte to bynde their deed with all, and his face was bounde with a napkyn. Jesus sayde vnto them, Loose hym, and lett hym goo.

45 Then many of the Jewes which cam to Mary, and had sene the thynges which Jesus did, beleved on hym.

46 But some off them went their wayes

saium, yah qepun du im, þatei gatawida
Iesus.

47 Galesun þan þai aulumistans gud-
yans yah þai Farei

and sædon him, ða þing ðe se Hælend
dyde.†

47 Witodlice ða bisceopas and ða
Pharisei gaderodon gemót, and cwædon,
Hwæt dó we? ~~ðam~~ ðes man wyrcþ
mycele tæcna.

48 Gif we hine forlætap, ealle gelyfap
on hine; and Romane cumap, and nimap
úre land and úrne þeodscipe.

49 Hyra án wæs genemned Caipnas,
se wæs ðá on geare bisceop, and cwæp
to him, Ge nyton nánþing,

50 Ne ne gepenceap, ðæt us ys betere,
ðæt án man swelte for folce, and eall
þeod ne forwurde.

51 Ne cwæp he ðæt of him sylfum, ac
ðá he wæs ðæt gear bisceop, he witegode,
ðæt se Hælend secolde sweltan for ðære
þeode,

52 And ná synderlice for ðære þeode,
ac ðæt he wolde gesomnian togædere
Godes bearn ðe todrifene wæron.

53 Of ðam dæge hig þohton ðæt hi
woldon hyne ofslean.

54 Ðá ne fór se Hælend ná openlice
gemang ðam Iudeum; ac fór on ðæt
land wið ðæt wæsten, on ða burh, ðe
ys genemned Effrem, and wunode ðær
mid his leorning-enihtum.

55 Iudea eastron wæron gehende, and
manega fóron of ðam lande to Hieru-
salem ær ðam eastron, ðæt hig woldon
hig sylfe gehálgian.

56 Hig sóhton ðone Hælend, and
spræcon him betwýnan, ðær hig stódon
on ðam temple, and ðus cwædon, Hwæt
wéne ge, ðæt he ne cume to freols-
dæge?

57 Ða bisceopas and ða Pharisei
hæfdon beboden, gif hwá wiste hwar
he wære, ðæt he hyt cýdde, ðæt hig
mihton hine niman.

Pharisees, and seiden to hem, what thingis he dide.

47 Therfore the bischops and Pharisees gedriden a counceil azens Jhesu, and seiden, What don we? for this man doth many signes.[†]

48 If we leeuve him thus, alle men schulen bileue in to him; and Romayns schulen come, and schulen take oure place and flok.

49 Forsoth oon of hem, Cayfas by name, whanne he was bischop of that 3eer, seide to hem, 3e witen no thing,

50 Nethir thenken, for it spedith to 3ou, that o man deie for the peple, and that alle folk perische not.

51 Forsoth he seide not this thing of him silf, but whanne he was bischop of that 3eer, he prophesiede, for Jhesu was to deyinge for the folk,

52 And not oonly for the folk, but that he schulde gedere in to oon the sones of God that weren scaterid.

53 Therfore fro that day thei thouzten for to sle him.

54 Therfore Jhesu walkide not now opynli at the Jewis; but he wente in to a cuntree bisydis the desert, in to a citee, that is seid Effrem, and there he dwelte with his disciplis.

55 Forsothe the pask of Jewis was next, and many of the cuntree stizeden vp to Jerusalem the day bifore pask, for to halowe hem selue.

56 Therfore thei souzten Jhesu, and spaken to gidere, stondinge in the temple, What gessen 3e, for he cometh not to the feeste day?

57 Forsothe the bischopis and Pharisees hadden 3ouun a maundement, that if ony man knew wher he is, he schewe, that thei taken hym.

to the Pharises, and tolde them, what Jesus had done.

47 Then gadered the hye prestes and Pharises a counsell, and sayde, What do we? this man doeth many miracles.

48 Yf we lett hym scape thus, all men will beleve on hym; and the Romayns shall come, and take away oure countre and people.

49 And won of them, named Cayphas, which was the hye prest that same yere, sayde vnto them, Ye perceave nothyngge att all,

50 Nor yett consider, that it is expedient for vs, that won man deye for the people, and nott that all the people perisshe.

51 This spake he nott of hym silfe, butt beyng hie preste that same yere, prophesied he, that Jesus shulde deye for the people,

52 And not for the people only, but that he shulde gadder to gedder in won the children of God which were scattered abroode.

53 From that day kept they a counsell togedder for to put hym to deeth.

54 Jesus therefore walked no more openly amonge the Iewes; butt went his waye thence vnto a countre ny to a wildernes, into a cite, called Effraym, and there haunted with his disciplis.

55 The Iewes ester was neye att hond, and many went out of the countre vppe to Jerusalem before the ester, to purify them selves.

56 Then sought they for Jesus, and spake bitwene them selves, as they stode in the temple, What thynke ye, seyng he commeth not to the feast?

57 The hye prestes and Pharises had geuen a commaundment, that yf eny man knew where he were, he shulde shewe it, that they myght take hym.

CHAP. XII. 1 Therfore Jhesu bifore sixe dayes of pask cam to Bethanye,

CHAP. XII. 1 Then Jesus before sixe dayes of ester cam to Bethany, where

þarei was Lazarus sa dauþa, þanei urraisida us dauþaim Iesus.

2 Þaruþ gawaurchtedun imma nahtamat, yainar yab Marþa andbahtida ; ip Lazarus was sumþ pize anakumbyandane mip imma.

3 Ip Marya nam pund balsanis nardaus pistikeinis filugalaubis, yah gasalboda fotuns Iesua, yah biswarb fotuns is skufta seinamma ; ip sa gards fulls warþ daunais pizos salbonais.

4 Qap þan ains pize siponye is, Yudas Seimonis, sa Iskariotes, izei skaftida sik du galewyan ina,

5 Duwhe þata balsan ni frubauht was in .t. skatte, yah fradailip wesi þarþam ?

6 Þatub-þan qap, ni þeei ina pize þarþane kara wesi, ak unte þiubs was, yah arka habaida yah þata innwaupano bar.

7 Qap þan Iesus, Let iya, in dag gafilhis meinis fastaida þata ;

8 Ip þans unledans sinteino habaip mip izwis, ip mik ni sinteino habaip.

9 Fanþ þan manageins filu Iudaie, þatei Iesus yainar ist ; yah qemun, ni in Iesus ainis, ak ei yah Lazaru sewheina, þanei urraisida us dauþaim.

10 Munaidedunub-þan auk þai auhumistans gudyans ei yah Lazaru usqem-eina,

11 Unte managai in þis garunnun Iudaie, yah galaubidedun Iesua.

12 Iftumin daga manageins filu, sei gam at dulþai, gahausyandans þatei qimip Iesus in Iairausaulwmai,

13 Nemun astans peikabagme, yah urrunun wiþragamotyran imma, yah hropidedun, Osanna, þiupida sa qimanda in namin Frauyins, þiudans Israelis.

14 Bigat þan Iesus asilu, gasat ana ina, swaswe ist gameliþ,

15 Ni ogs þus, dauhtar Sion ; sai !

ðar Lazarus was dead, ðe se Hælend áwrehte.

2 Hig worhtoa him ðar gebeorþscipe, and Martha þénode ; Lazarus wæs án ðæra ðe mid him sæt.

3 Maria nam án pund deorwyrþre sealfe mid ðam wyrþ-gemange ðe hig nardus hátaþ, and smýrede ðæs Hælcendes fét, and drigde mid hyre loccum ; and ðæt hús wæs gefylled of ðære sealfe swæcce.

4 Ðá cwæþ án his leorning-cnihta, Iudas Scarioð, ðe hine belæwde,

5 Hwi ne sealde heo ðas sealfe wið þým hundred penegum, ðæt man mihte syllan þearfum ?

6 Ne cwæþ he ná ðæt, forðig ðe him gebyrode to ðam þearfum, ac forðam ðe he wæs þeóf, and hæfde scrin and bærd þa þing ðe man sende.

7 Ðá cwæþ se Hælend, Læt hig, ðæt heo healde ða of ðone dag ðe man me bebyrige ;

8 Ge habbaþ symle þearfan mid cow, ac ge nabbap me symle.

9 Micel mænigeo ðara Iudea gecneow, ðæt he wæs ðær ; and hig comon, wæs ná for ðæs Hælcendes þingon synderlice, ac ðæt hig woldon geseon Lazarum, ðe he áwechte of deaþe.

10 Ðara sacerda caldras polhton ðæt hig woldon Lazarum ofslean,

11 Forðam ðe manega fóron fram ðam Iudeum for his þingon, and gelyfdon on ðone Hælend.

12 On morgen mycel mænigeo, ðe com to ðam freols-dæge, ða hig gehýrdon ðæt se Hælend com to Hierusalem,

13 Hi námon palm-treowa twígu, and eodon út ongean hine, and clypodon, Si Israhela cing hál and gebletsod, ðe com on Drihtnes naman.

14 And se Hælend gemétte ánne assan, and rád on-uppan ðam, swá hit áwriten ys,

15 Ne ondræd ðú, Siones dóhter ; nú !

wher Lazarus was deed, whom Jhesu reyside.

2 Forsoth thei maden to him a sopere there, and Martha mynistride to hym; Lazarus forsothe was oon of men sittinge at the mete with him.

3 Therfore Marie took a pound of oynement spikenard,[†] precious, and anoyntide the feet of Jhesu, and wipte his feete with her heeris; and the hous is fillid of the sauour of oynement.

4 Therfore Judas Scarioth, oon of his disciplis, that was to bitraynge hym, seide,

5 Whi this oynement is not seeld for thre hundrid pens, and is 3ounn to nedye men?

6 Forsoth he seide this thing, not for it perteynede to him of nedye men, but for he was a theef, and he hanynge pursis baar tho thingis that weren sent.

7 Therfore Jhesu seide, Suffre 3e hir, that in to the day of my biringe sche kepe that;

8 Forsothe 3e schulen euer haue pore men with 3ou, sothli 3e schulen not euee haue me.

9 Therfore myche company of the Jewis knewe, that Jhesu was there; and thei camen, not oonly for Jhesu, but for to se Lazarus, whom he reysede fro deede men.

10 Forsothe the princes of prestis thou3ten for to sle Lazarus,

11 For manye of the Jewis for hym wente awey, and beleueden in to Jhesu.

12 Forsothe on the morwe a myche company, that cam to gidere at the feeste day, whanne thei hadden herd, for Jhesu cometh to Jerusalem,

13 Tooken braunchis of palmes, and camen forth agens him, and crieden, O-sanna, blessed is he, that cometh in the name of the Lord, king of Israel.

14 And Jhesu fond a litil asse, and sat on him, as it is writun,

15 The dou3tir of Syon, nyle thou

Lazarus which was deed was, whom Jesus raysed from deeth.

2 There they made him a supper, and Martha served; butt Lazarus was won of them that sate at the table with hym.

3 Then toke Mary a pounce off oyntment called nardus, perfecte and precious, and anoynted Jesus fete, and wept his fete with her heer; and all the housse smelled off the savre off the oyntment.

4 Then sayde won of his disciples, named Judas Iscariot, Simons sonne, which after warde betrayed hym,

5 Why was not this oyntment solde for thre hondrede pence, and geven to the povre?

6 This sayde he, not that he cared for the pover, butt be cause he was a thefe, and kept the bagge and bare that which was geven.

7 Then sayde Jesus, Lett her alone, agaynst the daye off my burynge she kept it;

8 The povre all wayes shall ye have with you, butt me shall ye nott all wayes have.

9 Moche people off the Jewes had knowledge, that he was there; and they cam, nott for Jesus sake only, butt that they myght se Lazarus also, whom he raysed from deeth.

10 The hye prestes held a counsell that they myght put Lazarus to deeth also.

11 Be cause that for his sake many of the Jewes went awaye, and beleved on Jesus.

12 On the morowe moche people, which cam to the feast, when they herde that Jesus shulde come to Jerusalem,

13 Toke braunches off palme trees, and went and mett hym, and cryed, Hosanna, blessed is he, that in the name of the Lorde commeth, kynge of Israel.

14 Jesus gott a yonge asse, and sate thereon, acordynge to that wiche was written,

15 Feare nott, daughter of Sion; be-

þindans þeins qimip, sitands ana folin ashaus.

16 Þatup-þan ni kunþedun siponyos is frumist, ak biþe gasweraip was Iesus, þaruh gamundedun, þatei þata was du þamma gameliþ, yah þata gatawidedun imma.

17 Weitwodida þan so managei, sei was mip imma, þan Lazaru wopida us hlaiwa, yah urraisida ina us dauþaim.

18 Duþþe iðdyedun gamotyan imma managei, unte hausidedun ei gatawidedi þo taikn.

19 Þaruh þai Fareisaieis qeþun du sis misso, Saiwhiþ, þatei ni botcip waiht; sai! so manaseds afar imma galaip.

20 Wesunup-þan sumai þiudo, þize ur-rinnandane ei inwiteina in þizai dulþai.

21 Þai atidddyedun du Filippau, þamma fram Beþsacida Galeilaie, yah bedun ina, qipandans, Frauya, wileima Iesu gasai-whan.

22 Gaggiþ Filippus, yah qipip du Andraim; yah aftra Andraias yah Filippus qeþun du Iesua.

23 Ip Iesus andhof im, qipands, Qam wheila, ei sweraidau sunus mans.

24 Amen, amen, qipa izwis, nibai kaurno whaiteis gadriusando in airþa gaswiltip, silbo ainata aflifniþ; ip yabai gaswiltip, manag akran bairip.

25 Saei friyop saiwala seina, fraqisteip izai; yah saei fiaiþ saiwala seina in þamma fairwhau, in libainai aiweinon baigrip izai.

26 Yabai mis whas andbahtyai, mik laistyai; yah þarei im ik, þaruh sa andbahts meins wisan habaiþ. Yah yabai whas mis andbahteip, sweraip ina atta.

27 Nu saiwala meina gadrobnoda, yah wha qipau? Atta, nasei mik us þizai wheilai; akei duþþe qam in þizai wheilai;

28 Atta, hauhei namo þeinata. Qam þan stibna us himina, Yah hauhida, yah

ðin cing cymþ, uppan assan folan sittende.

16 Ne undergêton hys leorning-cnihtas ðas þing ærest, ac ða se Hælend wæs gewuldrod, ða gemundon hig, ðæt ðas þing wæron áwritene be him, and ðas þing hig dydon him.

17 Seo mænigeo ðe wæs mid him, ða he Lazarum clypode of ðære byrgene, and hine áwehte of deaþe, cýððe gewitnesse.

18 And forði him com seo mænigeo ongean, forðam ðe hi gehýrdon ðæt he worhte ðæt tæcn.

19 Ða Pharisei cwædon betwux him sylfum, We geseoþ, ðæt we nánþing ne fremiaþ; nú! wyle eall middan-eard æfter him.

20 Sume ðe wæron hæðene, ðe fôron ðæt hig woldon hi gebiddan on ðam freols-dæge.

21 Ða genealæhton to Philippe, se wæs of ðære Galileiscan Bethsaida, and hi bædon hine, and cwædon, Leof, we wyllaþ geseon ðone Hælend.

22 Ða code Philippus, and sæde hit Andreæ; and eft Andreas and Philippus hit sædon ðam Hælende.

23 Se Hælend him andswarode, and cwæþ, Seo tid cymþ, ðæt mannes sunu byþ geswutelod.[†]

24 Sôþlice, ic secge eow, ðæt hwætene corn wunaþ ána, búton hyt fealle on eorþan and sý dead; gif hit byþ dead, hit bringþ mycelne wæstm.

25 Se ðe lufað his sáwle, forspilþ hig; and se ðe hataþ his sáwle on ðisum middan-earde, gehylt hi on écum life.

26 Gif hwá þénige me, fylige me; and min þén biþ ðær, ðær ic eom. Gif me hwá þenap, min fæder hine wurþap.

27 Nú mín sáwl ys gedréfed, and hwæt secge ic? Fæder, gehæl me of ðisse tide; ac for ðam ic com on ðas tid;

28 Fæder, gewuldra ðinne naman. Ða com stefn of heofone, ðus cweðende,

drede ; lo ! thi king cometh, sittinge on the cott of a soche asse.

16 His discipulis knewen not first thes thingis, but whanne Jhesu is glorified, thanne thei recordiden,[†] for thes thingis weren writen of him, and thes thingis thei diden to him.

17 Therefore the cumpany baar witnessing, that was with him, whanne he clepide Lazarus fro the graue, and reyside him fro deede men.

18 Therefore and the cumpany cam metinge to him, for thei herden him to haue don this signe.

19 Therefore the Pharisees seiden to hem selue, 3e seen, for we profiten no thing ; lo ! al the world wente affir him.

20 Forsothe ther weren summe hethen men, of hem that hadden sty3ed vp for to worschipe in the feeste day.

21 Therefore thes camen to Philip, that was of Bethsaida of Galilee, and preieden him, seyinge, Sire, we wolen se Jhesu.

22 Philip cometh, and seith to Andrew ; eft Andrew and Philip seiden to Jhesu.

23 Sothli Jhesu answeride to hem, seyinge, The our cometh, that mannis sone be clarified.

24 Treuli, treuli, I seie to 3ou, no but a corn of whete fallinge in to the erthe schal be deed, it dwellith aloone ; sothli if it schal be deed, it bringith moche fruyt.

25 He that loueth his soule,[†] schal leese it ; and he that hatith his soule[†] in this world, kepith it in to euere-lasting lyf.

26 If ony man seruith to me, sue he me ; and where I am, there and my mynystre[†] schal be. If ony man schal mynystre to me, my fadir schal worschipe him.

27 Now my soule is troublid, and what schal I seye ? Fadir, saue me fro this our ; but for that thing I cam in to this our ;

28 Fadir, clarifie thi name. Therefore a vois cam fro heuene, seyinge, And I

holde ! thy kynge commeth, sittynge on an asses coolte.

16 These thynges vnderstode not his disciples at the fyrst, but when Jhesus was gloryfied, then remembryd they, that soche thynges were writen of hym, and that soche thynges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out off his grave, and rayseed hym from deeth, bare recorde.

18 Therefore met hym the peple, be cause they herde that he had done soche a myracle.

19 The Pharises therfore sayde amonge them selves, Ye se, that we prevayle no thyng ; loo ! all the worlde goth after hym.

20 There were certayne grekes, amonge them which cam to praye at the feast.

21 The same cam to Philip, which was of Bethsayda a cite in Galile, and desired hym, sayinge, Syr, we wolde fayne se Jhesu.

22 Philip cam, and tolde Andrew ; and agayne Andrew and Philip tolde Jhesu.

23 And Jhesu answered them, sayinge, The houre is come, that the sonne of man must be glorified.

24 Verely, verely, I saye vnto you, except the wheate corne fall into the grounde and deye, it bydeth alone ; yf it deye, it brengeth forth moche frute.

25 He that loveth his life, shall destroye it ; and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternal.

26 Yf eny man mynister vnto me, lett hym folowe me ; and where I am, there shall also my minister be. And if eny man minister vnto me, hym will my father honoure.

27 Nowe is my soule troubled, and what shall I saye ? Father, delyvre me from this houre ; but therfore cam I vnto this houre ;

28 Father, glorify thy name. Then cam there a voyce from heven, I have

aftra hauhya.

29 Managei þan sei stoþ, gahausyandei, qeþun, þeiwhon wairþan; sumaili qeþun, aggilus du ïmma rodida.

30 Andhof Æesus, yah qap, Ni in meina so stibna warþ, ak in izwara.

31 Nu staua ist pizai manasedai, nu sa reiks þis fairwhaus uswairpada ut.

32 Yah ik yabai ushauhyada af airþai, alla atþinsa du mis.

33 Datuþ-þan qap, bandwyands whileik-amma dauþau skulda gadauþnan.

34 Andhof ïmma so managei, Weis hausidedum ana witoda, þatei Christus siyai du aiwa; yah whaiwa þu qipis, þatei skulds ist ushauhyan sa sunus mans? Whas ist sa sunus mans?

35 Qap þan du ïm Æesus, Nauh leitil mel liuhþ in izwis ist; gaggip, þande liuhþ habaiþ, ei riqiz izwis ni gafahai; yah saei gaggip in riqiza, ni wait whap gaggip.

36 Þande liuhþ habaiþ, galaubeiþ du liuhada, ei sunyus liuhadis wairþaiþ. Þata rodida Æesus, yah galaip, yah gafallh sik faura ïm.

37 Swa filu ïmma taikne gatauyandin in andwairþya ïze, ni galaubidedun ïmma;

38 Ei þata waurd Esaeiins, praufetaus, usfullnodedi, þatei qap, Frauya, whas galaubida hauseinai unsarai, yah arms Frauyins whamma andhulips warþ?

39 Dupþe ni mahtedun galaubyan, unte aftra qap Esaeias,

40 Gablindida ïze augona, yah gadaubida ïze hairtona, ei ni gaumidedeina augam, yah froþeina hairtin; yah gawandidedeina, yah ganasidedyau ïns.

41 Þata qap Esaeias, þan sawh wulþu is, yah rodida bi ïna.

42 Þanuh þan sweþauh yah us þaim reikam managai galaubidedun du ïmma, akei faura Fareisaium ni andhaihaitun,

And ic gewuldrode, and eft ic gewuldrige.

29 Seo mænigeo ðe ðær stōd, and ðæt gehýrde, sædon, ðæt hyt þunrode; sume sædon, ðæt engel spæce wið hyne.

30 Se Hælend, him andswarode, and cwæþ, Ne com ðeos stefen for minum þingum, ac for eowrum þingum.

31 Nū ys middan-eardes dōm, nū byþ ðyses middan-eardes ealdor út-áworpen.

32 And gif ic beo up-áhafen fram eorþan, ic teo ealle þing to me sylfum.

33 ðæt he sæde, and tácnode hwylcum deape he wolde sweltan.

34 Seo mænigeo him andswarode and cwæþ, We gehýrdon on ðære æ, ðæt Crist biþ on ecnyss; and húmeta segest ðú, Hit gebyraþ ðæt mannes sunu beo up-áhafen? Hwæt ys ðes mannes sunu?

35 Ðá cwæþ se Hælend, Nū gyt ys lytel leoht on eow; gáp, ðá hwile ðe ge leoht habbon, ðæt þýstro eow ne befón; se ðe gæþ on þýstrum, he nāt hwyder he gæþ.

36 Ðá hwile ðe ge leoht habbon, ge-lyfap on leoht, ðæt ge sýn lehtes bearn. Ðás þing se Hælend him sæde, and eode, and bediglode hine fram him.

37 Ðá he swá mycele tácn dyde befóran him, hí ne gelyfdon on hyne;

38 ðæt ðæs witegan word, Isaías, wære gefylled, ðe he cwæþ, Drihten, hwá ge-lyfde ðæs ðe we gehýrdon, and hwam wæs Drihtnes strenþ geswutelod?

39 Forði hí ne mihton gelyfan, forðam Isaías cwæþ eft,

40 He áblende hyra eagan, and áhyrde hyra heortan, ðæt hí ne geseon mid hyra eagon, and mid hyra heortan ne ongyton; and sýn gecyrrede, and ic hig gehæle.

41 Isaías sæde ðás þing, ðí he geseah hys wuldor, and spræc be him.

42 And ðeah manega of ðam ealdron gelyfdon on hyne, ac hí hit ne cyðdon for ðæra Pharisea þingum, ðe-læs hig

haue clarified, and eft I schal clarifie.

29 Therefore the company that stood, and herde, seide, thundir to be maad; othere men seiden, an aungel spak to him.

30 Jhesu answeride, and seide, This vois cam not for me, but for 3ou.

31 Now is dom of the world, now the prince of this world schal be cast out.

32 And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my self.

33 Sothli he seide this thing, signifynge bi what deeth he was to deyinge.

34 The company answeride to him, We han herd of the lawe, for Crist dwellith in to with outen ende; and hou seist thou, It bihoueth mannis sone for to be arerid? Who is this mannis sone?

35 Therefore Jhesu seith to hem, 3it a litil lizt is in 3ou; walke 3e, the while 3e han lizt, that derknessis catche not 3ou; and he that wandrith in derknessis, woot nere whidur he goth.

36 The while 3e han lizt, byleue 3e in to lizt, that 3e be the sones of lizt. Jhesu spak thes thingis, and wente, and hidde him fro hem.

37 Sothliwhanne he hadde don somanye signes[†] byfore hem, thei bileueden not in to him;

38 That the word of Ysaie, the prophete, schulde be fillid, which he seide, Lord, who bileuede to oure heering, and to whom is the arm of the Lord schewid?

39 Therefore thei my3ten not bileue, for eft Ysaie seide,

40 He hath blyndid her y3en, and he hath endurid[†] the herte of hem, that thei se not with y3en, and vnderstonde not with herte; and that thei be conuertid,[†] and I heele hem.

41 Ysaie seid thes thingis, whanne he sy3 the glorie of hym, and spak of him.

42 Netheles and of the princes manye bileueden in to him, but for the Farisees thei knowlechiden not, that thei schuld-

glorified it, and will glorify it agayne.

29 Then sayde the people that stode by, and herde, it thoundreth; other sayde, an angell spake to hym.

30 Jesus answered, and sayde, This voyce cam nott be cause of me, but for youre sakes.

31 Nowe is the iudgement of this worlde, now shall the prynce off this worlde be cast out a dores.

32 And I yf I were lifte vppe from the erthe, will drawe all men vnto me.

33 This sayde Jesus, signifynge what deeth he shulde deye.

34 The people answered hym, We have herde of the lawe, that Christ bydeth ever; and howe sayest thou then, That the sonne of man must be lifte vppe? Who is that sonne of man?

35 Jesus sayde vnto them, Yet a lytell whyle is the light with you; walke, whill ye have lightt, lest the darcknes come on you; he that walketh in the darke, wotteth not whither he goeth.

36 Whyll ye have light, beleve on the light, that ye maye be the children of light. These thynges spake Jesus, and departed, and hid hym silfe from them.

37 And though he hade done soo many myracles before them, yet beleved not they on hym;

38 That the sayinge of Esayas, the prophet, myght be fulfilled, that he spake, Lorde, who shall beleve oure sayinge, and to whom ys the arme off the Lorde declared?

39 Therefore coulde they not beleve, be cause that Esaia^s sayth agayne,

40 He hath blinded their eyes, and hardened their hertes, that they shuld not se with their eyes, and vnderstonde with their hertes; and shulde be conuerted, and I shulde heale them.

41 Soche thynges sayde Esaia^s, when he sawe hys glory, and spake of him.

42 Neverthelesse amonge the chefe rulers many beleved on hym, but because of the Pharises they wolde not be

ei us swnagogein ni aswaurpanai waurp-eina ;

43 Friyodedun auk mais hauhein man-niska, þau hauhein Gups.

44 Ip Iesus hropida, yah qap, Saei galaubeip du mis, ni galaubeip du mis, ak du þamma sandyandin mik.

45 Yah saei saiwhip mik, saiwhip þana sandyandan mik.

46 Ik liuhad in þamma fairwhau qam, ei whazuh saei galaubyai du mis, in riqiza ni wisai.

47 Yah yabai whas meinaim haussyai waurdam, yah galaubyai, ik ni stoya ina ; nih þan qam, ei stoyau manased, ak ei ganasyau manased.

48 Saei frakann mis, yah ni andnimip waurda meina, habaid þana stoyandan sik ; waurd patei rodida, þata stoyip ina in spedistin daga.

49 Unte ik us mis silbin ni rodida, ak saei sandida mik, atta, sah mis anabusun at

man út-ádrife of hyra gesomnunge ;

43 Hi lufodon manna wuldor, swíðor ðonne Godes wuldor

44 Se Hælend clypode, and cwæp to him, Se ðe gelyfþ on me, ne gelyfþ he nā on me, ac on ðone ðe me sende.

45 And se ðe me gesyhþ, gesyhþ ðone ðe me sende.

46 Ic com to leohte on middan-eard, and nān ðara ðe gelyfþ on me, ne wunaþ on þýstrum.

47 And gif hwā gehýrþ mīne word, and ne gehylt, ne dēme ic hine ; ne com ic middan-eard to dēmanne, ac ðæt ic gehæle middan-eard.

48 Se ðe me forhigþ, and mīne word ne under-fehþ, he hæfþ hwā him dēme ; seo spæc ðe ic spæc, seo him dēmp on ðam ýtemestan dæge.

49 Fordam ðe ic ne spece of me sylfum, ac se fæder, ðe me sende, he me bebead, hwæt ic cweðe, and hwæt ic spece.

50 And ic wát, ðæt his bebod ys éce lif ; ða þing ðe ic sprece, ic sprece, swá fæder me sæde.

CHAP. XIII.[†] 1 Ær ðam easter-freols-dæge se Hælend wiste, ðæt his tid com, ðæt he wolde gewitan of ðysum middan-earde to his fæder, ðā he lufode his leorning-enihtas ðe wæron on middan-earde, oð ende he hig lufode.

2 And ðā Drihtnes þénung wæs gemacod, ðū fōr se deofol on Iudas heortan Scariothes, . . . ðæt he hine belæwde,

3 He wiste ðæt fæder sealde ealle þing on his handa, and ðæt he com of Gode, and cymþ to Gode,

4 He áras fram his þénunge, and léde his reaf ; and nam linen hrægél, and begyrde hyne.

5 Æfter ðam he dyde wæter on fæt,

en not be cast out of the synagoge ;

43 Forsothe thei loueden the glorie of men, more than the glorie of God.

44 Forsothe Jhesu cryede, and seide, He that bileueth in to me, bileueth not in to me, but in to him that sente me.

45 He that seeth me, seeth him that sente me.

46 I lizt cam in to the world, that ech *man* that bileueth in to me, dwelle not in derknessis.

47 And if ony man schal heere my wordis, and schal not kepe, I deme not him ; forsoth I cam not, that I deem the world, but that I make the world saf.

48 He that dispisith me, and takith not my wordis, hath him that schal iuge him ; the word that I haue spoken, that schal deme him in the laste day.

49 For I haue noȝt spokun of my silf, but the fadir, that sente me, ȝaf to me a maundement, what I schal seie, and what I schal speke.

50 And I woot, for his maundement is euerelasting lyf ; therfore tho thingis that I speke, as the fadir seide to me, so I speke.

CHAP. XIII. 1 Forsothe bifore the feeste day of pask Jhesu witinge, for his our cometh, that he passe of this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he louede hem.

2 And the souper maad, whanne the deuyl hadde sent now in to the herte of *Judas*, that *Judas* of Symount Scarioth schulde bitraye him,

3 He witinge for the fadur ȝaf alle thingis to him in to hondis, and that he wente out fro God, and goth to God,

4 Risith fro the souper, and puttith his clothis ; and whanne he hadde takun a linnen cloth, he bifore girde him.

5 Aftirward he sente water in to a

a knowen off it, lest they shulde be communicate ;

43 For they loved the prayse that is geuen off men, more then the prayse that commeth of God.

44 *Jesus* cryed, and sayd, He that beleveth on me, beleveth nott on me, butt on hym that sent me.

45 And he that seeth me, seeth hym that sent me.

46 I am come a light into the worlde, that whosoever beleveth on me, shulde nott byde in darcknes.

47 And yf eny man heare my wordes, and beleve nott, I iudge hym not ; for I cam not to iudge the worlde, butt to save the worlde.

48 He that putteth me a waye, and receaveth nott my wordes, hathe won that iudgeth hym ; the wordes that I have spoken shall iudge hym in the last daye.

49 For I have not spoken off my silfe, but my father, which sent me, gave me a commaundment, what I shulde saye, and what I shulde speake.

50 And I knowe wele, that his commaundment ys lyfe everlastynge ; whatsoever I speake therfore, even as my father bade me, so I speake.

CHAP. XIII. 1 Before the feast off ester when *Jesus* knewe, that hys houre was come, thatt he shulde departe out of this worlde vnto the father, when he loved his which were in the worlde, vnto the ende he loved them.

2 And when supper was ended, after that the devyll had put in the hert off *Judas Iscariot*, *Simons sonne*, to be traye him,

3 *Jesus* knowynge that the father had geven him all thinges into his hondes, and that he was come from God, and went to God,

4 He rose from supper, and layde a syde hys vpper garmentes ; and toke a towell, and gyrd hym sylfe.

5 After that poured he water into a

II

..... qap, Ni allai
hrainyai siyup.

12 Bipeh þan usþwoh fotuns ize, yah
nam wastyos seinos; anakumbyands
aftra, qap du im, Witudu wha gatawida
izwis?

13 Yus wopeid mik laisareis yah frauya,
waila qipip; im auk.

14 Yabai nu usþwoh izwis fotuns, frau-
ya yah laisareis, yah yus skuluþ izwis
misso þwahan fotuns;

15 Du frisahtai auk atgaf izwis, ei swa-
swe ik gatawida izwis, swa yus tauyaiþ.

16 Amen, amen, qipa izwis, nist skalks
maiza frauyn seinamma, nih apaustaulus
maiza þamma sandyandin sik.

17 Þande þata wituþ, audagai siyup,
yabai tauyip þata.

18 Ni bi allans izwis qipa, ik wait
wharyans gawalida; ak ei usfullip waurþi
þata gamelido, Saei matida mip mis
hlaib, ushof ana mik fairzna seina.

19 Fram himma qipa izwis, faurpizei
waurþi, ei bipe wairþai, galaubyaip þatei
ik im.

20 Amen, amen, qipa izwis, saei and-
nimip þana þanei ik insandya, mik and-

and þwóh his leorning-cnihta fét, and
drigde hig mid ðære lín-wæde, ðe he
wæs mid begyrd.

6 Ðá com he to Simone Petre, and
Petrus cwæp to him, Drihten, scealt ðu
þwean mine fét?

7 Se Hælend andswarode, and cwæp
to him, Ðú nāst nú, ðæt ic dó; ac ðu
wāst syððan.

8 Petrus cwæp to him, Ne þwyhst ðu
næfre mine fét. Se Hælend him and-
swarode and cwæp, Gif ic ðé ne þwea,
næfst ðu nāne dæl myd me.

9 Ðá cwæp Simon Petrus to him,
Drihten, ne þweh ðu nā mine fét āne,
ac eac mīn heafod and mine handa.

10 Ðá cwæp se Hælend to him, Se ðe
clāne byþ, ne beþearf būton ðæt man
his fét þwea, ac ys eall clāne; and ge
synd sume clāne, næs nā ealle.

11 He wiste witodlice, hwā hyne sceolde
belēwan; forðam he cwæp, Ne synd ge
ealle clāne.

12 Syððan he hæfde hyra fét āþwogene,
he nam his reaf; and ðá he sæt, he
cwæp eft to him, Wite ge hwæt ic eow
dyde?

13 Ge clypiaþ me lāreow and drihten,
and wel ge cweðaþ; swā ic eom sōþlice.

14 Gif ic þwóh eowre fét, [ic ðe eom
eower lāreow and eower hlāford, and ge
sceolon eac þwean eower æle oðres fét;†]

15 Ic eow sealde bysne, ðæt ge ðon,
swā ic eow dyde.

16 Sōþlice, ic eow secge, nys se þeowa
furðra ðonne se hlāford, ne se ærend-
raca nys mærra ðonne se ðe hyne sende.

17 Gif ge ðás þing witon, ge beoþ ead-
ige, gif ge hig dōþ.

18 Ne secge ic be eow eallon, ic wāt
hwylce ic geceas; ac ðæt ðæt hālige
gewrit sý gefylled, ðe cwyþ, Se ðe ytt
hláf myd me, āhefþ hys hó ongean me.

19 Nú ic eow secge, ærðam ðe hyt
gewurde, ðæt ge gelyfon ðonne hyt ge-
worden biþ, ðæt ic hit eom.

20 Sōþ, ic eow secge, se ðe underfehþ
ðæne ðe ic sende, underfehþ me; and se

basyne, and bigan for to waische disciplis feet, and to wype with the linnen cloth, with which he was bifore gird.

6 Therefore he cam to Symount Petre, and Petre seith to him, Lord, waischist thou to me the feet?

7 Jhesu answeride, and seide to him, What thingis I do, thou woost not now; forsothe thou schalt wite aftirward.

8 Petre seith to him, Thou schalt not waische to me the feet, in to with outen ende. Jhesu answeride to him, If I schal not waische thee, thou schalt not haue part with me.

9 Symount Petre seith to him, Lord, not only my feet, but and the hondis and the heed.

10 Jhesu seide to him, He that is waischun, hath no nede no but that he waische the feet, but he is clene al; and 3e ben clene, but not alle.

11 Forsothe he wiste, who schulde bitraye him; therefore he seide, 3e ben not clene alle.

12 Therefore aftir that he waischide the feet of hem, he took his clothis; and whanne he hadde restid azen, eft he seide to hem, 3e witen what I haue done to 3ou.

13 3e clepen me maistir and lord, and 3e seyn wel; forsoth I am.

14 Therefore if I, lord and maistir, haue waische 3oure feet, and 3e owen to waische another the totheris feet;

15 For I haue 3ouun ensaumple to 3ou, that as I haue don to 3ou, so and 3e do.

16 Treuli, treuli, I seie to 3ou, the seruaunt is not more than his lord, neither apostle is more than he that sente him.

17 If 3e witen thes thingis, 3e schulen be blessid, if 3e schulen do hem.

18 I seie not of alle 3ou, I woot whiche I haue chosun; but that the scripture be fillid, He that etith my breed, schal reyse his heele agens me.

19 Treuli, treuli, I seie to 3ou, bifore it be don, that whanne it schal be don, 3e bileue for I am.

20 Treuli, treuli, I seye to 3ou, he that taketh whom euere I schal sende, re-

basyne, and began to washe hys disciples fete, and to wyppe them with the towell. where with he was gyrd.

6 Then cam he to Simon Peter, and Peter sayde to him, Lorde, shalt thou wesshe my fete?

7 Jesus answered, and sayde vnto hym, What I do, thou wottest nott now; thou shalt knowe here after.

8 Peter sayd vnto hym, Thou shalt not wesshe my fete, whill the worlde stondeth. Jesus answered him, Yff I wasshe not thy fete, thou shalt have no part with me.

9 Simon Peter sayde vnto hym, Lorde, nott my fete only, butt also my hondes and my heed.

10 Jesus sayde to hym, He that is wesshed, nedeth not but to wesshe his fete, but is clene every whit; and ye are clene, butt nott all.

11 For he knewe his betrayer; therefore sayde he, Ye are not all clene.

12 After he had wesshed their fete, and receaved his clothes, and was sett doune agayne, he sayde vnto them, Wot ye what I haue done to you?

13 Ye call me master and lorde, and ye saye wele; for soo am I.

14 Yf I then, youre lorde and master, haue wesshen youre fete, ye alsoo ought to wesshe one anothers fete;

15 For I haue geuen you an ensample, that ye schulde do, as I haue done to you.

16 Verely, verely, I saye vnto you, the seruaunt is not gretter then hys master, nether the messenger gretter then he that sent hym.

17 Yf ye vnderstonde these thynges, happy are ye, yf ye do them.

18 I speake not off you all, I knowe whom I haue chosen; but that the scripture be fulfilled, He that eateth breed with me, hath lifte vppe his hele againste me.

19 Nowe tell I you, before it come, that when yt is come to passe, ye myght beleve that I am he.

20 Verely, verely, I saye vnto you, he that receaveth whomsoever I sende, re-

nimiþ ; iþ sæi mik andnimiþ, andnimiþ þana sandyandan mik.

21 Þata qipands Iesus, indrobnoda ahmin, yah weitwodida, yah qap, Amen, amen, qipa izwis, þatei ains izwara galeweip mik.

22 I'anuh sewhun du sis misso þai siponyos, pagkyandans bi wharyana qeþi.

23 Wasuh þan anakumbyands ains pize siponye is in barma Iesus, þanei friyoda Iesus.

24 Bandwiduh þan þamma Seimon Patrus, du fraihnan, Whas wesi, bi þanei qap ?

25 Anakumbida þan yains swa ana barma Iesus, qapuh imma, Frauya, whas ist ?

26 Andhof Iesus, Sa ist, þammei ik ufdaupyands þana hlaif giba. Yah ufdaupyands þana hlaif, gaf Iudin Seimonis Skariotau.

27 Yah afar þamma hlaiba, þan galaip in yainana Satana. Qap þan du imma Iesus, Þatei tauyis, tawei sprauto.

28 Þatuh þan ainshun ni wissa pize anakumbyandane, duwhe qap imma.

29 Sumai mundedun, ei unte arka habaida Iudas, þatei qeþi imma Iesus, Bugei pizei þaurbeima du dulþai, aippau þaim unledam ei wha giba.

30 Biþe andnam þana hlaib yains, suns galaip ut ; wasuh þan nahts.

31 Þan galaip ut, qap þan Iesus, Nu gaswerads warþ sunus mans, yah Guþ hauhiþs ist in imma.

32 Yabai nu Guþ hauhiþs ist in imma, yah Guþ hauheip ina in sis, yah suns hauhida ina.

33 Barnilona, nauh letil mel miþ izwis in ; sokeip mik, yah, swaswe qap du Iudaium, Ei þadei ik gagga, yus ni maguþ qiman ; yah izwis qipa nu.

34 Anabusn niuya giba izwis, ei friyoþ izwis misso, swe ik friyoda izwis, þei yah yus friyoþ misso izwis.

ðe underfehþ me, underfehþ ðæne ðe me sende.

21 Ða se Hælend ðas þing sæde, he wæs gedrēfed on gaste, and cýdde, and cwæþ, Sôþ, ic eow secge, ðæt eower án me belæwþ.

22 Ða leorning-cnihtas beheold hyra ælc oðerne, and him twýnode be hwam he hit sæde.

23 An ðara leorning-cnihta hlinode on ðæs Hælendes bearme, ðæne se Hælcnd lufode.

24 Simon Petrus bienode to ðisum, and cwæþ to him, Hwæt ys, se ðe he hyt big segh ?

25 Wítodlice ða he hlinode ofer ðæs Hælendes breostum, he cwæþ to him, Drihten, hwæt ys he ?

26 Se Hælcnd him andswarode and cwæþ, He ys, se ðe ic ræce bedyppede hláf. And ða ða he bedypte ðone hláf, he sealde hyne Iudas Scariothe

27 And ða æfter ðam bitan, Satanas eode on hýne. Ða cwæþ se Hælcnd to him, Dó raðe, ðæt dú dón wylt.

28 Nyste nán ðara sittendra, to liwam he ðæt sæde.

29 Sume wéndon, forðam Iudas hæfde scrin, ðæt se Hælcnd hit cwæde be him, Bige ða þing, ðe us þearf sý to ðam freols-dæge, oððe ðæt he seahle sum þing þearfendum mannum.

30 Ða he nam ðæne bitan, he eode út ðar-rihte ; hit wæs niht.

31 Ða he út-eode, and se Hælcnd cwæþ, Nú ys mannes sunu geswútelod, and God ys geswútelod on him.

32 Gyf God ys geswútelod on him, and God geswútelap hine on hym sylfum. . .

33 [†]Lá bearn, nú gyt ic eom gelhwæde tîd mid eow ; ge me sécaþ, and, swá ic ðam Iudeum sæde, Ge ne mágon faran, ðar ðar ic fare ; and nú ic eow secge.

34 Ic eow sylle niwe bebod, ðæt ge lufion eow betwýnan, swá ic eow lufode,

.....

ceyueth me ; forsothe he that receyueth me, receyueth him that sente me.

21 Whanne Jhesu hadde seid thes thingis, he was troblid in spirit, and witneside, and seide, Treuli, treuli, I seie to 3ou, oon of 3ou schal bitraye me.

22 Therfore the disciplis lokiden to gidere, doutynge of whom he seide.

23 Therfore oon of his disciplis was restinge in the bosum of Jhesu, whom Jhesu louede.

24 Therfore Symount Petre bekenyde to him, and seith to him, Who is it, of which he seith ?

25 And so whanne he hadde restid a3en on the brest of Jhesu, he seith to him, Lord, who is it ?

26 Jhesu answeride, He it is, to whom I schal dresse breed dipped yn. And whanne he had dippid yn breed, he 3af to Judas of Symount Scariot.

27 And aftir the morsel, thanne Sathanas entride in to him. And Jhesu seith to him, What thing thou dost, do thou sunnere.

28 Forsoth no man sittinge at the mete wiste this thing, to what thing he seide to him.

29 Forsothe summe gessiden, for Judas hadde pursis, that Jhesu hadde seid to him, Bye thou tho thingis, that ben nedeful to vs at the feeste day, or that he schulde 3yue sum tling to nedy men.

30 Therfore whanne he hadde take the morsel, he wente out a non ; forsoth it was ny3t.

31 Therfore whanne he hadde gon out, Jhesu seide, Now mannis sone is clarified, and God is clarified in him.

32 If God is clarified in him, and God schal clarifye him in him silf, and a non he schal clarifie him.

33 Litil sones, 3it a litil I am with 3ou ; 3e schulen seke me, and, as I seide to the Jewis, Whidur I go, 3e mown not come ; and to 3ou I seie now.

34 I 3yue to 3ou a newe maundement, that 3e loue to gidere, as I louede 3ou, that and 3e loue to gedere.

ceaveth me ; and he that receaveth me, receaveth hym that sent me.

21 When Jesus had thus sayde, he was troubled in his sprete, and testified, sayinge, Verely, verely, I saye vnto you, that won off you shall betraye me.

22 Then the disciples loked won on another, doutinge of whom he spake.

23 There was one of his disciples which leaned on Jesus besome, whom Jesus loved.

24 To hym beckened Simon Peter, that he shulde axe who it was, off whome he spake ?

25 He then as he leaned on Jesus brest, sayde vnto hym, Lorde, who ys it ?

26 Jesus answered, He yt ys, to whom I geve a soppe when I have dept hit. And he wet a soppe, and gave ytt to Judas Iscariot Simons sonne.

27 And after the soppe, Satan entred into hym. Then sayde Jesus vnto hym, Thatt thou dost, do quely.

28 That wist noo man at the table, for what intent he spake vnto hym.

29 Some off them thought, be cause Judas had the bagge, thatt Jesus had sayd vnto hym, By those thynges, that we have nede of against the feast, or that he shulde geve some thyng to the povre.

30 As sone then as he had receaved the soppe, he went immediatly out ; and it was nyght.

31 When he was gone out, Jesus sayde, Nowe is the sone of man glorified, and God is glorified by hym.

32 Yf God be glorified by him, God shall also glorify him in him sylfe, and shall strayght waye glorify hym.

33 Deare children, yet a lytell whyle am I with you ; ye shall seke me, and, as I sayde vnto the Iewes, Whither I goo, thither can ye nott come ; alsoo to you saye I now.

34 A newe commaundment geve I vnto you, that ye love to gedder, as I have loved you, that even soo ye love one another.

35 Bi þamma ufkunnanda allai, þei meinai siponyos siyup, yabai friapwa habaid miþ izwis misso.

36 Þanuh qap du imma Seimon Paitrus, Frauya, whad gaggis? Andhafyands Īesus qap, Þadei ik gagga, ni magt mik nu laistyan, iþ biþe laisteis.

37 Þaruh Paitrus qap du imma, Frauya, duwhe ni mag þuk laistyan nu? Saiwala meina faur þuk lagya.

38 Andhof Īesus, Saiwala þeina faur mik lagyis? Amen, amen, qipa þus, þei hana ni hrukeiþ, unte þu mik afaikis kunnan þrim sinþam.

CHAP. XIV. I

. Ni indrobnai izwar hairto; galaubeiþ du Guþa, yah du mis galaubeiþ.

2 Īn garda attins meinis salipwos managos sind; aþþan niba weseina, aþþau qeþyau du izwis, gagga manwyan stad izwis.

3 Yah þan yabai gagga, manwya izwis stad, aftra qima, yah franima izwis du mis silbin, ei þarei im ik, þaruh siyup yah yus.

4 Yah þadei ik gagga, kunnup, yah þana wig kunnup.

5 Þaruh qap imma Þomas, Frauya, ni witum whap gaggis, yah whaiwa magum þana wig kunnan?

6 Qap imma Īesus, Īk im sa wigs, yah sunya, yah libains; ainshun ni qiniþ at attin, niba þairh mik.

7 Īþ kunþedeiþ mik, aþþau kunþedeiþ yah attan meinana; yah þan fram himma kunnup ina, yah gasaiwhiþ ina.

8 Īþ Filippus qapuh du imma, Frauya, augei unsis þana attan, þatuh ganah unsis.

9 Þaruh qap imma Īesus, Swalaud melis miþ izwis was, yah ni ufkunþes mik? Filippu, saei gasawh mik, gasawh attan. Yah whaiwa þu qipis, Augei unsis þana attan?

35 Be ðam oncnáwap ealle men, ðæt ge synd mine leorning-cnihtas, gif ge habbaþ lufe eow betwýnan.

36 Simon Petrus cwæp to him, Drihten, hwyder gæst dū? Se Hælend him andswarode and cwæp, Ne miht dū me fylían, ðyder ic nú fare, dū færst eft æfter me.

37 Petrus cwæp to him, Hwí ne mæg ic ðe nú fylían? Ic sylle min lif for ðe.

38 Se Hælend him andswarode and cwæp, Ðin lif dū sylst for me? Sôþ, ic ðe secge, ne cræwp se cocc, ær dū wid-sæcst me þriwa.

CHAP. XIV. †I And he cwæp to his leorning-cnihtum, Ne sý eower heorte gedrefed; . . . ge gelyfaþ on God, and gelyfaþ on me.

2 On mines fæder huse synd manega eardung-stôwa; ne sæde ic eow, hyt ys lytles wana, ðæt ic fare and wylle eow eardung-stôwe gegearwian.

3 And gif ic fare, and eow eardung-stôwe gegearwige, eft ic cume, and nime eow to me sylfum, ðæt ge sýn, ðær ic eom.

4 And ge witon, hwyder ic fare, and ge cunnon ðone weg.

5 Thomas cwæp to him, Drihten, we nyton hwyder dū færst, and hú mäge we ðone weg cunnan?

6 Se Hælend cwæp to him, Ic eom weg, and sôþfæstnys, and lif; ne cymþ nân to fæder, búton þurh me.

7 Gif ge cúdon me, witodlice ge cúdon minne fæder; and heonon-forþ ge hyne geenáwap, and ge hine gesáwon.

8 Philippus cwæp to him, Drihten, æt-ýw us ðone fæder, and we habbaþ genôh.

9 Se Hælend cwæp to him, Philippus, swá lange tid ic was mid eow, and ge ne geceowon me? Se ðe me gesyhþ, gesyhþ minne fæder. Húmeta cwyst dū, Æt-ýw us ðinne fæder?

35 In this thing alle men schulen knowe, for 3e ben my disciplis, if 3e schulen haue loue to gidere.

36 Symount Petre seith to hym, Lord, whidir goist thou? Jhesu answeride, Whidir I go, thou maist not sue me now, but thou schalt sue aftirward.

37 Petre seith to him, Whi may I not sue thee now? I schal putte my soule^t for thee.

38 Jhesu answeride, Thou schalt putte thi soule^t for me? Treuli, treuli, I seie to thee, the koc schal not crowe, til thou schalt denye me thries.

CHAP. XIV. 1 And he seith to his disciplis, Be not 3oure herte disturblið, nether drede it; 3e bileuen in to God, and bileue 3e in to me.

2 In the hous of my fadir ben many dwellingis; if any thing lesse, I hadde seid to 3ou, for I go for to make redy to 3ou a place.

3 And if I schal go, and schal make redy to 3ou a place, eftsoone I schal come, and I schal take 3ou to my silf, that where I am, and 3e be.

4 And whidur I go, 3e witen, and 3e witen the way.

5 Thomas seith to him, Lord, we witen not whidur thou goist, and hou mown we wite the weye?

6 Jhesu seith to him, I am weye, treuthe, and lyf; no man cometh to the fadir, no but by me.

7 If 3e hadden knowen me, sothli 3e hadden knowen and my fadir; and aftirward 3e schulen knowe him, and 3e han seyn him.

8 Philip seith to him, Lord, schewe to vs the fadir, and it suffisith to vs.

9 Jhesu seith to him, So moche tyme I am with 3ou, and han 3e not knowun me? Philip, he that seeth me, seeth and the fadir. Hou seist thou, Schewe to vs the fadir?

35 By thys shall all men knowe, that ye are my disciples, yf ye shall have love won to a nother.

36 Simon Peter sayd vnto hym, Lorde, whither goest thou? Jesus answered hym, Whither I goo, thou canst not folowe me now, thou shalt folowe me afterwarðes.

37 Peter sayd vnto hym, Lorde, why cannot I folowe the now? I will geve my lyfe for thy sake.

38 Jesus answered hym, Wilt thou geve thy lyfe for my sake? Verely, verely, I saye vnto the, the cocke shall nott crowe, till thou have denyed me thryse.

CHAP. XIV. 1 And he sayde vnto hys disciples, Lett nott youre hertes be trubled; . . . beleve in God, and beleve in me.

2 In my fathers housse are many mansions; if it were not soo, I wolde have tolde you, I goo to prepare a place for you.

3

. I will come agayne, and receve you even vnto myselfe, that where I am, theare maye ye be also.

4 And whither I goo, ye knowe, and the waye ye knowe.

5 Thomas sayde vnto him, Lorde, we knowe not whyther thou goest, also howe is it possible for vs to knowe the waye?

6 Jesus sayde vnto hym, I am the waye, verite, and lyfe; no man commeth vnto the father, but by me.

7 Yf ye had knowen me, ye had knowen my father alsoo; and nowe ye knowe hym, and ye have sene hym.

8 Phillip said vnto him, Lorde, shew vs thy father, and it suffiseth vs.

9 Jesus sayde vnto him, Have I bene so longe time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then, Shewe vs the father?

10 Niu galaubeis, þatei ik in attin, yah atta in mis ist? Þo waurda þoei ik rodyā izwis af mis silbin ni rodyā; ak atta saei in mis ist, sa tauyþ þo waurstwa.

11 Galaubeiþ mis, þatei ik in attin, yah atta in mis. Ip yabai ni, in þize waurstwe galaubeiþ mis.

12 Amen, amen, qiþa izwis, saei galaubeid mis, þo waurstwa þoei ik tauya yah is tauyþ; yah maizona þaim tauyþ, unte ik du attin gagga.

13 Yah þatei wha bidyþ in namin meinamma, þata tauya, ei hauhyaidau atta in sunau.

14 Yabai whis bidyþ mik in namin meinamma, ik tauya.

15 Yabai mik friyoþ, anabusnins meinos fastaid.

16 Yah ik bidya attan, yah anþarana parakletu gibip izwis, ei siyai miþ izwis du aiwa,

17 Ahma sunyos; þanei so manaseiþs ni mag niman, unte ni saiwhiþ ina, nih kann ina. Ip yus kunnup ina, unte is miþ izwis wisip, yah in izwis ist.

18 Ni leta izwis widuwairnans, qima at izwis.

19 Nauh letil, yah so manaseiþs mik ni þanaseiþs saiwhiþ; ip yus saiwhiþ mik, þatei ik liba, yah yus libaiþ.

20 In yainamma daga ufkunnaþ yus, þatei ik in attin meinamma, yah yus in mis, yah ik in izwis.

21 Saei habaid anabusnins meinos, yah fastaiþ þos, sa ist saei friyoþ mik; yah þan saei friyoþ mik, friyoda fram attin meinamma, yah ik friyo ina, yah gairhtya imma mik silban.

22 Paruh qaþ imma Iudas, ni sa Is-karyotes, Frauya, wha warþ, ei unsis munais gabairhtyan þuk silban, ip þizai manasedai ni?

23 Andhof Iesus, yah qaþ du imma, Yabai whas mik friyoþ, yah wurd mein fastaiþ; yah atta meins friyoþ ina, yah

10 Ne gelyfst þu ðæt ic eom on fæder, and fæder ys on me? Ða word ðe ic to eow sprece ne sprece ic hi of me sylfum; se fæder ðe wunaþ on me, he wyrcþ ða weorc.

11 Ne gelyfe ge, ðæt ic eom on fæder, and fæder ys on me? Gelyfaþ for ðam weorcum.

12 Sôþ, ic eow secge, se ðe gelyfþ on me, he wyrcþ ða weorc ðe ic wyree; and he wyrcþ mǣran ðonne ða synd, forðam ðe ic fare to fæder.

13 And ic dō, swā hwæt swā ge biddaþ on minum naman, ðæt fæder sig gewuldrod on suna.

14 Gif ge hwæt me biddaþ on minum naman, ðæt ic dō.[†]

15 Gif ge me lufiaþ, healdað mine bebodu.

16 And ic bidde fæder, and he sylþ eow oðerne frēfriend, ðæt beo æfre mid eow,

17 Sôpfæstnysse gāst; ðe ðes middan-eard ne mæg underfōn, he ne can hyne, forðam ðe he ne gesyhp hyne. Ge hyne cunnon, forðam ðe he wunaþ mid eow, and biþ on eow.

18 Ne læte ic eow steop-cild, ic cume to eow.

19 Nu gyt ys ān lytel fyrst, and middan-eard me ne gesyhp; ge me geseoþ, forðam ic lybbe, and ge lybbaþ.

20 On ðam dæge ge geecnāwaþ, ðæt ic eom on minum fæder, and ge synd on me, and ic eom on eow.

21 Se ðe hæfþ mine bebodu, and hylt ða, he ys ðe me lufaþ; min fæder lufaþ ðæne ðe me lufaþ, and ic lufige hyne, and geswutelige him me sylfne.

22 Iudas cwæþ to him, næs nā se Scarioth, Drihten, hwæt ys geworden, ðæt þu wylt ðe sylfne geswutelian us, næs middan-earde?

23 Se Hælend andswarode, and cwæþ to him,[†] Gif hwā me lufaþ, he hylt mine spræce; and min fæder lufaþ hine, and

10 Bileuest not thou, for I *am* in the fadir, and the fadir is in me? I speke not of my silf the wordis that I speke to 3ou; sothli the fadir dwellinge in me, he doith the workis.

11 Beleue 3e not, for I *am* in the fadir, and the fadir is in me? Ellis bileue 3e for thilke workis.

12 Treuli, treuli, I seie to 3ou, he that bileueth in to me, and he schal do the workis that I do; and he schal do more workis than thes, for I go to the fadir.

13 And what euere thing 3e schulen axe the fadir in my name, I schal do this thing, that the fadir be glorified in the sone.

14 If 3e schulen axe any thing in my name, I schal do it.

15 If 3e louen me, kepe 3e my commaundementis.

16 And I schal preie the fadir, and he schal 3yue to 3ou another counfortour,

17 The spirit of treuthe, that he dwelle with 3ou into with outen ende; which *spirit* the world may not take, for it seeth not him, neither woot him. Forsothe 3e schulen knowe him, for he schal dwelle at 3ou, and he schal be in 3ou.

18 I schal not leue 3ou fadirlees, I schal come to 3ou.

19 3it a litil, and the world seeth not me now; forsoth 3e schulen se me, for I lyue, and 3e schulen lyue.

20 In that day 3e schulen knowe, for I am in my fadir, and 3ee in me, and I in 3ou.

21 He that hath my commaundementis, and kepith hem, he it is that loueth me; sothli he that loueth me, schal be loued of my fadir, and I schal loue him, and I schal schewe to him my silf.

22 Judas seith to him, not he of Scarioth, Lord, what is don, for thou art to schewe to vs thi silf, and not to the world?

23 Jhesus answeride, and seide to him, If any man loueth me, he schal kepe my word; and my fadir schal loue him, and

10 Beleuest thou nott, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my silfe; but the father dwellinge in me, is he that doeth the workes.

11 Beleue that I am in the father, and the father in me. Att the leest beleue me for the very workes sake.

12 Verely, verely, I saye vnto you, whosoever beleueth on me, the workes that I doo the same shall he do; and gretter workes then these shall he do, be cause I go vnto my father.

13 And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne.

14 Yf ye shal axe eny thyng in my name, I will do it.

15 Yf ye love me, kepe my commaundementes.

16 And I will praye my father, and he shall geve you a nother comforter, that he maye byde with you ever,

17 Which is the sprete of truthe, whome the worlde cannot receave, be cause the worlde seyth him not, nether knoweth hym. Butt ye knowe him, for he dwelleth with you, and shalbe in you.

18 I will nott leave you comfortlesse, I will come vnto you.

19 Hit is yet a litell whyle, and the worlde seyth me noo moare; but ye shall se me, for I live, and ye shall live.

20 That daye shall ye knowe, that I am in my father, and my father in me, and I in you.

21 He that hath my commaundementes, and kepeth them, the same is he that loveth me; and he that loveth me, shalbe loved of my father, and I will love him, and will showe myne awne silfe vnto him.

22 Judas sayd vnto him, not Judas Iscarioth, Lorde, what is the cause, that thou wilt shewe thy silfe vnto vs, and not vnto the worlde?

23 Jesus answered, and sayde vnto hym, Yf a man love me, and wyll kepe my saynges; my father also will love

du imma galeiþos, yah salipwos at imma gatauyos.

24 Ip saei ni frioþ mik, þo waurda meina ni fastaiþ; yah þata waurd þatei hauseiþ, nist mein, ak þis sandyandins mik, attins.

25 Þata rodida izwis, at izwis wisands;

26 Appan sa parakletus, Ahma sa Weiha, þanei sandeiþ atta in nanin meinamma, sa izwis laiseiþ allata, yah gamaudeiþ izwis allis, þatei qap du izwis.

27 Gawairþi bileiþa izwis, gawairþi mein giba izwis; ni swaswe so manaseþs gibip, ik giba izwis; ni indrobnaina izwara hairtona, nih faurhtyaina.

28 Hausideduþ, ei ik qap izwis, Galeiþa, yah qima at izwis. Yabai friyodedeiþ mik, aipþau yus faginodedeiþ, ei ik gagga du attin, unte atta meins maiza mis ist.

29 Yah nu qap izwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ.

30 Þanaseiþs filu ni maþya miþ izwis; qimip saei þizai manasedai reikinop, yah in mis ni bigitiþ waiht.

31 Ak ei ufkunnai so manaseþs, þatei ik friyoda attan meinana, yah swaswe anabaud mis atta, swa tauya. Urreisip, gaggam þaþro.

CHAP. XV. 1 Ik im weinatriu þata sunyeino, yah atta meins waurstwyia ist.

2 All taine in mis unbairandane akran gop, usnimiþ ita; yah all akran bairandane, galraineiþ ita, ei managizo akran bairaina.

3 Yu yus hrainyai siyup, in þis waurdis þatei rodida du izwis.

4 Wisaiþ in mis, yah ik in izwis; swe sa weinatains ni mag akran bairan af sis silbin, niba ist ana weinatriwa, swah nih yus, niba in mis siyup.

we cumap to him, and we wyrcap eardung-stowa mid him.

24 Se ðe me ne lufap, ne hylt he mine spræca; and nis hyt min spræc, ðe ge gehýrdon, ac ðæs fæder, ðe me sende.

25 Ðas þing ic eow sæde, ða ic mid eow wunode;

26 Se Hálga Frófre Gást, ðe fæder sent on minum naman, eow lærþ ealle þing, and he lærþ eow ealle ða þing, ðe ic eow secge.

27 Ic læfe eow sibbe, ic sylle eow mine sibbe; ne sylle ic eow sibbe, swá middan-eard sylþ; ne sý eower heorte gedréfed, ne ne forhtige ge.

28 Ge gehýrdon, ðæt ic eow sæde, Ic gá, and ic cume to eow. Witodlice gif ge me lufedon, ge geblissodon, forðam ðe ic fare to fæder, forðam fæder ys mára ðonne ic.

29 And nú ic eow sæde, ærðam ðe hit gewurde, ðæt ge gelyfon, ðonne hit geworden biþ.

30 Ne sprece ic nú ná fela wið eow; ðysses middan-eardes ealdor cymþ, and he næfþ nán þing on me.

31 Ac ðæt middan-eard oncnáwe, ðæt ic lufige fæder, and ic dó, swá fæder me bebed. Árisaþ, uton gán heonon.

CHAP. XV. †1 Ic eom sóþ win-eard, and min fæder ys eorþ-tilia.

2 He ðép ælc twig áweg on me, ðe blæda ne byrþ; and he feormaþ ælc ðara, ðe blæda byrþ, ðæt hyt bere blæda ðe swiðor.

3 Nú ge synd clæne, for ðære spræce ðe ic to eow spræc.

4 Wuniaþ on me, and ic on eow; swá twig ne mæg blæda beran him sylf, búton hit wunige on win-earde, swá ge ne mágon éac, búton ge wunion on me.

we schulen come to him, and we schulen make dwellinge at him.

24 He that loueth me not, kepith not my wordis; and the word which 3e han herd, is not myn, but his that sente me, the fadris.

25 Thes thingis I haue spokun to 3ou, dwellinge at 3ou;

26 Forsoth the Hooly Gost, counfortour, whom the fadir schal sende in my name, he schal teche 3ou alle thingis, and schal schewe^t to 3ou alle thingis, what euer thingis I schal seye to 3ou.

27 Pees I leue to 3ou, my pees I 3yue to 3ou; not as the world 3yueth, I 3yue to 3ou; be not 3oure herte disturblið, neither drede it.

28 3e han herd, for I seide to 3ou, I go, and come to 3ou. If 3e louedyn me, forsoth 3e schulden haue ioye, for I go to the fadir, for the fadir is more than I.

29 And now I haue seid to 3ou, bifore it be don, that whanne it schal be don, 3e bileue.

30 Now I schal not speke many thingis to 3ou; forsoth the prince of this world cometh, and he hath not ony thing in me.

31 But that the world knowe, for I loue the fadir, and as the fadir 3af commaundement to me, so I do. Ryse 3e, go we hennis.

him, and we woll come vnto him, and wyll dwell wyth hym.

24 He that loveth me not, kepeth nott my sayinges; and the wordes which ye heare, are nott myne, but my fathers, which sent me.

25 This have I spoken vnto you, beyng yett present with you;

26 But that comforter, which is the Holy Gost, whom my father will sende in my name, shall teache you all thynges, and brynge all thynges to youre remembraunce, whatsoever I have tolde you.

27 Peace I leve with you, my peace I geve vnto you; nott as the worlde geveth, geve I vnto you; lett not youre hertes be greved, nether feare ye.

28 Ye have herde, howe I saide vnto you, I goo, and come agayne vnto you. Yf ye loved me, ye wolde verely reioyce, be cause I sayde, I goo vnto the father, for the father is gretter then I.

29 And nowe have I shewed you, before it come, that when it is come to passe, ye myght beleve.

30 Here after will I not talke many wordes vnto you; for the chefe ruelar off thys worlde commeth, and hath nought in me.

31 But that the worlde maye knowe, that I love my father, and as my father gave me commaundment, even soo do I. Ryse, lett vs goo hence.

CHAP. XV. I I am a verri vyne, and my fadir is an erthe tilier.

2 Ech syoun^t not berynge fruit in me, he schal do a wey it; and ech that berith fruit, he schal purge it, that it more here fruit.

3 Now 3e ben clene, for the word that I haue spokun to 3ou.

4 Dwell 3e in me, and I in 3ou; as a braunche may not make fruit of him sif, no but it schal dwelle in the vyne, so nether 3e, no but 3e schulen dwelle in me.

CHAP. XV. I I am the true vyne, and my father ys an husbandeman.

2 Every braunche that beareth nott frute in me, he will take awaye; and every braunche that beareth frute, will he pource, that it maye bringe moare frute.

3 Nowe are ye cleane, be the meanes of the wordes which I have spoken vnto you.

4 Byde in me, and I in you; as the braunche cannot beare frute off it sylfe, excepte it byde in the vyne, no more can ye, excepte ye abyde in me.

5 Īk im þata weinatriu, ip yus wein-
tainos. Saei wisip in mis, yah ik in
imma, sa bairip akran manag, þatei inuh
mik ni maguþ tauyan ni waiht.

6 Niba saei wisip in mis, uswairpada
ut swe weinatains, yah gapaursniþ; yah
galisada, yah in fon galagyand, yah
inbranyada.

7 Appan yabai siyuþ in mis, yah waurda
meina in izwis sind, þatawhah þei wileip,
bidyip, yah wairpiþ izwis.

8 Īn þamma hauhips ist atta meins, ei
akran manag bairaiþ, yah wairþaiþ meinai
siponyos.

9 Swaswe friyoda mik atta, swah ik
friyoda izwis; wisaiþ in friapwai meinai.

10 Yabai anabusnins meinos fastaid,
siyuþ in friapwai meinai; swaswe ik
anabusnins attins meinis fastaida, yah
wisa in friapwai is.

11 Þata rodida izwis, ei faheþs meina
in izwis siyai, yah faheds izwara usfull-
yaidau.

12 Þata ist anabusns meina, ei friyop
izwis misso, swaswe ik friyoda izwis.

13 Maizein þizai friapwai manna ni
habaiþ, ei whas saiwala seinu lagyip faur
friyonds seinans.

14 Yus friyonds meinai siyuþ, yabai
tauyip, þatei ik anabiuda izwis.

15 Þanaseiþs izwis ni qiþa skalkans,
unte skalks ni wait, wha tauyip is frauja;
ip ik izwis qap friyonds, unte all þatei
hausida at attin meinamma, gakannida
izwis.

16 Ni yus mik gawalideduþ, ak ik ga-
walida izwis; . . . ei yus sniwaip, yah
akran bairaiþ, yah akran izwar du aiwa
siyai; ei þatawhah þei bidyaiþ attan in
namin meinamma, gibip izwis.

17 Þata anabiuda izwis, ei friyop izwis
misso.

18 Yabai so manaseds izwis fiyai, kun-
neiþ, ei mik fruman izwis fiyaida.

19 Yabai pis fairwhaus weseib, aipþau

5 Ic eom win-eard, and ge synd twigu.
Se ðe wunaþ on me, and ic on him, se
byrþ mycle blæda, forðam ge ne mágan
nán þing dón bútan me.

6 Gif hwá ne wunaþ on me, he byþ
áworpen út swá twig, and forðruwaþ;
and hig gaderiaþ ða, and dōþ on fýr,
and hig forbyrnaþ.[†]

7 Gyf ge wuniaþ on me, and míne word
wuniaþ on eow, biddaþ, swá hwæt swá
ge wyllon, and hyt byþ eower.

8 On ðam ys mín fæder geswútelod,
ðæt ge beron mycele blæda, and beon
míne leorning-cnihtas.

9 And ic lufode eow, swá fæder lufode
me; wuniaþ on mínre lufe.

10 Gif ge míne bebodu gehealdaþ, ge
wuniaþ on mínre lufe; swá ic geheold
mínes fæder bebodu, and ic wunige on
hys lufe.

11 Dás þing ic eow sáde, ðæt mín
gefeá sý on eow, and eower gefeá sý
gefulled.[†]

12 Dís ys mín bebod, ðæt ge lufon
eow gemænlice, swá ic eow lufode.

13 Næfþ nán man máran lufe ðonne
ðeos ys, ðæt hwá sylle his lif for his
freondum.

14 Ge synd míne frýnd, gif ge dōþ ða
þing, ðe ic eow bebeode.

15 Ne telle ic eow to þeowan, forðam
se þeowa nát, hwæt se hláford dēþ; ic
tealde eow to freondum, forðam ic cýdde
eow, ealle ða þing ðe ic gehýrde æt
mínum fæder.

16 Ne gecure ge me, ac ic geceas eow;
and ic sette eow, ðæt ge gán, and blæda
beron, and eowre blæda gelæston; ðæt
fæder sylle eow, swá hwæt swá ge biddaþ
on mínum naman.[†]

17 Dás þing ic eow beode, ðæt ge
lufon eow gemænlice.

18 Gif middan-eard eow hataþ, witaþ,
ðæt he hatede me ær eow.

19 Gif ge of middan-earde wæron,

5 I am a vyne, 3e *ben* the braunchis. He that dwellith in me, and I in him, this berith moche fruit, for with outen me 3e mown no thing do.

6 If ony man schal not dwelle in me, he schal be sent out as a braunche, and schal waxe drye; and thei schulen gadere him, and thei schulen sende him in to the fier, and he brenneth.

7 If 3e schulen dwelle in me, and my wordis schulen dwelle in 3ou, what euere thing 3e schulen wilne, 3e schulen axe, and it schal be do to 3ou.

8 In this thing my fadir is clarified, that 3e brynge moost fruyt, and 3e be maad my disciplis.

9 As my fadir louede me, and I louyde 3ou; dwelle 3e in my loue.

10 If 3e schulen kepe my comaundementis, 3e schulen dwelle in my loue; as and I haue kept the comaundementis of my fadir, and I dwelle in his loue.

11 Thes thingis I spak to 3ou, that my ioye be in 3ou, and 3oure ioye be fillid.

12 This is my comaundement, that 3e loue to gidere, as I louede 3ou.

13 No man hath more loue than this, that ony man putte his soule[†] for his frendis.

14 3e *ben* my frendis, if 3e schulen do tho thingis, that I comaunde to 3ou.

15 Now I schal not seye 3ou seruauntis, for the seruaunt woot not, what his lord schal do; forsothe I haue seid 3ou frendis, for alle thingis what euere I herde of my fadir, I haue maad knowun to 3ou.

16 3e han not chosun me, but I chees 3ou; and I haue put 3ou, that 3e go, and brynge fruit, and 3oure fruit dwelle; that what euere thing 3e schulen axe the fadir in my name, he 3yue to 3ou.

17 Thes thingis I comaunde to 3ou, that 3e loue to gidere.

18 If the world hatith 3ou, wite 3e, for it hadde me in hate first than 3ou.

19 If 3e hadden be of the world, the

5 I am the vyne, and ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth moche frute, for with out me can ye do nothyng.

6 Yf a man byde nott in me, he ys cast forthe as a braunche, and is wyddered; and men gadder them, and cast them into the fyre, and they burne.

7 Yf ye byde in me, and my wordes also bide in you, axe what ye will, and it shalbe geven you.

8 Heare in is my father glorified, that ye beare moche frute, and be made my disciples.

9 As my father hath loved me, even soo have I loved you; continue in my love.

10 Yf ye shall kepe my commaundmentes, ye shall byde in my love; even as I have kept my fathers commaundmentes, and byde in his love.

11 These thinges have I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

12 Thys ys my commaundment, that ye love togedder, as I have loved you.

13 Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, yf ye do whatsoever I comaunde you.

15 Hence forth call I you nott seruautes, for the servaunt knoweth nott, what his lord doeth; butt you have I called frendes, for all thynges that I have herde of my father, I have opened to you.

16 Ye have not chosen me, but I have chosen you; and ordeyned you, that ye goo, and bringe forthe frute, and that youre frute remayne; that whatsoever ye shall axe off my father in my name, he shulde geve it you.

17 This commaunde I you, that ye love to gedder.

18 Yf the worlde hate you, ye knowe, that he hated me before he hated you.

19 Yf ye were of the worlde, the

so manaseds swesans friyodedi; apþan unte us þamma fairwhau ni siyup, ak ik gawalida izwis us þamma fairwhau, dupþe fīyaid izwis so manaseþs.

20 Gamuneip þis waurdis, þatei ik qaþ du izwis, Nist skalks maiza frauyin seinamma. Yabai mik wrekun, yah izwis wrikand; yabai mein waurd fast-adedeina, yah izwar fastaina.

21 Ak þata allata tauyand izwis in namins meinis, unte ni kunnun þana sandyandan mik.

22 Nih qemyau, yah rodidedyau du im, frawaurht ni habaidedeina; ip nu inilons ni haband bi frawaurht seina.

23 Saei mik fīyap, yah attan meinana fīyap.

24 Ip þo waurstwa ni gatawidedyau in im, þoei anþar ainshun ni gatawida, frawaurht ni habaidedeina; ip nu yah gasewhun mik, yah fīyaidedun yah mik yah attan meinana.

25 Ak ei usfullnodedi waurd, þata gamelido in witoda ize, Ei fīyaidedun mik arwo.

26 Apþan þan qimip parakletus, þanei ik insandya izwis fram attin, alman sunyos, izei fram attin urrinniþ, sa weitwodeip bi mik;

27 Yah þan yus weitwodeip, unte fram fruma mip mis siyup.

CHAP. XVI. 1 Þata rodida izwis, ei ni afmarzyaindau.

2 Us gaqumþim dreiband izwis, akei qimip wheila, ei sawhazuh izei usqimip izwis, þuggkeip hunsla salyan Guþa.

3 Yah þata tauyand, unte ni ufkunþedun attan, nih mik.

4 Akei þata rodida izwis, ei biþe qimai so wheila ize, gamuneip þize, þatei ik qaþ izwis. Ip þata izwis fram fruma ni

middan-eard lufode ðæt his wæs; forðam ðe ge ne synd of middan-earde, ac ic eow geceas of middan-earde, forði middan-eard eow hataþ.

20 Gemunaþ minre spræce, ðe ic eow sæde, Nis se þeowa mærra ðonne his hláford. Gif hi me ehton, hi wyllaþ ehtan eower; gif hi mine spræce heoldon, hi healdap eac eowre.

21 Ac ealle ðás þing hi dōp eow for minum naman, forðam ðe hi ne cunnon ðone ðe me sende.

22 Gif ic ne come, and to him ne spræce, næfdon hig nāne synne; nū hi nabbap nāne lāde be hyra synne.

23 Se ðe me hataþ, hataþ minne fæder.

24 Gif ic nāne weore ne worhte on him, ðe nān oðer ne worhte, næfdon hi nāne synne; nū hi gesāwon, and hi hatedon ægðer ge me ge minne fæder.

25 Ac ðæt seo spræc sý gefylled, ðe on hyra æ áwriten ys, Ðæt hi hatedon me būtan gewyrhtum.[†]

26 Ðonne se frēfriend cymþ, ðe ic eow sende fram fæder, sōpfæstnysse gāst, ðe cymþ fram fæder, he cýp gewitnesse be me;

27 And ge cýðap gewitnesse, forðam ge wæron fram fruman mid me.

CHAP. XVI. 1 Ðás þing ic eow sæde, ðæt ge ne swicion.

2 Hi dōp eow of gesomnungum, ac seo tid cymþ, ðæt ælc ðe eow ofslyhþ, wénþ ðæt he þenige Gode.

3 And ðás þing hig dōp, forðam ðe hi ne cūdon minne fæder, ne me.

4 Ac ðás þing ic eow sæde, ðæt ge gemunon, ðonne hyra tid cymþ, ðæt ic hit eow sæde. Ne sæde ic eow ðás

world schulde loue that thing that was his ; but for 3e ben not of the world, but I chees 3ou fro the world, therefore the world hatith 3ou.

20 Haue 3e mynde of my word, which I seide to 3ou, The seruaunt is not more than his lord. If thei han pursued me, and thei schulen pursue 3ou ; if thei han kept my word, and thei schulen kepe 3oure.

21 But thei schulen do to 3ou alle thes thingis for my name, for thei witen not him that sente me.

22 If I hadde not come, and hadde not spoke to hem, thei schulden not haue synne ; forsoth now thei han not excusacioun of her synne.

23 He that hatith me, hatith and my fadir.

24 If I hadde not don werkis in hem, whiche non othir man dide, thei schulden not haue synne ; forsoth now and thei han seyn, and hatid me and my fadir.

25 But that the word be fillid, that is writun in the lawe of hem, For thei hadden me in hate with outen cause.[†]

26 Forsoth whanne the cumfortour schal come, which I schal sende to 3ou fro the fadir, a spirit of treuthe, the whiche procedith[†] of the fadir, he schal bere witnessing of me ;

27 And 3e schulen bere witnessing, for 3e ben with me fro the bigynnyng.

CHAP. XVI. 1 Thes thingis I haue spokun to 3ou, that 3e ben not sclaudrid.

2 Thei schulen make 3ou with oute synagogis, but the our cometh, that ech man that sleeth 3ou, deme him silf for to 3yue sacrifice to God.

3 And thei schulen do to 3ou thes thingis, for thei han not knowe the fadir, nethir me.

4 But thes thingis I spak to 3ou, that whanne the our of hem schal come, 3e haue mynde, for I seide to 3ou. I seide

worlde wolde love his awne ; be cause ye are not of the worlde, but I have chosen you out of the worlde, therefore hateth you the worlde.

20 Remember my sayinge, that I sayde vnto you, The servaunte is not gretter then his lorde. Yf they have persecuted me, so will they persecute you ; yff they have kept my sayinge, so will they kepe youres.

21 But all these thynges will they do vnto you for my names sake, be cause they have nott knowen hym that sent me.

22 Yf I had not come, and spoken vnto them, they shulde have no synne ; butt now have they nothyng to cloke theyr synne with all.

23 He that hateth me, hateth my father.

24 If I had nott done workes amonge them, which none other man did, they shulde be with oute synne ; but nowe have they sene, and yet have hated bothe me and my father.

25 Even thatt the sayinge myght be fulfilled, that is written in theyr lawe, They hated me with outt a cause.

26 Butt when the comforter is come, whom I will sende vnto you from the father, wich is the sprete of verite, which procedeth off the father, he shall testifie off me ;

27 And ye shall beare witnes also, because ye have bene with me from the begynnyng.

CHAP. XVI. 1 These thynges have I sayde vnto you, be cause ye shulde nott be hurte in youre fayth.

2 They shall excommunicat you, ye the tyme shall come, thatt whosoever killeth you, will thyne that he doth God true service.

3 And suche thynges will they do vnto you, be cause they have not knowen the father, nether yet me.

4 These thynges have I tolde you, that when that houre is come, ye shulde remember them, that I tolde you so.

gaþ, unte miþ izwis was.

5 Īþ nu gagga du þamma sandyandin mik, yah ainshun us izwis ni fraihniþ mik, Whaþ gaggis?

6 Akei unte þata rodida izwis, gauriþa gadaubida izwar hairto.

7 Akei ik sunya izwis qiþa, batizo ist izwis, ei ik galeiþau; unte yabai ik ni galeiþa, parakletus ni qimiþ at izwis; aþþan yabai gagga, sandya ina du izwis.

8 Yah qimands is, gasakiþ þo manaseþ bi frawaurht, yah bi garaihtiþa, yah bi staua.

9 Bi frawaurht railtis þata, þatei ni gалаubyand du mis;

10 Īþ bi garaihtiþa, þatei du attin meinamma gagga, yah ni þanaseiþs saiwhiþ mik;

11 Īþ bi staua, þatei sa reiks þis fairwhaus afdomiþs warþ.

12 Nauh ganoh skal qiþan izwis, akei ni maguþ frabairan nu.

13 Īþ þan qimiþ yains alma sunyos, briggip izwis in allai sunyai; niþ þan rodeiþ af sis silbin, ak swa filu swe hauseiþ, rodeiþ; yah þata anawairþo gateihip izwis.

14 Yains mik hauheip, unte us meinamma nimiþ, yah gateihip izwis.

15 All, þatei aih atta, mein ist; duþþe quþ, þatei us meinamma nimiþ, yah gateihip izwis.

16 Leitil nauh, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, unte ik gagga du attin.

17 Þaruh qeþun us þaim siponyam du sis misso, Wha ist þata þatei qiþiþ unsis, Leitil, ei ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, yah þatei ik gagga du attin?

18 Qeþunuh þata, Wha siyai, þatei qiþiþ, Leitil? ni witum wha qiþiþ.

þing æt fruman, forðam ðe ic wæs mid eow.[†]

5 Nū ic fare to ðam ðe me sende, and eower nūn ne æcsaþ me, Hwýder ic fare?

6 Ac forðam ðe ic spræc ðás þing to eow, unrótnys gefylde eowre heortan.

7 Ac ic eow secge sópfæstnysse, eow fremað, ðæt ic fare; gif ic ne fare, ne cymþ se frēfriend to eow; witodlice gif ic fare, ic hyne sende to eow.

8 And ðonne he cymþ, he þýwþ ðysne middan-eard be synne, and be rihtwisnesse, and be dōme,

9 Be synne, forðam hī ne gelýfdon on me;

10 Be rihtwisnesse, forðam ic fare to fæder, and ge me ne geseoþ;

11 Be dōme, forðam ðyses middan-eardes ealdor ys gedēmed.

12 Gyt ic hæbbe eow fela to secgenne, ac ge hyt ne mágon nū ácuman.

13 Ðonne ðære sópfæstnysse gást cymþ, he lærþ eow ealle sópfæstnysse; ne sprycþ he of him sylfum, ac he sprycþ ða þing ðe he gehýrþ; and cýþ eow ða þing ðe towearde synd.

14 He me geswútelað, forðam he nimp of mínum, and cýþ eow.

15 Ealle ða þing, ðe mín fæder hæfþ, synd mine; forðig ic cwæþ, ðæt he nimp of mínum, and cýþ eow.[†]

16 Nū ymbe án lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ, forðam ðe ic fare to fæder.

17 Ðá cwædon hys leorning-enihtas him betwýnan, Hwæt ys ðæt he us segh, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, and ge me geseoþ, and ðæt ic fare to fæder?

18 Hig cwædon witodlice, Hwæt ys, ðæt he cwýþ, Ymbe lytel? we nyton hwæt he sprycþ.

not to 3ou thes thingis fro the bigynnyng, for I was with 3ou.

5 And now I go to him that sente me, and no man of 3ou askith me, Whidur thou goist?

6 But for I haue spokyn to 3ou thes thingis, sorwe^t hath fulfillid 3oure herte.

7 But I seie to 3ou treuthe, it spedith to 3ou, that I go; sothli if I schal not go a wey, the coumfortour schal not come to 3ou; forsoth if I schal go a wey, I schal sende hym to 3ou.

8 And whanne he schal come, he schal reprove the world of synne, and of rȳtfulnesse, and of dom.

9 Forsothe of synne, for thei han not bileuyd in to me;

10 Forsothe of rȳtfulnesse, for I go to the fadir, and now 3e schulen not se me;

11 Forsothe of dom, for the prince of this world is now demyd.

12 ȝit I haue many thingis for to seie to 3ou, but 3e mown not here now.

13 Sotheli whanne the ilke spirit of treuthe schal come, he schal teche 3ou al treuthe; sothli he schal not speke of him self, but what euere thingis he schal heere, he schal speke; and he schal telle to 3ou the thingis that ben to comynge.

14 He schal clarifie me, for of myne he schal take, and schal telle to 3ou.

15 Alle thingis, what euere thingis the fadir hath, ben myne; therfore I seide to 3ou, for of myne he schal take, and schal telle to 3ou.

16 A litil, and now 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fadir.

17 Therefore summe of his disciplis seiden to gidere, What is this thing that he seith to vs, A litil, and 3e schulen not se me; and eft a litil, and 3e schulen se me, for I go to the fader?

18 Therefore thei seiden, What is this, that he seith to vs, A litel? we witen not what he spekith.

These thynges sayde I not vnto you at the begynnyng, be cause I was present with you.

5 Butt nowe goo I my waye to hym thatt sent me, and none of you axeth me, Whither goest thou?

6 But be cause I haue sayde suche thynges vnto you, youre hertes are full off sorowe.

7 Neverthesse I tell you the trueth, it is expedient for you, that I goo a waye; for yf I goo nott awaye, that comforter will nott come vnto you; yff I de parte, I will sende hym vnto you.

8 And when he is come, he will rebuke the worlde off synne, and of rightwesnes, and of iudgement.

9 Of synne, because they beleve not on me;

10 Of rightwesnes, be cause I goo to my father, and ye shall se me no moare;

11 And of iudgement, be cause the chefe rueler of this worlde is iudged alredy.

12 I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe.

13 When he is wonis come, I meane the sprete of verite, he will leade you into all trueth; he shall nott speake of hym silfe, but whatsoever he shall heare, that shall he speake; and he will shewe you thynges to come.

14 He shall glorify me, for he shall receave of myne, and shall shewe vnto you.

15 All thynges, that my father hath, ar myne; therfore sayd I vnto you, that he shal take of mine, and shewe vnto you.

16 After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me, for I goo to my father.

17 Then sayd some of his disciples bitwene them selves, What is this that he sayth vnto vs, After a whyle, ye shall not se me; and agayne after awhyle, ye shall se me, and that I goo to my father?

18 They sayde therfore, What is this, that he sayth, After a while? we cannot tell what he saith.

19 Iþ Iesus wissuh, þatei wiledun ina fraihnan, yah qap im, Bi þata sokeiþ miþ izwis misso, þatei qap, Leitiþ, yah ni saiwhiþ mik; yah aftra leitiþ, yah gasaiwhiþ mik.

20 Amen, amen, qiþa izwis, þei greitiþ yah gaunop yus, iþ manaseiþs faginop; yus saurgandans wairþiþ, akei so saurga izwara du fihedai wairþiþ.

21 Qino þan bairiþ, saurga habaid, unte qam wheila izos; iþ biþe gabauran ist barn, ni þanasciþs ni gaman þizos aglons, faura fahedai, unte gabaurans warþ manna in fairwhau.

22 Yah þan yus auk nu saurga habaiþ, iþ aftra saiwha izwis, yah faginop izwar hairto, yah þo fahed izwara ni ainshun nimip af izwis.

23 Yah in yainamma daga mik ni fraihniþ waihtais; amen, amen, qiþa izwis, þatei þiswhah þei bidyiþ attan in namin meinamma, gibip izwis.

24 Und hita ni beduþ ni waihtais in namin meinamma; bidyaiþ, yah nimip, ei faheþs izwara siyai usfullida.

25 Þata in gayukom rodida izwis; akei qimip wheila, þanuh izwis ni þanaseiþs in gayukom rodya, ak andaugiba bi attan gateiha izwis.

26 In yainamma daga in namin meinamma bidyiþ; yah ni qiþa izwis, þei ik bidyau attan bi izwis;

27 Ak silba atta friyop izwis, unte yus mik friyodeduþ, yah galaubideduþ, þatei ik fram Guþa urrann.

28 Uzuhiddya fram attin, yah atiddya in þana fairwhu; aftra bileiþa þamma fairwhau, yah gagga du attin.

29 Þaruh qepun þai siponyos is, Sai! nu andaugiba rodeis, yah gayukono ni ainohun qipis.

30 Nu witum, ei þu kant alla; yah ni þarft, ei þuk whas fraihnai. Bi þamma galaubyam, þatei þu fram Guþa urrant.

31 Andhof im Iesus, Nu galaubeiþ.

19 Se Hælend wiste, ðæt hi woldon hyne æcsian, and he cwæþ to him, Be ðam ge smeageaþ betwýnan eow, forðam ic sæde, Ymbe lytel, ge me ne geseoþ; and eft ymbe lytel, ge me geseoþ.

20 Sôþ, ic eow secge, ðæt ge heofiaþ and wépaþ, middan-eard geblissaþ; and ge beoþ unrôcte, ac eower unrôtnys byþ gewend to gefeân.

21 ðænne wif cenþ, heo hæfþ unrôtnysse, forðam ðe hyre tid com; ðonne heo cenþ cnapan, ne geman heo ðære hefnysse, for gefeân, forðam man byþ æcenned on middan-eard.

22 And witodlice ge habbaþ nú unrôtnysse, eft ic eow geseo, and eower heorte geblissaþ, and nân man ne nimþ eowerne gefeân fram eow.

23 And on ðam dæge ge ne biddaþ me nânes þinges; [†] sôþ, ic eow secge, gif ge hwæt biddaþ minne fæder on minum naman, he hyt sylþ eow.

24 Oð ðis ne bæde ge nân þing on minum naman; biddaþ, and ge underfôþ, ðæt eower gefeân sý full.

25 Dás þing ic eow sæde on bigspellum; seo tid cymþ, ðonne ic eow ne sprece on bigspellum, ac ic cýðe eow openlice be minum fæder.

26 On ðam dæge ge biddaþ on minum naman; and ic eow ne secge, forðam ic bidde minne fæder be eow;

27 Witodlice se fæder eow lufaþ, forðam ðe ge lufedon me, and gelyfdon, ðæt ic com of Gode.

28 Ic fôr fram fæder, and com on middan-eard; eft ic forlæte middan-eard, and fare to fæder.

29 His leorning-cnihtas cwædon to him, Nú! ðu sprycst openlice, and ne segst nân bigspell.

30 Nú we witon, ðæt ðu wást ealle þing; and ðe nis nân þearf, ðæt ænig ðe æsige. On ðysum we gelyfaþ, ðæt ðu come of Gode.

31 Se Hælend him andswarode and cwæþ, Nú ge gelyfaþ.

19 Forsothe Jhesu knew, for thei wolden axe him, and he seide to hem, Of this thing 3e seken a mong 3ou, for I seide, A litil, and 3e schulen not se me ; and eft a litel, and 3e schulen se me.

20 Treuli, treuli, I seye to 3ou, for 3e schulen morne and wepe, forsothe the world schal enioye ; forsothe 3e schulen be sorwful, but 3oure sorwe schal turne in to ioie.

21 Sothly a womman whanne sche berith child, hath sorwe, for hir our cometh ; forsothe whanne sche hath borun a sone, now sche thenkith not on the pressure,[†] for ioie, for a man is borun in to the world.

22 And therefore 3e han now sorwe, sothli eft I schal se 3ou, and 3oure herte schal enioye, and no man schal take fro 3ou 3oure ioie.

23 And in that day 3e schulen not axe me ony thing ; treuli, treuli, I seie to 3ou, if 3e schulen axe the fadir ony thing in my name, he schal 3yue to 3ou.

24 Til now 3e axiden not ony thing in my name ; axe 3e, and 3e schulen take, that 3oure ioie be ful.

25 I haue spokun to 3ou thes thingis in prouerbis ;[†] the our cometh, whanne now I schal not speke to 3ou in prouerbis, but opynly of my fadir I schal telle to 3ou.

26 In that day 3e schulen axe in my name ; and I seie not to 3ou, for I schal preye the fadir for 3ou ;

27 Forsothe he the fadir loueth 3ou, for 3e han loued me, and han bileuyd, for I wente out fro God.

28 I wente out fro the fadir, and I cam in to the world ; eftsoones I leue the world, and I go to the fadir.

29 His disciplis seyen to him, Lo ! now thou spekest opynli, and thou seist no prouerbe.

30 Now we witen, for thou wost alle thingis ; and it is no nede to thee, that ony man axe thee. In this thing we bileuen, for thou wentist out fro God.

31 Jhesu answeride to hem, Now 3e bileuen.

19 Jesus perceaved, that they wolde axe hym, and sayde vnto them, This is it that ye enquire of bitwene youre selves, that I sayd, After a whyle, ye shall nott se me ; and agayne after a whyle, ye shall se me.

20 Verely, verely, I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce ; ye shall sorowe, but youre sorowe shalbe tourned to ioie.

21 A woman when she traveyleth, hath sorowe, be cause her houre is come ; but as sone as she is delivered off her chylde, she remembreth no moare her anguysshe, for ioie, that a man is borne in to the worlde.

22 And ye nowe are in sorowe, butt I will se you agayne, and youre hertes shall reioyce, and youre ioie shall no man take from you.

23 And in that daye shall ye axe me no question ; verely, verely, I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you.

24 Hetherto have ye axed no thinge in my name ; axe, and ye shall receave it, that youre ioie maye be full.

25 These thinges have I spoken vnto you in proverbes ; the tyme will come, when I shall no moare spake to you in proverbes, but I shall shewe you playnly from my father.

26 At that daye shall ye axe in myne name ; and I saye not vnto you, that I will speake vnto my father for you ;

27 For my father hym silfe loveth you, be cause ye have loved me, and beleved, that I cam out from God.

28 I went out from the father, and cam into the worlde ; I leve the worlde agayne, and go to the father.

29 His disciples sayd vnto hym, Loo ! nowe speakest thou playnly, and thou vsest no proverbe.

30 Nowe knowe we, that thou vnderstondest all thinges ; and nedest not, that eny man shulde axe the eny question. Therefore beleve we, that thou camst from God.

31 Jesus answered them, Nowe ye do beleve.

32 Sai! qimip wheila, yah nu qam, ei distahyada, wharyizuh du seinā, yah mik ainana bileip; yah ni im ains, unte atta mip mis ist.

33 Þata rodida izwis, þei in mis gawairpi aigeip; in þamma fairwhau aglons habaid, akei þrafsteip izwis, ik gayiuk-aida þana fairwhu.

CHAP. XVII. 1 Þata rodida Iesus, uzubhof augona seinā du himina, yah qap, Atta, qam wheila, hauhei þeinana sunu, ei sunus þeins hauhyai þuk.

2 Swaswe atgaft imma waldufni allaize leike, ei all þatei atgaft imma, gibai im libain aiweinon.

3 Soh þan ist so aiweino libains, ei kunneina þuk ainana sunya Guþ, yah þanei insandides, Iesu Christu.

4 Ik þuk hauhida ana airpai, waurstw ustauh, þatei atgaft mis du waurkyan.

5 Yah nu, hauhei mik þu, atta, at þus silbin, þamma wulpau þanei habaida at þus, faurþizei sa fairwhus wesi.

6 Gabairhtida þeinata namo mannam, þanzei atgaft mis us þamma fairwhau; þeinai wesun, yah mis atgaft ins, yah þata waurd þeinata gafastadedun.

7 Nu ufkunþa, ei alla þoei atgaft mis, at þus sind.

8 Unte þo waurda þoei atgaft mis, atgaft im; yah eis nemun bi sunyai, þatei fram þus urran; yah galaubidedun, þatei þu mik insandides.

9 Ik bi ins bidya, ni bi þo manasep bidya, ak bi þans, þanzei atgaft mis, unte þeinai sind.

10 Yah meina alla þeina sind, yah þeina meina; yah hauhips im in þaim.

11 Ni þanaseips im in þamma fairwhau,

32 Nū! com tid, and cymþ, ðæt ge to-faron, æghwyle to his āgenum, and for-læton me ānne; and ic ne eom āna, forðam min fæder is mid me.

33 Ðās þing ic eow sæde, ðæt ge habbon sibbe on me; ge habbaþ hefige byrdene on middan-earde, ac getrúwiaþ, ic ofer-swíðde middan-eard.

CHAP. XVII. 1 Ðās þing se Hælend spræc, and āhof up his eagan to heof-enum, and cwæþ, Fæder, tid ys cumen, geswútela ðinne sunu, ðæt ðin sunu geswútelige ðe.

2 And swā ðú him sealdest anweald ælces mannes, ðæt he sylle éce lif eallum ðam, ðe ðú him sealdest.

3 Ðis ys sôþlice éce lif, ðæt hī oncnáwon ðæt ðú eart án sôþ God, and se ðe ðú sendest, Hælend Crist.

4 Ic ðe geswutelode ofer eorþan, ic ge-endode ðæt weore, ðæt ðú me sealdest to dōnne.

5 And nū, ðú fæder, gebeorhta me mid ðe sylfum, ðære beorhtnysse ðe ic hæfde myd ðe, ærðam ðe middan-eard wære.

6 Ic geswutelode ðinne naman ðam mannum, ðe ðú me sealdest of middan-earde; hig wæron ðine, and ðú hī seald-est me, and hī geheoldon ðine spræce.

7 Nū hī gecneowon, ðæt ealle ða þing ðe ðú me sealdest, synd of ðe.

8 Forðam ic sealde him ða word, ðe ðú sealdest me; and hig underfēngon, and onneoowon sôþlice, ðæt ic com of ðe; and hig gelyfdon, ðæt ðú me sendest.

9 Ic bidde for hig, ne bidde ic for mid-dan-earde, ac for ða, ðe ðú me sealdest forðam hī synd ðine.

10 And ealle mine synd ðine, and ðin synd mine; and ic eom geswutelod on him.[†]

11 And nū ic ne eom[†] on middan-

32 Lo! the our cometh, and now it cometh, that 3e be disparplid,[†] ech in to his owne thingis, and leue me aloone; and I am not aloone, for the fadir is with me.

33 Thes thingis I haue spokun to 3ou, that 3e haue pees in me; in the world 3e schulen haue pressing,[†] but triste 3e, I haue ouercome the world.



CHAP. XVII. 1 Jhesu spak thes thingis, and the y3en lift vp in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee.

2 As thou hast 3ouun to him power of ech fleisch,[†] that al thing that thou hast 3ouun to hym, he 3yue to hem euerlasting lyf.

3 Forsothe this is euerlasting lyf, that thei knowe thee aloone verry God, and whom thou sentist, Jhesu Crist.

4 I haue clarifyed thee on erthe, I haue endid the werk, that thou hast 3ouun to me, that I do.

5 And now, fadir, clarifie thou me at thi silf, with clerenesse that I hadde at thee, bifore the world was maad.

6 I haue schewid thi name to the men, whiche thou hast 3ouun to me of the world; thei weren thine, and thou hast 3ouun hem to me, and thei han kept thi word.

7 And now thei han knowun, for alle thingis that thou hast 3ouun to me, ben of thee.

8 For the wordis that thou hast 3ouun to me, I 3af to hem; and thei han takun, and han knowun verili, for I wente out fro thee; and thei bileuyden, for thou sentist me.

9 I preie for hem, not for the world, but for hem, that thou hast 3ouun to me, for thei ben thine.

10 And alle myne thingis ben thine, and thin thingis ben myne; and I am clarified in hem.

11 And now I am not in the world,

32 Beholde! the houre draweth nye, and ys alredy come, that ye shalbe scatered, every man his wayes, and shall leave me alone; and yet am I not alone, for my father is with me.

33 These wordes have I spoken vnto you, that in me ye myght have peace; in the worlde shall ye have tribulacion, but be of good cheare, I have overcome the worlde.



CHAP. XVII. 1 These wordes spake Jesus, and lifte vppe his eyes to heven, and sayde, Father, the houre is come, glorify thy sonne, that thy sonne maye glorify the.

2 As thou hast geuen hym power over all fleshe, that he shulde geve eternall life, to as many as thou hast geuen him.

3 This is life eternall, that they myght knowe the that only very God, and whom thou hast sent, Jesus Christ.

4 I have gloryfied the on the erth, I have fynysheed the workes, whych thou gavest me to do.

5 And nowe, glorify me thou, father, in thyn awne presence, with the glory which I had with the, yerre the worlde was.

6 I have declared thy name vnto the men, whych thou gavest me out off the worlde; thyne they were, and thou hast geuen them me, and they have kept thy sayinges.

7 Nowe have they knowen, that all thinges whatsoever thou hast geuen me, are of the.

8 For I have geuen vnto them the wordes, which thou gavest me; and they have receaved them, and have knowen surely, that I cam out from the; and have beleved, that thou diddest send me.

9 I praye for them, I praye not for the worlde, but for them, which thou hast geuen me, for they are thyne.

10 And all myne are thyne, and thyne are myne; and I am glorified in them.

11 And now am I no moare in the

īþ þai īn þamma fairwhau sind, yah īk du þus gagga. Atta weiha, fastai īns īn namin þeinamma, þanzei atgaft mis, ei siyaina ain, swaswe wit.

12 Þan was miþ īm īn þamma fairwhau, īk fastaida īns īn namin þeinamma; þanzei atgaft mis, gafastaida, yah ainshun us īm ni fraqistnoda, niba sa sunus fralustais, ei þata gamelido usfulliþ waurþi.

13 Īþ nu du þus gagga, yah þata rodya īn manasedai, ei habaina fahed meina usfullida īn sis.

14 Īk atgaft īm waurd þeinata, yah so manaseþs fīyaida īns; unte ni sind us þamma fairwhau, swaswe īk us þamma fairwhau ni īm.

15 Ni bidya, ei usnimais īns us þamma fairwhau, ak ei baingais īm faura þamma unselyin.

16 Us þamma fairwhau ni sind, swaswe īk us þamma fairwhau ni īm.

17 Weihai īns īn sunyai; waurd þeinata sunya ist.

18 Swaswe mik īnsandides īn manaseþ, swah īk īnsandida īns īn þo manased.

19 Yah fram īm īk weiha mik silban, ei siyaina yah eis weihai īn sunyai.

20 Apþan ni bi þans bidya ainans, ak bi þans galaubyandans þairh waurda īze du mis;

21 Ei allai ain siyaina, swaswe þu, atta, in mis, yah īk īn þus, ei yah þai īn uggkis ain siyaina; ei so manaseþs galaubyai, þatei þu mik īnsandides.

22 Yah īk wulþu þanei gaft mis, gaf īm, ei siyaina ain, swaswe wit ain siyu;

23 Īk īn īm, yah þu īn mis, ei siyaina ustauhanai du ainamma; yah kunnei so manaseþs, þatei þu mik īnsandides, yah friyodes īns, swaswe mik friyodes.

24 Atta, þatei atgaft mis, wilyau ei þarei īm īk, yah þai siyaina miþ mis, ei saiwhaina wulþu meinana, þanei gaft mis; unte friyodes mik faur gaskaft

earde, and hī synd on middan-earde, and ic cume to dē.[†] Halega[†] fæder, heald on ðinum naman, ðæt dū me sealdest, ðæt hī sýn án, swá wyt synd.[†]

12 Ða ic was mid him, ic heold hī on ðinum naman; ic heoid ða ðe dū me sealdest, and ne forwearþ hyra nán, búton forspillednysse bearn, ðæt ðæt hálige gewrit sý gefylled.

13 Nú ic cume to dē, and ðás þing ic sprece on middan-earde, ðæt hī habbon minne gefean gefylledne on him sylfum.

14 Ic sealde him ðine spræce, and middan-eard hī hæfde on hatunge; forðam hī ne synd of middan-earde, swá ic eac ne eom of middan-earde.

15 Ne bidde ic, ðæt dū hī nyme of middan-earde, ac ðæt dū hī gehealde of yfele.

16 Ne synd hī of middan-earde, swá ic ne eom of middan-earde.

17 Gehálga him sôpfæstnysse; ðin spræc ys sôpfæstnys.

18 Swá dū me sendest on middan-eard. ic sende hī on middan-eard.

19 And for hig ic hálige me sylfne, ðæt hig sýn eac gehálgode on sôpfæstnysse.

20 Witodlice ne gebidde ic for hī áne, ac eac for ða ðe gyt sceolon gelyfan purh hyra word on me;

21 Ðæt ealle sýn án, swá dū, fæder, eart on me, and ic on dē, ðæt hig sýn eac án on unc; ðæt middan-eard gelyfe, ðæt dū me sendest.

22 And ic sealde him ða beorhtnysse, ðe dū me sealdest, ðæt hī sýn án, swá wyt sýn án;

23 Ic eom on him, and dū eart on me, ðæt hī sýn ge-endode on án; ðæt middan-eard oncnáwe, ðæt dū me sendest, and lufodest hig, swá dū me lufodest.

24 Fæder, ic wylle ðæt ða ðe dū me sealdest, sýn mid me ðar ic com, ðæt hig geseon mine beorhtnysse, ðe dū me sealdest; forðam dū lufodest me ær

and thes ben in the world, and I come to thee. Hooli fadir, kepe hem in thy name, whiche thou hast ȝouun to me, that thei be oon, as and we.

12 Whanne I was with hem, I kepte hem in thi name; whiche thou hast ȝouun to me, I kepte, and no man of hem perischide, no but the sone of perdicoun,[†] that the scripture be fillid.

13 Forsothe now I come to thee, and I speke thes thingis in the world, that thei haue my ioye fillid in hem silf.

14 I ȝaf to hem thi word, and the world hadde hem in hate; for thei ben not of the world, as and I am not of the world.

15 I preie not, that thou take a wey hem fro the world, but that thou kepe hem fro yuel.

16 Thei ben not of the world, as and I am not of the world.

17 Halwe thou hem in treuthe; thi word is treuthe.

18 As thou sentist me in to the world, and I sente hem in to the world.

19 And I halwe my silf for hem, that and thei be halwid in treuthe.

20 Sotheli I preie not oonli for hem, but and for hem that ben to bileuyng in to me bi the word of hem;

21 That alle thei be oon, as thou, fadir, in me, and I in thee, that and thei in vs be oon; that the world bileue, for thou hast sent me.

22 And I haue ȝouun to hem the clerenesse, that thou hast ȝouun to me, that thei be oon, as and we ben oon;

23 I in hem, and thou in me, that thei be endid in oon; and that the world knowe, that thou sentist me, and hast louyd hem, as thou hast louyd and me.

24 Fadir, I wole that and thei whiche thou hast ȝouun to me, be with me where I am, that thei se my cleernesse, that thou hast ȝouun to me; for thou

worlde, but they are in the worlde, and I come to thee. Wholy father, kepe in thyne awne name, them which thou hast geuen me, that they maye be one, as we are.

12 Whyll I was with them in the worlde, I kepte them in thy name; those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

13 Nowe come I to the, and these wordes speake I in the worlde, that they myght have my ioye full in them.

14 I have geuen them thy doctryne, and the worlde hath hated them; because they are nott off the worlde, even as I am not of the worlde.

15 I desyre not, that thou shuldest take them out of the worlde, but that thou kepe them from evyll.

16 They are not off the worlde, as I am not of the worlde.

17 Sanctify them in thy trueth; thy sayinge is verite.

18 As thou diddest send me into the worlde, even soo have I sent them into the worlde.

19 And for their sakes sanctify I my silfe, thatt they also myght be sanctified thorowe the trueth.

20 I praye not for them alone, butt for them also which shall beleve on me thorowe their preachyng;

21 That they all maye be one, as thou, father, arte in me, and I in the, that they maye be alsoo one in vs; that the worlde maye beleve, that thou hast sent me.

22 And that glory that thou gavest me, I have geuen them, that they maye be wone, as we are wone;

23 I am in them, and thou arte in me, that they maye be made perfecte in won; and that the worlde maye knowe, that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they which thou hast geuen me, be with me where I am, that they maye se my glory, which thou hast geuen me; for thou hast loved me

fairwlaus.

25 Atta garahtā, yah so manaseþs þuk ni ufkunþa, iþ ik þuk kunþa, yah þai ufkunþedun, þatei þu mik insandides.

26 Yah gakannida im namo þeinata, yah kannya; ei friapwa þoei friyodes mik, in im siyai, yah ik in im.

CHAP. XVIII. 1 Þata qipands Iesus, usiddya miþ siponyam seinaim ufar rinnon þo Kaidron, þarei was aurtigards, in þanei galaip Iesus, yah siponyos is.

2 Wissuh þan yah Iudas, sa galewyands ina, þana stad, þatei ufta gaiddya Iesus yainar miþ siponyam seinaim.

3 Iþ Iudas nam hansa, yah þize gudyane yah Fareisaie andbahtans, iðdyuh yaind-wairþs miþ skeimam, yah haizam, yah weþnam.

4 Iþ Iesus witands alla þoei qemun ana ina, usgaggands ut, qap im, Whana sokeiþ?

5 Andhafyandans imma qepun, Iesu þana Nazoraiu. Þaruh qap im Iesus, Ik im. Stoþuh þan yah Iudas, sa lewyands ina, miþ im.

6 Þaruh swe qap im, Þatei ik im, galipun ibukai, yah gadrusun dalap.

7 Þaproh þan ins aftra frah, Whana sokeiþ? Iþ eis qepun, Iesu þana Nazoraiu.

8 Andhof Iesus, qap izwis, þatei ik im; yabai nu mik sokeiþ, letiþ þans gaggan.

9 Ei usfullnodedi þata waurd þatei qap, Ei þanzei atgaf mis, ni fraqistida ize ainummehun.

10 Iþ Seimon Patrus habands hairu, uslauk ina, yah sloh þis auhumistins gudyins skalk, yah afnaimait imma auso taihswo. Sah þan haitans was namin Malkus.

middan-eard geset wære.

25 Lā rihtwisa fæder, middan-eard ðe ne gecneow, witodlice ic ðe gecneow, and hi oneneowon, ðæt dū me sendest.

26 And ic him cƿæde ðinne naman, and gyt wylle cƿðan; ðæt seo lufu ðe dū me lufodest, sƿ on him, and ic eom on him.

CHAP. XVIII. †1 Ða se Hælend ðas þing cwæþ, ða eode he . . . ofer ða burnan Cedron, ðær was an wyrt-tún, in to ðam he eode, and his leorning-cnihtas.

2 Witodlice Iudas, ðe hyne belæwde, wiste ða stowe, forðam ðe se Hælend oft-rædlice com ðyder mid his leorning-cnihtum.

3 Ða underfeng Iudas ðæt fole, and ða beƿnas æt ðam bisceopum and æt ðam Phariseon, and com ðyder mid leoht fatum, and mid blāsum, and mid wæpnum.

4 Witodlice se Hælend wiste ealle ða þing ðe him towearde wæron, he eode ða forþ, and cwæþ to him, Hwæne sēce ge?

5 Hig andswarodon him and cwædon, Ðone Nazareniscan Hælend. Se Hælend cwæþ, Ic hit eom. Sôþlice Iudas ðe hine belæwde, stôd mid him.

6 Ða he openlice sæde, Ic hit eom, ða eodon hig underbæc, and feollon on ða corþan.

7 Eft he hi æcsode, Hwæne sēce ge? Hi cwædon, Ðone Nazareniscan Hælend.

8 Se Hælend him andswarode, Ic sæde eow, ðæt ic hit eom; gif ge witodlice me sēcaþ, lætaþ ðas faran.

9 Ðæt seo spræc wære gefylled ðe he cwæþ, Ðæt ic nāne ðæra ne forspille, ðe dū me scealdest.

10 Witodlice Simon Petrus áteah his sweord, and slæh ðæs bisceopes þeowan, and ácearf him of ðæt swýðre care. Ðæs þeowan nama was Malchus.

louedist me bifor the makinge of the world.

25 Rȳtful fadir, the world knew not thee, forsothe I knew thee, and thes knowen, for thou sentist me.

26 And I haue maad thi name knowe to hem, and schal make knowe; that the loue by which thou hast loued me, be in hem, and I in hem.

CHAP. XVIII. 1 Whanne Jhesu hadde seid thes thingis, he wente out with his disciplis ouer the strond of Cedron, where was a 3er^d,[†] in to which he entride, and his disciplis.

2 Sothli and Judas, that bitraide him, wiste the place, for ofte Jhesu cam to gidere thidur with his disciplis.

3 Therefore whanne Judas hadde takun a company of kniȳtis, and of the bischopis and Pharisees mynystis, he cam with lanternis, and brondis, and armys.

4 And so Jhesu witinge alle thingis that weren to comynge on him, wente forth, and seith to hem, Whom seken ȳe?

5 Thei answeriden to him, Jhesu of Nazareth. Jhesu seith to hem, I am. Forsoth and Judas that bitrayede hym, stood with hem.

6 Therefore as he seide to hem, I am, thei wenten a bak, and felden down in to erthe.

7 Eft he axide hem, Whom seken ȳe? Forsoth thei seiden, Jhesu Nazaren.

8 He answeride to hem, I seide to ȳou, for I am; therefore if ȳe seken me, suffre ȳe thes to go a wey.

9 That the word which he seide schulde be fillid, For I loste not ony of hem, whiche thou hast ȳouun to me.

10 Forsothe Symount Petre hauynge a swerd, drouȳ it out, and smot the seruaunt of the bischop, and kitte of his litil riȳt eere. Forsothe the name of the seruaunt was Malkus.

before the makyng of the worlde.

25 O righteous father, the very worlde bath nott knowen the, butt I have knowen the, and these haue knowen, that thou hast sent me.

26 And I have declared vnto them thy name, and will declare it; that the love wher with thou lovedst me, be in them, and that I be in them.

CHAP. XVIII. 1 When Jesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred, with his disciples.

2 Judas also, which betrayed hym, knewe the place, for Jesus often tymes resorted thither with his disciples.

3 Judas then after he had receaved a bonde off men, and ministers of the hy prestes and of the Pharises, cam thither with lanterns, and fyerbrondes, and wepens.

4 Then Jesus knowynge all thynges that shulde come on hym, went forth, and sayde vnto them, Whom seke ȳe?

5 They answered hym, Jesus off Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stode by with them.

6 As sone as he had sayd vnto them, I am he, they went backe wardes, and fell to the grounde.

7 He axed them agayne, Whome seke ȳe? They sayde, Jesus off Nazareth.

8 Jesus answered, I sayde vnto ȳou, I am he; iff ȳe seke me, lett these goo theyr weye.

9 That the sayinge myght be fulfilled which he spake, Of them which thou gavest, have I not lost one.

10 Simon Peter had a swerde, and drue hym out, and smote the hye prestes seruaunt, and cut off his right eare. The seruautes name was Malchus.

11 Paruh qap Īesus du Paitrau, Lagei þana hairu in fodr; stikl þanei gaf mis atta, niu drigkau þana?

12 Þarfa kansa, yah sa þusundifaþs, yah andbahtos Īudaie, undgripun Īesu, yah gabundun ina,

13 Yah gatauhun ina du Annin frumist; sa was auk swaihra Kayafin, saei was aulumists weiha þis atapnyis.

14 Wasuh þan Kayafa, saei garaginoda Īudaum, þatei batizo ist ainana mannan fraqistyan faur managein.

15 Paruh laistida Īesu Seimon Paitrus, yah anþar siponeis; sah þan siponeis was kunþs þamma gudyin. Yah miþ-ingalaip miþ Īesua, in rohsn þis gud-yins;

16 Īþ Paitrus stoþ at daurom uta. Paruh usiddya ut sa siponeis anþar, saei was kunþs þamma gudyin, yah qap daurawardai, yah attauh inn Paitru.

17 Paruh qap yaina þiwi, so daur-awardo, du Paitrau, Ībai yah þu þize siponye is þis mans? Īþ is qap, Ni im.

18 Paruh stoþun skalkos yah andbahtos haurya waurkyandans, unte kald was, yah warmidedun sik; yah þan was miþ im Paitrus, standands yah warmyands sik.

19 Īþ sa aulumista gudya frah Īesu bi siponyans is, yah bi laisein is.

20 Andhof imma Īesus, Īk andaugyo rodida manasedai; ik sinteino laisida in gaqumþai, yah in gudhusa, þarei sinteino Īudaieis gaqimand, yah þiubyo ni rodida waiht.

21 Whis mik fraihnis? fraihn þans hausyandans, wha rodidedyau du im; sai! þai witun, þatei qap ik.

22 Īþ pata qipandin imma, sums and-bahte standands, gaf slah lofin Īesua, qapuh, Swau andhafyis þamma reikistin gudyin?

23 Andhof Īesus, Yabai ubilaba rodida, weitwodei bi pata ubil; aipþau yabai

11 Ðá cwæþ se Hælend to Petre, Dô ðin sweord on his scæþe; ðone calic ðe min fæder me sealde, ne drince ic hine?

12 Ðæt folc, and se ealdor, and ðæra Iudea þegnas, nāmon ðone Hælend, and būndon hine,

13 And læddon hine ærest to Annan; se wæs Caiphas sweor, and se Caiphas wæs ðæs geares bisceop.

14 Witodlice Caiphas dihte ðam Iudeon, and cwæþ, ðæt hyt betere wære ðæt án man swulte for folce.

15 Simon Petrus fyligde ðam Hælende, and oðer leorning-cniht; se oðer leorning-cniht wæs ðam bisceope cūþ. And he eode in mid ðam Hælende, on ðæs bisceopes cafer-tun;

16 Petrus stód æt ðære dura ðær ute. Ðá eode se leorning-cniht út, ðe wæs ðæs bisceopes cūða, and cwæþ to ðære dure-þinene, and lædde Petrum in.

17 Ðá cwæþ seo duru-þinen to Petre, Cwyst ðú, eart ðú of ðyses leorning-cnihtum? Ðá cwæþ he, Nie, ne eom ic.

18 Ða þeowas and ða þegnas stódon æt ðam glédon, and wyrmdon hig, forðam hit was ceald; witodlice Petrus stód mid him, and wyrnde hyne.

19 Se bisceop ácsode ðone Hælend ymbe his leorning-cnihtas, and ymbe his lāre.

20 Ðá andswarode se Hælend and cwæþ, Ic spræc openlice to middan-earde; and ic lārde symle on gesamunge, and on temple, ðær ealle Iudeas togædere comon, and ic ne spræc nān þing digelice.

21 Hwī ácsast ðú me? ácsa ða ðe gehýrdon, hwæt ic to him spræce; hī witon, ða þing ðe ic him sæde.

22 Ðá he ðis cwæþ, ðá slóh án ðæra þegna ðe ðar stódon, ðone Hælend mid his handa, and cwæþ, Andswarast ðú swā ðam bisceope?

23 Se Hælend andswarode him and cwæþ, Gif ic yfele spræce, cýþ ge-

11 Therfore Jhesu seide to Petre, Sende thou the swerd in to the sheathe ; wolt thou not, that I drynke thilke cuppe, that my fadir gaf to me ?

12 Therfore the company of knyghtis, and the tribune, and the mynystres of Jewis, token Jhesu, and bounden him,

13 And ledde him first to Annas ; sothli he was fadir of Cayphas wyf, that was bischop of that 3eer.

14 Sothli it was Cayphas, that gaf counceil to the Jewis, that it spedith o man for to deie for the peple.

15 Therfore Symount Petre suede Jhesu, and another disciple ; forsoth thilke disciple was knowun to the bischop. And he entride yn with Jhesu, in to the halle of the bischop ;

16 Sothly Petre stood at the dore withoute forth. Therfore the tothir disciple, that was knowun to the bischop, wente out, and seide to the womman kepinge the dore, and ledde yn Petre.

17 Therfore the handmayde, kepere of the dore, seide to Petre, Wher and thou art of the disciplis of this man ? He seide, I am not.

18 Forsoth the seruauntis and mynystres stoden at the colis, for it was coold, and thei warmyden hem ; sothli and Petre was with hem, standinge and warmynge him.

19 Therfore the bischop axide Jhesu of his disciplis, and of his teching.

20 Jhesu answeride to him, I haue spokun opynly to the world ; I tauzte euere in the synagoge, and in the temple, whidur alle the Jewis camen to gidere, and in priuy I spak no thing.

21 What axist thou me ? axe hem that herden, what I haue spokun to hem ; lo ! thei witen, what thingis I haue seyde.

22 Whanne he hadde seid thes thingis, oon of the mynystres standinge nyȝ, gaf a boffat to Jhesu, seyinge, Answerist thou so to the byschop ?

23 Jhesu answeride to him, If I haue spokun yuele, bere thou witnessing of

11 Then sayde Jesus vnto Peter, Put vpe thy swearde into the sheath ; shall I not drynke of the cuppe, which my fater had geuen me ?

12 Then the company, and the captayne, and the ministers off the Iewes, toke Jesus, and bounde hym,

13 And ledde hym awaye to Anna fyrst ; for he was fatherelawe vnto Cayphas, which was the hye preste thatt same yeare.

14 Cayphas was he, that gave counsell to the Iewes, that it was expedient that won man shulde deye for the peple.

15 Simon Peter folowed Jesus, and another disciple ; that disciple was known of the hye preste. And went in with Jesus, into the pallys off the hye preste ;

16 Peter stode att the dore with outt. Then wentt outt thatt other disciple, which was known vnto the hye preste, and spake to the damsell thatt kept the dore, and brought in Peter.

17 Then sayde the damsell, that kept the dore, vnto Peter, Arte nott thou wone off this mannes disciples ? He sayde, I am nott.

18 The seruautes and the ministers stode there and had made a fyre off coles, for it was colde, and they warmed them selves ; Peter also stode amonge them, and warmed hym silfe.

19 The hye preste axed Jesus of his disciples, and of his doctrine.

20 Jesus answered hym, I spak openly in the worlde ; I ever taught in the synagoge, and in the temple, whither all the Iewes resorted, and in secrete have I sayde nothyng.

21 Why axest thou me ? axe them whiche herde me, what I sayde vnto them ; beholde ! they can tell, what I sayde.

22 When he had thus spoken, one off the ministers which stode by, smote Jesus on the face, sayinge, Answerest thou the hye preste soo ?

23 Jesus answered hym, Yf I have evyll spoken, beare witness of the evyll ;

waila, duwhe mik slah's ?

24 Þaruh insandida ina Annas gahundanana au Kayafin, þamma maistin gudyin.

25 Ip Seimon Paitrus was standands yah warmyands sik ; þaruh qeþun du imma, Niu yah þu þize siponye þis is ? Ip is afaiaik, yah qap, Ne, ni im.

26 Qap suns þize skalke þis maistins gudyins, sah niþyis was, þammei afmainait Paitrus auso, Niu þuk sawh ik in aurtigarda miþ imma ?

27 Þaruh aftra afaiaik Paitrus, yah suns bana hrukida.

28 Ip eis taulhun Iesu fram Kayafin, in praitoriaun ; þaruh was maurgins, ip eis ni iddyedun in praitoria, ei ni bisaulnodecina, ak matidedeina pascha.

29 Þaruh atiddya ut Peilatus du im, yah qap, Who wrohe bairip ana þana mannan ?

30 Andhofun, yah qeþun du imma, Nih wesi sa ubiltoyis, ni þau weis atgebeima þus ina.

31 Þaruh qap im Peilatus, Nimip ina yus, yah bi witoda izwaramma, stoyip ina. Ip eis qeþunuh du imma Iudaieis, Unsis ni skuld ist usqiman manne ainumnehun ;

32 Ei waurd Frauyins usfullnodedi, þatei qap, bandwyands whileikamma dauþau skulda gaswiltan.

33 Galaip in praitauria aftra Peilatus, yah wopida Iesu, qapuh imma, þu is þiudans Iudaie ?

34 Andhof Iesus, Abu þus silbin þu þata qibis, þau anþarai þus qeþun bi mik ?

35 Andhof Peilatus, Waitei ik Iudaius im ? So þiuda þeina yah gudyans anafulhun þuk mis ; wha gatawides ?

36 Andhof Iesus, þiudangardi meina nist us þamma fairwhau ; ip us þamma fairwhau wesi meina þiudangardi, aipþau andbaktos meinai usdauidedeina, ei ni

witnese be yfele ; gif ic wel spræce, hwi beatst þu me ?

24 Ða sende Annas hine to . . ðam biscoepe, gebundenne.

25 And Synon Petrus stod and wyrmdene hyne ; ða cwædon hi to him, Cwyst þu, eart þu of his leorning-enihtum ? He wið-sôc, and cwæp, Ic ne eom.

26 Ða cwæp an ðæs biscoopes þeowena, hys cūða, ðæs eare slôh Petrus of, Hū ne geseah ic ðe on ðam wyrt-tūne mid hym ?

27 Petrus ða eft wið-sôc, and sôna se coce creow.

28 Ða gelæddon hi ðone Hælend to Caiphan, on ðæt dôm-ern ; hit wæs ða morgen, and hi sylfe ne eodon in to ðam dôm-erne, ðæt hyg næron besmitcne, ac ðæt hi æton hyra eastron.

29 Ða eode Pilatus ut to him, and cwæp, Hwylce wrôhte bringe ge ongean ðysne man ?

30 Hig andswaredon, and cwædon to him, Gif he nære yfel-dæde, ne sealde we hine ðe.

31 Ða cwæp Pilatus to him, Nimap hine, and dēmap him, be eowre æ. Ða cwædon ða Iudeas to him, Us nis ælyfed ðæt we ænigne man ofslean ;

32 Ðæt ðæs Hælandes spræc wære gefylled, ðe he cwæp, ða he geswutelode hwylcon deape he swulte.

33 Ða eode Pilatus eft in to ðam dôm-erne, and clypode ðone Hælend, and cwæp to him, Eart þu Iudea cining ?

34 Ða andswarode se Hælend him, and cwæp, Cwyst þu ðis of ðe sylfum, hwæder ðe hyt ðe ôdre sædon ?

35 Pilatus him andswarode and cwæp, Cwyst þu, eom ic Iudeisc ? Ðin peod and ðine biscoepas ðe sealdon me ; hwæt dydest þu ?

36 Ða cwæp se Hælend, Mīn rice nys of ðysum middan-earde ; gif mīn rice wære of ðysum middan-earde, witodlice mīne þegnas fuhton, ðæt ic nære geseald

yuel; sothli if wel, whi smytist thou me?

24 And Annas sette him boundun to Cayfas, the bischop.

25 Forsothe Symcunt Petre was standunge and warmynge him; therfore thei seiden to him, Wher and thou art his disciple? He denyede, and seyde, I am not.

26 Oon of the bischopis seruauntis, cosyn of hym, whos litel cere Petre kittide of, seyde, Wher I syȝ not thee in the gardyn with hym?

27 Therfore eft Petre denyede, and a noon the koc crewe.

28 Therfore thei leden Jhesu to Cayfas, in to the moot halle; sothli it was morwetyde, and thai entriden not in to the moot halle, that thei schulden not be defoylid, but that thei schulden ete paske.

29 Therfore Pilat wente out with oute forth to hem, and seide, What accusing brynge ȝe aȝens this man?

30 Thei answeriden, and seiden to hym, If this were not a mysdoer, we hadden not bitakun hym to thee.

31 Therfore Pilat seith to hem, Take ȝe him, and deme ȝe him, vp ȝoure lawe. Therfore thei seyden to him, It is not leefful to vs for to slee ony man;

32 That the word of Jhesu schulde be fillid, which he seide, signyfynge bi what deeth he was to deiynge.

33 Therfore eft Pilate entride in to the moot halle, and clepide Jhesu, and seide to him, Ert thou king of Jewis?

34 Jhesu answeride, and seide to him, Seist thou this thing of thi silf, ether othere seiden to thee of me?

35 Pilat answeride, Wher I am a Jew? Thi folk and bischopis bytokun thee to me; what hast thou don?

36 Jhesu answeride, My kyngdom is not of this world; if my kyngdom were of this world, sothly my mynystris schulden stryue, that I schulde not be

yf I have well spoken, why smytest thou me?

24 Annas sent hym bounde vnto Cayphas, the hye preste.

25 Simon Peter stode and warmed hym silfe; and they sayde vnto hym, Arte not thou also won of his disciples? He denyed itt, and sayde, I am not.

26 Won of the servauntes of the hye preste, his cosyn, whose eare Peter smote of, sayde vnto hym, Did not I se the in the garden with hym?

27 Peter denyed it agayne, and immediately the cocke crewe.

28 Then ledd they Jesus from Cayphas, into the housse of iudgement; hit was in the mornynge, and they them selves went not into the iudgement housse, lest they shulde be defyled, butt that they myght eate pascha.

29 Pilate then went oute vnto them, and sayde, What accusacion brynge ye agaynste this man?

30 They answered, and sayd vnto hym, If he were nott an evyll doer, we wolde not have delyvered hym vnto the.

31 Then sayd Pilate vnto them, Take hym vnto you, and iudge hym, after youre awne lawe. The Iewes sayde vnto hym, It is nott lawfull for vs to putt eny man to deeth;

32 That the wordes of Jesus myght be fulfilled, which he spake, signyfynge what deeth he shulde deye.

33 Then Pilate entred into the iudgement housse agayne, and called Jesus, and sayd vnto him, Arte thou kynge of the Iewes?

34 Jesus answered, Sayst thou that off thy sylfe, or did other tell ytt the of me?

35 Pilate answered, Am I a Iewe? Thyne awne nacion and hye prestes have delivered the vnto me; what hast thou done?

36 Jesus answered, My kyngdome is not of this worlde; yff my kyngdome were of this worlde, then wolde my ministers suerly fight, that I shulde not be

galewiþ wesiau Īudaium; ĭp nu piud-
angardi meina nist þapro.

37 Þaruh qaþ ĭmma Peilatus, An nuh
piudans ĭs þu? Andhafyands Īesus [qaþ],[†]
þu qipis, ei piudans ĭm ĭk. Īk du þam-
magabaurans ĭm, yah du þamma qam ĭn
þamma fairwhau, ei weitwodyau sunyai.
Whazuh saei ĭst sunyos, hauseiþ stibnos
meinaizos.

38 Þaruh qaþ ĭmma Peilatus, Wha ĭst
so sunya? Yah pata qipands, galaip ut
du Īudaium, yah qaþ ĭm, Īk ainohun
fairino ni bigita ĭn þamma.

39 Īþ ĭst biuhti ĭzwis, ei ainana ĭzwis
fraletau ĭn pascha; wileidu nu ei fraletau
ĭzwis þana piudan Īudaie?

40 Īþ eis hropidedun aftra allai, qipand-
ans, Ne þana, ak Barabban. Sah þan
was sa Barabba waidedya.

CHAP. XIX. 1 Þaruh þan nam Peila-
tus Īesu, yah usblaggw.

2 Yah þai gadrauhteis uswundun wipp-
ya us þaurnum, yah galagidedun ĭmma
ana haubid, yah wastyai þaurpurodai
gawasidedun ĭna,

3 . . . Yah qeþun, Hails, piudans Īu-
daie. Yah gebun ĭmma slahins lofin.

4 Atiddya aftra ut Peilatus, yah qaþ
ĭm, Sai! attiuha ĭzwis ĭna ut, ei witeiþ,
þatei ĭn ĭmma ni ainohun fairino bigat.

5 Þaruh usiddya ut Īesus, bairands
þana þaurneinan waip, yah þo þaurpur-
odon wastya. Yah qaþ ĭm, Sa ĭst sa
manna!

6 Þaruh biþe sewhun ĭna þai maistans
gudyans yah andbahtos, hropidedun,
qipandans, Ushramei, ushramei ĭna. Qaþ
ĭm Peilatus, Nimip ĭna yus, yah hramyip,
ĭþ ĭk fairina ĭn ĭmma ni bigita.

7 Andhofun ĭmma Īudaieis, Weis witop
aihum, yah bi þamma witoda unsamma
skal gaswiltan, unte sik silban Guþs
sunu gatawida.

8 Biþe gahausida Peilatus pata waurd,
mais ohta sis.

Iudeum; nis mīn rice of ðysum middan-
earde.

37 Ða cwæþ Pilatus to him, Eart ðu
witodlice cyning? Se Hælend him and-
swarode and cwæþ, Ðu hit segst, ðæt ic
eom cyng. On ðam ic eom geboren,
and to ðam ic com on middan-earde, ðæt
ic cýðe sópfæstnysse. Ælc ðæra ðe ys
on sópfæstnysse, gehýrþ mine stefne.

38 Ða cwæþ Pilatus to him, Hwæt ys
sópfæstnys? And ða he ðis cwæþ, ða
eode he eft út to ðam Iudeum, and
cwæþ to him, Ne fúnde ic nánne gylt
on ðysum men.

39 Hit ys eower gewuna, ðæt ic for-
gife eow ánnne man on eastron; wylle
ge ðæt ic forgife eow Iudea cyning?

40 Hig clypedon ealle, and cwædon,
Ná ðisne, ac Barraban. Witodlice Bar-
rabas wæs þeof.

CHAP. XIX. 1 Ða nam Pilatus ðone
Hælend, and swang hyne.

2 And ða þegnas wúndon þyrnenne
cyne-helm, and ásetton hyne on his
heáfod, and scrýddon hyne mid pur-
puran reafe,

3 And hī comon to hym, and cwædon,
Hál beo ðú, Iudea cyning. And hī
plætton hyne mid hyra handum.

4 Ða eode Pilatus eft út, and cwæþ,
Nú! ic hyne læde hider út to eow, ðæt
ge ongyton, ðæt ic ne fúnde nánne gylt
on him.

5 Ða eode se Hælend út, and bær
þyrnenne cyne-helm, and purpuran reaf.
And sæde him, Hér is man!

6 Witodlice ða ða bisceopas and ða
þegnas hine gesáwon, ða clypodon hig,
and cwædon, Hóh hyne, hóh hyne. Ða
cwæþ Pilatus to him, Nime ge hyne,
and hóp, ic ne fúnde nánne gylt on him.

7 Ða Iudeas him andswaredon and
cwædon, We habbaþ æ, and be úre æ he
seal sweltan, forðam ðe he cwæþ ðæt
he wære Godes sunu.

8 Ða Pilatus gehýrde ðas spráce, ða
ondréð he him ðæs ðe swiðor.

takun to the Jewis ; now forsothe my kyngdom is not of hennis.[†]

37 And so Pilat seide to him, Therefore art thou kyng ? Jhesu answeride, Thou seidist, for I am a kyng. To this thing I am born, and to this I cam in to the world, that I bere witnesing to treuthe. Ech that is of treuthe, heerith my voys.

38 Pilat seith to him, What is treuthe ? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, I fynde no cause in him.

39 Forsoth it is a custom to 3ou, that I delyuer oon to 3ou in pask ; therefore wolen 3e I schal dismytte to 3ou the kyng of Jewis ?

40 Therefore thei cryeden eft alle, sayinge, Not this, but Barabas. Forsothe Barabas was a thief.



CHAP. XIX. 1 Therefore Pilat took thanne Jhesu, and scourgide.

2 And knyztis foldinge a crowne of thornes, puttiden on his heed, and diden aboute him a cloth of purpur,

3 And camen to him, and seiden, Heyl, kyng of Jewis. And thei 3auen to hym boffatis.

4 Eft Pilat wente out, and seide to hem, Lo ! I lede him to 3ou with oute forth, that 3e knowe, for I fynde no cause in him.

5 Therefore Jhesu wente out, beringe a crowne of thornes, and a clooth of purpur. And he seith to hem, Loo ! the man.

6 Therefore whanne the bischopis and mynystris hadde seyn him, thei crieden, sayinge, Crucifie, crucifie him. Pilate seith to hem, Take 3e him, and crucifie 3e, sothli I fynde no cause in him.

7 The Jewis answeriden to him, We han a lawe, and vpon the lawe he owith to deie, for he made him Goddis sone.

8 Therefore whanne Pilat hadde herd this word, he dredde more.

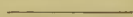
delyvered to the Iewes ; but nowe is my kingdome not from hence.

37 Pilate sayde vnto hym, Arte thou a kyng then ? Jesus answered, Thou sayst, that I am a kyng. For this cause was I borne, and for this cause cam I into the worlde, that I shulde beare witnes vnto the trueth. All that are of the trueth, heare my voice.

38 Pilate sayde vnto hym, What is trueth. And when he had sayde that, he went out agayne vnto the Iewes, and sayde vnto them, I fynde in him no cause at all.

39 Ye have a costome amonge you, that I shulde delyvre you won loosse at ester ; will ye that I loose vnto you the kyng of the Iewes ?

40 Then cryed they all againe, sayinge. Not him, but Barrabas. Barrabas was a robber.



CHAP. XIX. 1 Then Pilate toke Jesus, and scourged hym.

2 And the soudiers wonde a croune off thornes, and put it on his heed, and they did on hym a purple garment,

3 . . . And sayd, Hayl, kyng off the Iewes. And they smote hym on the face.

4 Pilate went forthe agayne, and sayde vnto them, Beholde ! I brynge him forth to you, that ye maye knowe, that I fynde no faute in hym.

5 Then cam Jesus forthe, wearynge a croune of thornes, and a robe of purple. And Pilate sayd vnto them, Beholde ! the man.

6 When the hye prestes and ministers sawe him, they cryed, sayinge, Crucify him, crucify hym. Pilate sayde vnto them, Take ye hym, and crucify hym, for I fynde no cause in hym.

7 The Iewes answered hym, We have a lawe, and by oure lawe he ought to deye, be cause he made hym silfe the sonne of God.

8 When Pilate herde that sayinge, he was the moare afrayde.

9 Yah galaip in praitauria astra, yah qap du Iesua, Whaþro is þu? Iþ Iesus andawaurdi ni gaf imma.

10 Paruh qap imma Peilatus, Du mis ni rodeis? Niu waist, þatei waldufni aih ushramyan þuk, yah waldufni aih fraletan þuk?

11 Andhof Iesus, Ni aihtedeis waldufnye ainhun ana mik, nih wesi þus atgiban iuparo; duhþe sa galewyands mik þus, maizein frawaurht habaid.

12 Framuh þamma sokida Peilatus fraletan ina; iþ Iudaieis hropidedun, qipandans, Yubai þana fraletis, ni is friyonds Kaisara; sawhazuh iþei þiudan sik silban tauyip, andstandiþ Kaisara.

13 Panuh Peilatus, hausyands pize . .

9 And eode eft in to ðam dóm-erne. and cwæp to ðam Hælende, Hwanon eart ðú? Witodlice se Hælend him ne sealde nāne andsware.

10 Ðá cwæp Pilatus to him, Hwī ne spryest ðú wið me? Nāst ðú, ðæt ic hæbbe mihte ðe to hōne, and ic hæbbe mihte ðe to forlætenne?

11 Se Hælend him andswarode, Næfdest ðú nāne mihte ongean me, būton hyt wære ðe utan gesald; forðam se hæfþ mārān synne, se ðe me ðe sealde.

12 And syððan sōhte Pilatus hū he hyne forlēte; ðá Iudeas clypodon, and cwædon, Gif ðú hine forlætst, ne eart ðú ðæs Caseres freond; ælc ðæra ðe hyne to cyngde dēþ, ys ðæs Caseres wiðer-saca.

13 Ðá Pilatus, ðās spræce gehyrde, ðá lædde he út ðone Hælend, and sæt æt-fōran ðam dóm-setle on ðære stōwe, ðe is genemned Lithostratos, and on Ebreisc Gabbatha.

14 Hit wæs ðá eastra gegearcung-dæg, and hyt wæs seo syxte tid. Ðá cwæp he to ðam Iudeum, Hēr ys eower cyn-ing!

15 Hī clypodon calle, and cwædon, Nim hyne, nim hyne; and hōh. Ðá cwæp Pilatus, Sceal ic hōn eowerne cyn-ing? Him andswaredon ða bisceopas and cwædon, Næbbe we nāne cyning būton Casere.

16 Ðá sealde he hyne him, to āhōnne. Ðá nāmon hī ðone Hælend, and tugon hine út.

17 And he sylf bær his rōde mid him on ða stōwe, ðe ys genemned Heafod-pannan stōw, and on Ebreisc Golgotha;

18 Ðær hī hyne āhēngon, and twegen oðre mid him, on twā healfa, and ðone Hælend on middan.

19 Witodlice Pilatus wrāt ofer-gewrit, and sette ofer his rōde; ðær wæs on ge-writen, ÐIS YS SE NAZARENISCA HÆLEND, IUDEA CYNING.

20 Manega ðæra Iudea ræddon ðis gewrit, forðam ðe seo stōw wæs gehende

9 And he wente in to the moot halle eft, and seyde to hym, Of whennus art thou? Forsothe Jhesu ȝaf not answeere to him.

10 Pilat seith to him, Spekest thou not to me? Wost thou not, for I haue power for to crucifie thee, and I haue power for to delyuere thee?

11 Jhesu answeride, Thou schuldist not haue ony power azens me, no but it were ȝouuen to thee fro aboue; therefore he that bitook me to thee, hath the more synne.

12 Therof^t Pilat souȝte for to delyuere Jhesu; forsothe the Jewis crieden, seyinge, If thou leeuyst this *man*, thou ert not frend of Cesar; for ech man that makith him silf kyng, aȝen seith Cesar.

13 Therefore Pilat, whanne he hadde herd thes wordis, ledde Jhesu forth, and saat for domesman in a place, that is seide Licostratos, in Ebrew forsothe Golgatha.[†]

14 Forsoth it was the makinge redy[†] of pask, as the sixte our.[†] And he seith to the Jewis, Loo! ȝoure kyng.

15 Forsoth thei cryeden, seyinge, Do a wey, do a wey; crucifie hym. Pilat seith to hem, Schal I crucifie ȝoure kyng? The bischopis answeriden, We han no kyng no but Cesar.

16 Therefore thanne Pilat bitook him to hem, that he schulde be crucified. Forsothe thei token Jhesu, and ledden out.

17 And he berynge to him silf a cros wente out in to that place, that is seid of Caluarie, in Ebrew Golgatha;

18 Where thei crucifieden him, and othere tweye with him, on this syde and on that syde, forsothe Jhesu the myddil.

19 Forsothe and Pilat wroot a title, and puttide on the cros; sothli it was writun, Jhesu Nazaren, kyng of Jewis.

20 Therefore manye of the Jewis radden this title, for the place where Jhesu was

9 And went agayne in to the iudgment housse, and sayde vnto Jesus, Whence arte thou? Jesus gave hym none answer.

10 Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou nott, that I haue power to crucify the, and haue power to loose the?

11 Jesus answered, Thou coudest haue no power att all agaynst me, except it were geuen vnto the from above; therefore he that delivered me vnto the, is moare in synne.

12 And from thence forthe sought Pilate meanes to loose hym; but the Iewes cryed, sayinge, Yf thou lett hym goo, thou arte not Cesars frende; who-soever maketh himsilfe a kyng, is agaynst Cesar.

13 When Pilate herde that sayinge, he brought Jesus forthe, and sate doune to geve sentence in a place, called the Pavement, butt in the Hebrue tonge Gabbatha.

14 Hitt was the saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the Iewes, Beholde! youre kyng.

15 They cryed, Awaye with hym, awaye with hym; crucify hym. Pilate sayde vnto them, Shall I crucify youre kyng? The hye prestes answered, We have noo kyng but Cesar.

16 Then delivered he hym vnto them, to be crucified. And they toke Jesus, and ledde hym awaye.

17 And he bare his crosse and went forthe into a place, called the place off deed menns sculles, which is named in Hebrue Golgatha;

18 Where they crucified hym, and with hym two other, on ether syde won, and Jesus in the myddes.

19 Pilate wrote his title, and put it on the crosse; the wrytynge was, Jesus off Nazareth, kyng off the Iewes.

20 This tytyle reed many off the Iewes, for the place where Jesus was crucified,

ðære ceastre, ðær se Hælend wæs áhang-en, hit wæs áwriten Ebreiscum stafum, and Greciscum, and Leden stafum.

21 Ðá cwædon ða bisceopas to Pilate, Ne writ ðú Iudea cyning, ac ðæt he cwæde, Ic eom Iudea cyning.

22 Ðá cwæp Pilatus, Ic wrát, ðæt ic wrát.

23 Ðá ða cempa hine áhéngon, hi námon his reaf, and worhton feower dælas, ælcum cempa áne dæl, and tune can. Seo tunece wæs unásiwod, and wæs call áwefen.

24 Ðá cwædon hi him betweonan, Ne slite we hý, ac uton hleotan, hwy lces úre heo sý; ðæt ðæt hálige gewrit sý gefylled, ðe ðus cwyþ, Hi to dædon him mine reaf, and ofer mine reaf hi wurpon hlot. Witodlice ðus dydon ða cempa.

25 Ðá stódon wið ða rôde ðæs Hælendes móder, and his móder swuster, Maria Cleophe, and Maria Magdalenisce.

26 Ðá se Hælend geseah his móder, and ðone leorning-cniht standende, ðe he lufode, ðá cwæp he to his méder, Wif, hér! ys ðin sunu.

27 Eft he cwæp to ðam leorning-cnihte, Hér! ys ðin móder. And of ðære tide se leorning-cniht hi nam to him.

28 Æfter ðyson, ðá se Hælend wiste ðæt calle þing wæron ge-endode, ðæt ðæt hálige gewrit wære gefylled, ðá cwæp he, Me þyrst.

29 Ðá stóð án fæt full ecedes. Hi bewúndon áne spingan mid ysopo seo wæs full ecedes, and setton to his múþe.

30 Ðá se Hælend onféng ðæs ecedes, ðá cwæp he, Hyt ys ge-endod. And he áhy lde his heafod, and ágeaf his gást.

31 Ðá Iudeas bædon Pilatum, ðæt man forbræce hyra sceancan, and lête hi nyder, forðam ðe hit wæs gegearcung-dæg, ðæt ða lichaman ne wunodon on rôde on reste-dæge, se dæg wæs mære reste-dæg.

crucifiede, was nyȝ the citee, and it was writen in Ebrew, Greek, and Latyn.

21 Therefore the bischops of Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seyde, I am kyng of Jewis.

22 Pilat answeride, That that I haue writen, I haue writen.

23 Therefore the knyȝtis whanne thei hadden crucified him, token his clothis, and maden foure partis, to ech knyȝt a part, and a coote. Forsothe the coote was with out seem, and aboue woun bi al.

24 Therefore thei seiden to gidere, Kitte we not it, but leye we lott, whos it is; that the scripture be fillid, seyinge, Thei partiden my clothis to hem, and in to my cloth thei senten lott. And sothli knyȝtis diden thes thingis.

25 Forsothe bisydis the cross of Jhesu stooden his modir, and Marie Cleaphe, the sister of his modir, and Marie Maudeleyn.

26 Therefore whanne Jhesu hadde seyn the modir, and the disciple stondinge, whom he louede, he seith to his modir, Womman, lo! thi sone.

27 Aftirward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hire in to his *thingis*.

28 Aftirward Jhesu witinge, for now alle thingis ben endid, that the scripture schulde be fillid, he seith, I thirste.

29 Sothli a vessel was putt ful of vynegre. Thei forsothe puttinge aboue with ysoppe the spounge ful of vynegre, offriden to his mouth.

30 Therefore whanne Jhesu hadde take vynegre, he seide, It is endid. And the heed bowid down, he bitook the spirit.

31 Therefore for it was the makynge redy of pask, that the bodies schulde not dwelle in the cross in the saboth, for that day of saboth was greet, the Jewis preieden Pilat, that the hupis of hem schulden be brokun, and takun away.

was neye to the cite, and it was written in Hebrue, Greke, and Latyn.

21 Then sayde the hye prestes off the Iewes to Pilate, Wryte nott kyngge off the Iewes, butt that he sayde, I am kyngge of the Iewes.

22 Pilate answered, What I have writen, that have I writen.

23 The soudiers when they had crucified Jesus, toke his garmentes, and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, woven vppon thorowe and thorowe.

24 And they sayde won to another, Lett vs nott devyde it, butt cast lootes, who shall have it; that the scripture myght be fulfilled, which sayth, They parted my rayment amonge them, and on my coote did cast lottes. And the soudiers did soche thynges in dede.

25 There stode by the cross of Jesus his mother, and his mothers sister, Mary the wyfe off Cleophas, and Mary Magdalene.

26 When Jesus sawe his mother, and the disciple stondynge, whom he loved, he sayde vnto his mother, Woman, beholde! thy sonne.

27 Then sayde he to the disciple, Beholde! thy mother. And from that houre the disciple toke her for his awne.

28 After that, when Jesus perceaved that all thynges were performed, that the scriptures myght be fulfyled, he sayde, I thyrst.

29 There stode a vessell full off veneger by. They filled a sponge with veneger, and wonde it about with ysoppe, and put it to his moughth.

30 As sone as Jesus had receaved of the veneger, he sayd, It is fynnesshed. And bowed his heed, and gave vppe the goost.

31 The Iewes then be cause it was the saboth even, that the bodyes shuld not remayne apon the crosse on the saboth daye, for that saboth daye was an hye daye, besought Pilate, that their legges myght be broken, and that they myght be taken doune.

32 Ðá comon ða cempa, and bræcon
ærest ðæs sceancan . . . , ðe mid him
āhangen wæs.

33 Ðá hi to ðam Hælende comon, and
gesāwon ðæt he dead wæs, ne bræcon
hi nā his sceancan ;

34 Ac ān ðæra cempa ge-openode
his sidan mid spere, and brædlice ðar
fleōw blōd út and wæter.

35 And se ðe hit geseah, cýððe ge-
witnesses, and his gewitnes is sōþ ; and
he wāt ðæt he sōþ sæde, ðæt ge ge-
lýfon.

36 Ðás þing wæron gewordene, ðæt
ðæt gewrit wære gefylled, Ne forbræce
ge nān bān on him.

37 [And eft ōðer gewrit segh],[†] Hi ge-
seoh on hwane hig on-fæstnodon.

38 Witodlice [æfter ðam][†] Iosep fram
Arimathæa bæd Pilatus, ðæt he mōste
niman ðæs Hælandes lichaman, forðam
ðe he wæs ðæs Hælandes leorning-
cniht, ðis he dyde dearnunga, for ðæra
Iudea ege. And Pilatus him lýfde. Ðá
com he, and nam ðæs Hælandes lic-
haman.

39 And Nichodemus com ðyder, se ðe
ærest com to ðam Hælende on niht,
and brohte wyrt-gemang and alewan,
swylce hund-teontig boxa.

40 Hig nāmon ðæs Hælandes lichaman,
and bewūndon hine mid linenum clāde
mid wyrt-gemangum, swā Iudea þeaw-
ys to bebyrgenne.

41 Witodlice ðar wæs wyrt-tūn, on
ðære stōwe ðar se Hælend āhangen
wæs, and on ðam wyrt-tūne wæs niwe
byrgen, on ðære ðá gyt nān man næs
aléd.

42 Sōþlice ðar hig lēdon ðone Hælend,
for ðam ðæra Iudea gearcung wæs wid
ða byrgene.

CHAP. XX. [†]1 Witodlice on ānum
reste-dæge, seo Magdalenisce Maria com
on mergen, ær hit leoht wære, to ðære

32 Therefore knyztis camen, and sethly thei braken the thizes of the firste, and of the tothir, that was crucified with him.

33 Forsothe whanne thei hadden come to Jhesu, as thei syzen him deed thanne, thei braken not his thizes ;

34 But oon of the knyztis openyde his syde with a sper, and a noon bloot and watir wente out.

35 And he that syz, bar witnessing, and his witnessing is trewe ; and he woot for he seith trewe thingis, that 3e bileue.

36 Forsothe thes thingis ben don, that the scripture schulde be filled, 3e schulen not breke^t a boon of him.

37 And eft anothir scripture seith, Thei schulen se in to whom they piȝten thorw.

38 Sotheli aftir thes thingis Joseph of Armathi preiede Pilat, that he schulde take away the body of Jhesu, for that he was a disciple of Jhesu, forsothe priuey, for the drede of Jewis. And Pilat suffride. Therefore he cam, and took away the body of Jhesu.

39 Sothli and Nycodeme cam, that hadde come first to Jhesu in the nyȝt, beringe a medlynge of myrre and aloes, as an hundrid pound.

40 Therefore thei token the body of Jhesu, and bounden it in linnen clothis with oynementis, as it is custom to Jewis for to birye.

41 Sothli in the place wher he was crucified, was a ȝerd, and in the ȝerd a newe graue, in which not ȝit any man was put.

42 Therefore there for the makynge redy of Jewis, for the graue was nyȝ, thei puttiden Jhesu.

32 Then cam the soudiers, and brake the legges of the fyrst, and of the other, which was crucified with Jesus.

33 When they cam to Jesus, and sawe that he was deed alredy, they brake not his legges ;

34 Butt one off the soudiers with a speare thrust hym into the syde, and forth with cam there out blude and water.

35 And he that sawe it, bare recorde, and his recorde is true ; and he knoweth that he sayth true, that ye myght beleve also.

36 These thinges were done, that the scripture shulde be fulfilled, Ye shall not breake a boone of him.

37 And agayne another scripture sayeth, They shall loke on hym whom they pearsed.

38 After that Joseph off Aramathia, whych was a disciple of Jesus, but secretly, for feare off the Iewes, besought Pilate, that he myght take doune the boddie off Jesus. And Pilate gave him licence.

39 And there cam also Nicodemus, which att the begynnyng cam to Jesus by nyght, and brought of mirre and aloes mingled to gedder, aboute an hundred pounde wayght.

40 Then toke they the body of Jesu, and wonde it in linnen clothes with those confections, as the manner of the Iewes is to bury.

41 In the place where Jesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was never man layde.

42 There layde they Jesus, be cause of the Iewes saboth even, for the sepulchre was nye at honde.

CHAP. XX. 1 Forsothe in the oor of the saboth,^t Mary Mawdeleyn cam erly, whanne derknessis weren ȝit, at

CHAP. XX. 1 The morowe after the saboth daye, cam Mary Magdalene erly, when it was yet darke, vnto the sepul-

byrgene. And heo geseah ðæt se stān
āweg ānumen was fram ðære byrgene.

2 Ðā arn heo, and com to Simone
Petre, and to ðam ôðrum leorning-
cnihte, ðe se Hælend lufode, and heo
cwæp to him, Hi nāmon Drihten of
byrgene, and we nyton, hwar hī hyne
lēdon.

3 Petrus eode út, and se ôðer leorning-
cniht, and comon to ðære byrgene.

4 Witodlice hig twegen urnon ætgædere,
and se ôðer leorning-cniht fôr-arn Pet-
rus fôrne, and com raðor to ðære byrg-
ene.

5 And ðā he nyðer-ābeah, he geseah
ða lin-wæða liegan, and ne eode ðeah
in.

6 Witodlice Simon Petrus com æfter
him, and eode into ðære byrgene, and
he geseah lin-wæða liegan,

7 And ðæt swât-lin ðe wæs uppan his
heafde, ne læg hyt nā mid ðam lin-
wæðum, ac on-sundron gefealden on
ānre stōwe.

8 Ðā eode eac in se leorning-cniht, ðe
cērest com to ðære byrgene, and geseah,
and gelyfde.

9 Witodlice ðā git hī ne cūðon hālige
gewrit, ðæt hit gebyrede ðæt he sceolde
fram deaþe ārisan.

10 Ðā fôron eft ða leorning-cnihtas to
ðam ôðrum.[†]

11 Witodlice Maria stôd ðar úte æt
ðære byrgene and weop. And ðā heo
weop, heo ābeah nyðer, and beseah
innan ða byrgene.

12 And geseah twegen englas sittan
mid hwitum reafe, āme æt ðam heafdum
and ôðerne æt ðam fôtum, ðær ðæs
Hælendes lic āléd wæs.

13 Hī cwædon to hyre, Wif, hwi wēpst
ðú? Ðā cwæp heo to hym, Fordam hī
nāmon minne Drihten, and ic nāt, hwar
hī hine lēdon.

14 Ðā heo ðās þing sæde, ðā bewende
heo hī on-bæc, and geseah hwar se
Hælend stôd, and heo nyste ðæt hyt se
Hælend wæs.

15 Ðā cwæp se Hælend to hyre, Wif,
hwi wēpst ðú? hwæne sēcst ðú? Heo
wēnde ðæt hit se wyrt-weard wære, and

the graue. And she sy3 the stoon turned agen fro the graue.

2 Therefore she ran, and cam to Symount Petre, and to a nothir disciple, whom Jhesu louyde, and seith to hem, Thei han take the Lord fro the graue, and we witen not, where thei han put him.

3 Therefore Petre wente out, and thilke othere disciple, and thei camen to the graue.

4 Forsoth thei tweyne runnen to gidere, and thilke other disciple ran bifore sumner than Petre, and cam first to the graue.

5 And whanne he hadde yubowyd him, he sy3 the scheetis putt, nethlees he entride not.

6 Therefore Symount Petre cam suyng hym, and he entride in to the graue, and he sy3 the scheetis putt,

7 And the sudarie that was on his heed, not putt with the scheetis, but by it silf whappid in to o place.

8 Therefore thanne and thilke disciple that cam first to the graue, entride, and sy3, and bileuede.

9 Forsothe thei wisten not the scripture, for it bihofte him for to ryse agen fro deede men.

10 Therefore the disciplis wenten eft to hem selue.

11 Forsoth Marie stood at the graue withoute forth wepyng. Therefore while she wepte, sche bowide hir, and biheld forth in to the graue.

12 And she sy3 twey angelis sittynge in whyt, oon at the heed and oon at the feet, wher the body of Jhesu was putt.

13 Thei seyn to hir, Womman, what wepest thou? She seid to hem, For thei han takun a wey my lord, and I woot not, where thei han putt him.

14 Whanne she hadde seid thes thingis, she was turnyd a bak, and sy3 Jhesu stondinge, and wiste not for it was Jhesu.

15 Jhesu seith to hir, Womman, what wepist thou? whom sekist thou? She gessinge for he was a gardener, seith

ere. And sawe the stone rowled awaye from the tounge.

2 Then she ranne, and cam to Simon Peter, and to the other disciple, whom Jesus loved, and sayde vnto them, They have taken awaye the Lorde out off the tounge, and we cannot tell, where they have layde hym.

3 Peter went forth, and that other disciple, and cam vnto the sepulchre.

4 They ranne bothe to gether, and that other disciple did out runne Peter, and cam fyrst to the sepulchre.

5 And he stouped doune, and sawe the linnen clothes, yet went he not in.

6 Then cam Simon Peter folowyng hym, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the napkyn that was aboute his heed, nott lyinge wyth the linnen clothes, but wrapped togedder in a place by yt sylfe.

8 Then went in also that other disciple whych cam fyrst to the sepulchre, and he sawe, and beleued.

9 For as yett they knew nott the scriptures, that he shulde ryse agayne from deeth.

10 And the disciples went awaye agayne vnto their awne home.

11 Mary stode with out att the sepulchre wepyng. As she wept, she bowed her sylfe into the sepulchre,

12 And sawe two angels clothed in whyte sittynge, the one att the heed and the other at the fete, where they had layde the body of Jesus.

13 They sayde vnto her, Woman, why wepest thou? She sayde vnto them, They have taken awaye my lorde, and I wote not, where they have layde him.

14 When she had thus sayde, she turned her sylfe backe, and sawe Jesus stondynge, and knewe not that it was Jesus.

15 Jesus sayde vnto her, Woman, why wepest thou? whom sekest thou? She suppoosynge that he had bene the gar-

cwæp to him, Leof, gif ðú hine name, sege me, hwar ðú hine lédest, and ic hine nime.

16 Ðá cwæp se Hælend to hyre, Maria. Hæo bewende hī and cwæp to him, Rabboni, ðæt ys geeweden, lāreow.

17 Ðá cwæp se Hælend to hyre, Ne æt-hrīn ðú mīn, nū gyt ic ne ástáh to mīnum fæder ; gang to mīnum bróðrum, and sege him, Ic ástige to mīnum fæder and to cōwrum fæder, and to mīnum Gode and to cōwrum Gode.

18 Ðá com seo Magdalenisce Mariá, and cýððe ðam leorning-cnihtum and cwæp, Ic geseah Drihten, and ðás þing he me sæde.[†]

19 Ðá hit wæs æfen, on ānon ðæra reste-daga, and ða dura wæron belocene, ðær ða leorning-cnihtas wæron gegaderode, for ðæra Iudea ege, se Hælend com, and stōd to-middes hyra, and cwæp to him, Sīg sibb mid eow.

20 And ðá he ðæt cwæp, he æt-ýwde him his handa and his sidan ; ða leorning-cnihtas wæron blipe, ðá hī hæfdon Drihten gesewen.

21 He cwæp eft to him, Sīg sibb mid eow ; swá swá fæder me sende, ic sende eow.

22 Ðá he ðæt cwæp, ðá bleow he on hī, and cwæp to him, † nderfōþ Hāligne Gást ;

23 Ðæra synna ðe ge forgyfaþ, hī beoþ him forgyfene ; and ðara ðe ge healdap, hig beoþ gehealdene.

24 Witodlice Thomas, án of ðam twelfum, ðe ys geeweden Didimus, ðæt ys, Gelýcost, on úre geþeode, he næs mid him, ðá se Hælend com.

25 Ðá cwædon ða óðre leorning-cnihtas to him, We gesáwon Drihten. Ðá cwæp he to him, Ne gelyfe ic, būton ic geseo ðæra nægla fæstnunge on his handa, and ic dō mīne finger on ðæra nægla stede, and dō mīne hand to his sidan.

26 And eft æfter eabta dagum his leorning-cnihtas wæron inne, and Thomas mid him. Se Hælend com, belocenum

to him, Sirc, if thou hast takun him vp,
seye to me, where thou hast put him,
and I schal take him a wey.

16 Jhesu seith to hir, Marie. She
conuertid seith to him, Rabbony, that is
seid, maistir.

17 Jhesu seith to hir, Nyle thou touche
me, for I haue not 3it styzed to my
fadir; forsothe go to my britheren, and
seye to hem, I stye to my fadir and
3oure fadir, to my God and 3oure God.

18 Mary Mawdeleyn cam, tellinge to
disciplis, For I sy3 the Lord, and thes
thingis he seide to me.

19 Therefore whanne euentid was in that
day, oon of the sabotis, and the 3atis
weren schitt, where disciplis weren
gederid, for the drede of Jewis, Jhesu
cam, and stood in the myddel of hem,
and seide to hem, Pees to 3ou.

20 And whanne he hadde seid this
thing, he schewide to hem hondis and
the syde; therefore the disciplis ioyeden,
the Lord seyn.

21 Therefore he seith to hem eft, Pees
to 3ou; as the fadir sente me, and I
sende 3ou.

22 Whanne he hadde seid thes thingis,
he blew ynne, and seide, Take 3e the
Hooly Gost;

23 Whos synnes 3e schulen for3yue,
thei ben for3ouun; and whos synnes 3e
schulen withholde, thei ben withholdun.

24 Forsothe Thomas, oon of the twelue,
that is seid Didymus, was
not with hem, whanne Jhesu cam.

25 Therefore othere disciplis seiden, We
han seyn the Lord. Forsothe he seide
to hem, No but I schal se in his hondis
the feching of naylis, and schal sende
my fyngris in to places of naylis, and
I schal sende myn honde in to his syde,
I schal not bileue.

26 And aftir eijte dayes eft his dis-
cipleis weren with ynne, and Thomas
with hem. Jhesu cam. the 3atis schitt,

dener, sayde vnto hym, Syr, if thou have
borne him hence, tell me, where thou
hast layde him, and I will take hym
awaye.

16 Jesus sayde vnto her, Mary. She
turned her sylfe and sayde vnto hym,
Raboni, which is to saye, master.

17 Jesus sayde vnto her, Touche me
not, for I have nott yet ascended to my
father; butt goo to my brothren, and
saye vnto them, I ascende vnto my
father and youre father, my God and
yours God.

18 Mary Magdalene cam, and tolde the
disciples, That she had sene the Lorde,
and that he had spoken soche thinges
vnto her.

19 The same daye at nyght, which
was the morowe after the saboth daye,
when the dores were shutt, where the
disciples were assembled to gedder, for
feare of the Iewes, cam Jesus, and stode
in the myddes, and sayd to them, Peace
be with you

20 And when he had so sayde, he
shewed vnto them his hondes and his
fete and his syde; then were the dis-
ciples glad, when they sawe the Lorde.

21 He sayde vnto them agayne, Peace
be with you; as my father sent me,
even so sende I you.

22 When he had sayde that, he bluwe
on them, and sayde vnto them, Receave
the Holy Goost;

23 Whoso evers synnes ye remyt, they
are remitted vnto them; and whoso-
evers synnes ye retayne, they are re-
tained.

24 Thomas, one off the twelve, called
Didimus, was
not with them, when Jesus cam.

25 The other disciples sayd vnto hym,
We have sene the Lorde. And he sayde
vnto them, Except I se in his hondes
the prent of the nayles, and put my
fynger in the holes off the nayles, and
thruste my honde into hys syde, I will
not beleue.

26 And after viij dayes agayne the
disciples were with in, and Thomas was
with them. Jesus cam, when the dores

durum, and stōð to-middes him, and cwæp, Sīg eow sibb.

27 Syððan he sæde Thome, Dō ðinne finger hider, and geseoh mine handa, and nim ðine hand, and dō on mine sidan, and ne beo ðū ungeleafful, ac geleafful.

28 Thomas andswarode, and cwæp to him, Ðū eart mīn God and mīn Drihten.

29 Se Hælend cwæp to him, Ðū gelyfdest, forðam ðū me gesāwe; ða synd eadige, ðe ne gesāwon, and gelyfdon.

30 Witodlice manege ôðre tacen se Hælend worhte on his leorning-cnihta gesyhþe, ðe ne synd on ðysse bēc āwritene.

31 Witodlice ðas þing synd āwritene, ðæt ge gelyfon, ðæt se Hælend ys Crist, Godes sunu, and ðæt ge habbon ēce lif ðonne ge gelyfaþ on his naman.

CHAP. XXI. *1 Eft æfter ðam se Hælend hine geswutelode ðus . . . æt ðære Tiberiādiscan sæ. . . .

2 Simon Petrus, and Thomas, ðe ys gecweden Gelicost, wæron ætgædere, and Nathanahel, se wæs of Chanaā Galileæ, and Zebedeus suna, and ôðre twegen ðæra leorning-cnihta.

3 Ða cwæp Simon Petrus to him, Ic wylle gān on fixop. Ða cwædon hī to him, And we wyllaþ gān mid ðē. And hī eodon út, and eodon on scip. And ne fēngon nān þing on ðære nihte.

4 Witodlice on ærne mergen, se Hælend stōð on ðam strande; ne gecneowon ðeah ða leorning-cnihtas, ðæt hit se Hælend wæs.

5 Ða cwæp se Hælend to him, Cnapan, cweðe ge, hæbbe ge sufol? Hig andswarodon him and cwædon, Nese.

6 He cwæp to him, Lætaþ ðæt nett on ða swiðran healfe ðæs réwettes, and ge gemétaþ. Hig léton witodlice, and ne mihton hit áteon, for ðæra fixa mænigeo.

7 Witodlice se leorning-cniht, ðe se

and stood in the myddel, and seide, Pees to ȝou.

27 Aftirward he seith to Thomas, Bryng yn hidur thi fyngur, and se myn hondis, and bryng to thin hond, and send in to my syde, and nyle thou be vnbileueful, but feithful.

28 Thomas answeride, and seide to him, My Lord and my God.

29 Jhesu seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that syzen not, and han bileuyd.

30 Forsothe and Jhesus dide manye othere signes in the syzt of his disciplis, whiche ben not writun in this book.

31 Forsothe thes ben writun, that ȝe bileue, for Jhesu is Crist, the sone of God, and that ȝe bileuynge haue lyf in his name.

CHAP. XXI. 1 Aftirward Jhesu eft schewide him to his disciplis, at the see of Tyberias. Sothli he schewide thus.

2 Ther weren to gidere Symount Petre, and Thomas, that is seid Didymus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweye othere of his disciplis.

3 Symount Petre seith to hem, I go for to fysche. Thei seyn to him, And we comen with thee. And thei ȝeden out, and stizeden in to a boot. And in that niȝt thei token nothing.

4 Forsoth the morwe maad, Jhesu stood in the brynke; nethelees the disciplis knewen not, for it was Jhesu.

5 Therefore Jhesu seith to hem, Children, wher ȝe han ony soupyng thing? Thei answeriden, Nay.

6 He seide to hem, Send ȝe the nett in to the riȝthalf of the rowyng, and ȝe schulen fynde. Therefore thei senten the nett, and now thei myȝten not drawe it, for multitude of fyschis.

7 Therefore thilke disciple, whom Jhesu

were shet, and stode in the myddes, and sayde, Peace be with you.

27 Then sayde he to Thomas, Put in thy fynger here, and se my hondes, and putt forth thy honde, and thrust hym into my syde, and be nott wyth out fayth, but beleve.

28 Thomas answered, and sayde vnto hym, My Lorde and my God.

29 Jesus sayde vnto hym, Thomas, because thou hast sene me, therefore hast thou beleved; happy are they, that have not sene, and yet have beleved.

30 And many other signes did Jesus in the presence of his disciples, which are not written in this boke.

31 These are written, that ye myght beleve, that Jesus is Christ, the sonne of God, and that ye in belevyng myght have life thorewe his name.

CHAP. XXI. 1 After thatt Jesus shewed hym silfe agayne . . . at the see of Tyberias. And on this wyse shewed he him silfe.

2 There were to gedder Simon Peter, and Thomas, which is called Didimus, and Nathanael, of Cana a cite of Galilee, and the sonnes off Zebedei, and two other off the disciples.

3 Simon Peter sayde vnto them, I goo afysshynge. They sayde vnto hym, We also wyll goo wyth the. They went their waye, and entred into a shippe strayght waye. And that nyght caught they noo thyng.

4 When the mornynge was now come, Jesus stode on the shore; neverthesse the disciples knewe not, that it was Jesus.

5 Jesus sayde vnto them, Syrs, have ye eny meate? They answered hym, Noo.

6 And he sayde vnto them, Cast out youre nett on the riȝt syde of the shippe, and ye shall fynde. They cast out, and anon they were not able to drawe it, for the multitude of fysshes.

7 Then sayde the disciple, whom Jesus

Hælend lufode, cwæp to Petre, Hit ys Drihten. Ðá Petrus gebýrde ðæt hit Drihten wæs, ðá dyde he on his tunecan, and begyrde hine, wítodlice he wæs ær nacod, and seét innan sæ.

8 Ða óðre leorning-cnihtas reowon ðær-to, hī wæron unfeor fram lande, swylce hit wære twá hund elna, and tugon hyra fisc-nett.

9 Ðá hig on land eodon, hī gesáwon liegan gléda, and fisc ðar on fýr, and hláf.

10 Ðá cwæp se Hælend to him, Bring-aþ ða fixas, ðe ge nú geféngon.

11 Simon Petrus eode up, and tēh his nett on land, micelra fixa full, ðæra wæs hund-teontig and þreo and fiftig; and ðá hyra swá fæla wæs, næs ðæt nett tobrocen.

12 Ðá cwæp se Hælend to him, Gáp hyder, and etap. And nán ðæra ðe ðar sæt, ne dorste hine ácsian, Hwæt he wære, hī wiston ðæt hit wæs Drihten.

13 And se Hælend com, and nam hláf, and eac fisc, and sealde him.

14 On ðysum wæs se Hælend þriwa geswútelod his leorning-cnihtum, ðá he árás of deape.

15 Ðá hī æton, †ðá cwæp se Hælend to Simon Petre, Simon Iohannis, lufast ðú me swíðor ðonne ðás? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. He cwæp to him, Heald míne lamb.

16 He cwæp eft to him, Simon Iohannis, lufast ðú me? He cwæp to him, Gea, Drihten, ðú wást ðæt ic ðe lufige. Ðá cwæp he to him, Heald míne lamb.

17 He cwæp þriððan síde to him, Simon Iohannis, lufast ðú me? Ðá wæs Petrus sárig, forðam ðe he cwæp þriððan síde to him, Lufast ðú me, and he cwæp to him, Drihten, ðú wást ealle þing; ðú wást ðæt ic ðe lufige. Ðá cwæp he to him, Heald míne sceap.

18 Sôþ, ic secge ðe, ðá ðú gingra wære, ðú gyrdest ðe, and eodest ðær ðú woldest; wítodlice ðonne ðú ealdest, ðú strecest ðine handa, and óðer ðe gyrt,

louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd for it was the Lord, girt him with a coote, sothli he was nakid, and sente him in to the see.

8 Sothli othere disciplis camen by boot, for thei weren not fer fro the lond, but as two hundrid cubitis, drawynge the nett of fischis.

9 Therfore as thei camen doun in to the lond, thei syzen colis put, and a fysch put aboue, and breed.

10 Jhesu seith to hym, Brynge 3e of the fischis, whiche 3e han taken now.

11 Symount Petre stizede vp, and drow3 the nett in to the lond, ful of grete fischis, an hundrid fyfti and thre; and whanne thei weren so greette, the nett is not brokun.

12 Jhesu seith to hem, Come 3e, ete 3e. And no man of the sittinge at mete durste axe him, Who art thou, witinge for it is the Lord.

13 And Jhesu cam, and took breed, and 3af to hem, and the fysch also.

14 Now this thridde day Jhesu is schewid to his disciplis, whanne he hadde rise agen fro deed men.

15 Therfore whanne thei hadden etyn, Jhesu seith to Symount Petre, Symount of John, louest thou me more than thes *don*? He seith to hym, 3he, Lord, thou wost for I loue thee. Jhesu seith to him, Feede thou my lambren.

16 Eft he seith to hym, Symount of John, louest thou me? And he seith to him, 3he, Lord, thou wost for I loue thee. He seith to him, Feede thou my lambren.

17 He seith to him the thridde tyme, Symount of John, louest thou me? Petre is sori, for he seith to him the thridde tyme, Louest thou me, and he seith to him, Lord, thou wost alle thingis; thou wost for I loue thee. Jhesu seith to him, Feede thou my sheep.

18 Treuli, treuli, I seie to thee, whanne thou were zongere, thou girdedist thee, and wandridest where thou woldist; sothli whanne thou schalt wexe eldere,

loved, vnto Peter, It is the Lorde. When Simon Peter herde that it was the Lorde, he gyrde his mantell to hym, for he was naked, and sprange into the see.

8 The other disciples cam by shippe, for they were nott farre from londe, butt as itt were two hondred cubites, and they drewe the net with fisses.

9 As sone as they were come to londe, they sawe hoot coles layde, and fische layde ther on, and breed.

10 Jesus sayde vnto them, Brynge of the fisses, which ye have nowe caught.

11 Simon Peter stepped forth, and drewe the nett to londe, full of greate fisses, an hondred and .liij. and for all there were so many, yet was not the net broken.

12 Jesus sayde vnto them, Come, and dyne. And none of the disciples durste axe hym, What arte thou, for they knewe that it was the Lorde.

13 Jesus then cam, and toke breed, and gave them, and fische lykwyse.

14 And this is nowe the thyrd tyme that Jesus apered to his disciples, after that he was rysen agayne from deeth.

15 When they had dyned, Jesus sayde to Simon Peter, Simon Joanna, lovest thou me more then these? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my lambes.

16 He sayde to hym agayne the seconde tyme, Simon Joanna, lovest thou me? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my shepe.

17 He sayde vnto hym the thyrd tyme, Simon Joanna, lovest thou me? Peter sorowed, because he sayde the thyrd tyme, Lovest thou me, and sayde vnto hym, Lorde, thou knowest all thyng; thou knowest that I love the. Jesus sayde vnto hym, Fede my shepe.

18 Verely, verely, I saye vnto the, when thou wast yonge, thou gerdedst thy silfe, and walkedst whither thou woldest; but when thou arte olde, thou shalt

and læt ðyder ðe ðú nelt.

19 Ðæt he wítodlice sǣde, and tǣcnode hwylcon deaþe he wolde God geswút-elian. *And ðá he ðæt sǣde, ðá cwæþ he to him, Fylig me.

20 Ðá Petrus hine bewende, ðá geseah he ðæt se leorning-cniht him fyligde, ðe se Hǣlend lufode, se ðe hlinode on ge-beorscype ofer his breost, and cwæþ, Drihten, hwæt ys, se ðe ðe belǣwp?

21 Wítodlice ðá Petrus ðysne geseah, ðá cwæþ he to ðam Hǣlende, Drihten, hwæt sceal ðes?

22 Ðá cwæþ se Hǣlend to him, Ic wylle ðæt he wunige ðus oð ic cume, hwæt to ðe? fylig ðú me.

23 Wítodlice ðeos spræc com út ge-mang bróðrum, ðæt se leorning-cniht ne swylt. And ne cwæþ se Hǣlend to him, ne swylt he, ac, Ðus ic wylle ðæt he wunige oð ic cume, hwæt to ðe?

24 Ðis ys se leorning-cniht, ðe cýp gewitnesse be ðyson, and wrát ðás þing; and we witon, ðæt hys gewitnes ys sóþ.

25 Wítodlice óðre manega þing synd ðe se Hǣlend worhte, gif ða ealle á-writene wæron, ic wéne ne mihte ðes middan-eard ealle ða béc befón. Amen.

thou schalt holde forth thin hondis, and anothir schal girde thee, and leede thee whidir thou wolt not.

19 Sothli he seide this thing, signyfyng by what deeth he was to glorifyng God. And whanne he hadde seid thes thingis, he seith to him, Sue thou me.

20 Petre conuertid syȝ thilke disciple, whom Jhesu louede, and which restide in the souper on his brest, and he seide to hym, Lord, who is it, that schal betraye thee?

21 Therfore whanne Petre hadde seyn this *disciple*, he seith to Jhesu, Lord, what forsothe this?

22 Jhesu seith to him, So I wole him dwelle til I come, what to thee? sue thou me.

23 Therfore this word wente out a mong britheren, for thilke disciple deyeth not. And Jhesu seide not to him, for he deieth not, but, So I wole him dwelle til I come, what to thee?

24 This is thilke disciple, that berith witnessng of thes thingis, and wroot thes thingis; and we witen, for his witnessng is trewe.

25 Forsothe there ben and manye othere synnes⁺ that Jhesu dide, whiche if thei ben writun by eche by hem silue, I deme neither the world him silf to mowe take the bookis, that ben to be writun.

Here endith the gospel of John.

stretche forth the thy hondes, and a nother shail gyrd the, and leade the whither thou woldest not.

19 That spake he, signyfinge by what deeth he shulde glorify God. And when he had sayde thus, he sayd to hym, Folowe me.

20 Peter turned about and sawe that disciple, whom Jesus loved, folowyng, which also lene on his brest at super, and sayde, Lorde, which is he, that shall betraye the?

21 When Peter sawe hym, he sayde to Jesus, Lorde, what shall he here do?

22 Jesus sayd vnto hym, Yf I will have hym to tary tyll I come, what is that to the? folowe thou me.

23 Then went this sayng a broode amonge the brethren, that that disciple shulde nott deye. And Jesus sayde nott to hym, he shall not deye, butt, Yff I will that he tary tyll I come, what is that to the?

24 The same disciple is he, which testi-fieth off these thynges, and wrote these thynges; and we knowe, thatt hys testy-mony is true.

25 There are also many other thynges which Jesus did, the which yff they shulde be written every won, I suppose the worlde coulde nott contayne the bokes, that shulde be written.

Here endeth the Gospell off Sainct Jhon.

NOTES ON

THE GOTHIC VERSION.

Title, p. 2, column 1.—The Title of St. Matthew does not exist in the Codex Argenteus, but it is complete in St. Mark, where the MS. has Aiwaggelyo pairh Marku anastodeip *Evangelium secundum Marcum incipit*. From this, the Title of St. Matthew is taken. Aiwaggelyo is a mere transliteration of the Greek Εὐαγγέλιον; for, as γ, before another γ in Greek, has the sound of n, so it has in the Gothic, and Aiwaggelyo is, therefore, pronounced Aiwangelyo, with the same meaning as Εὐαγγέλιον, and the Latin Evangelium, that is *glad tidings, good news*. Our Anglo-Saxon forefathers translated Εὐαγγέλιον by gōð good, and spell a *narration, news*, that is Gōdspell, our present Gospel. The writers of the Gospels were then styled Gōdspelleras, our old Gospellers, and now Evangelists, from Εὐαγγελιστής, and the Latin Evangelista *an Evangelist, or bringer of glad tidings*.

Matt. i. 21. The Gothic text is based upon the Codex Argenteus, as given in — “Codex Argenteus, sive sacrorum Evangeliorum Versionis Gothicae fragmenta, quæ iterum recognita adnotationibusque instructa per lineas singulas ad fidem codicis, additis fragmentis evangelicis codicum Ambrosianorum, et tabula lapide expressa. Edidit Andreas Uppström, Ph. D. AA. LL. M. in Regia Academia Upsaliensi Linguae Gothicae docens, et in schola Cathedrali adjunctus. Upsalæ: C. A. Leffler Reg. Acad. Typographus, 1854 et 1857.”

Dr. Uppström has published, on the same plan, the Gothic Fragments of St. Matthew's Gospel from the MS. in

the Ambrosian Library at Milan, containing ch. xxv. 38-46: xxvi. 1-3, 65-75: and xxvii. 1; —Part of St. Paul's Epistle to the Romans from the Codex Carolinus, in the Library of Wolfenbüttel in the Duchy of Brunswick; —and the Skeireins, i. e. Ἑρμηνεία, Interpretatio, or *Commentary* of part of St. John's Gospel, from the MSS. in the Vatican and Ambrosian Libraries. They are printed in an inexpensive form, —an 8vo. pamphlet of 48 pages, —with this Title, —“Fragmenta Gothica Selecta ad fidem codicum Ambrosianorum Carolini Vaticani. Edidit Andreas Uppström, Upsalæ, C. A. Leffler, Reg. Acad. Typographus MDCCCLXI.” In his preface, he defends himself from some severe strictures, which his laborious and valuable work does not appear to have deserved.

Where our text differs from Dr. Uppström's, a small † is placed after the word or clause in the text, referring to these notes for the reason of the alteration, or for the source of the addition. The indefatigable and learned Massmann has made up some of the verses of the lost chapters of St. Matthew by quotations from other sources. These verses are given from the other Gospels, in the text of Upps. on the plan of Professor Massmann's most useful and comprehensive “ULFILAS. Die Heiligen Schriften alten und neuen Bundes in Gothischer Sprache: Mit gegenüberstehendem Griechischem und Lateinischem Texte, Anmerkungen, Wörterbuch, Sprachlehre und geschichtlicher Einleitung von H. F. Massmann. 8vo. Stuttgart, 1857.”

Matt. i. 21. Taken partly, from Lk. i.

31. For *Īesu*, see Note on Mt. vii. 28.

iii. 3. Partly, from Lk. iii. 4; Mk. i.

3.—7, 8. Partly, from Lk. iii. 7, 8.—

9. Partly, from Lk. iii. 8 Mass.—10.

Exactly, from Lk. iii. 9, the text of

Upps. which agrees with Mass.—11.

Partly, from Lk. iii. 16: Mk. i. 8:

Skeireins 4to. Mass. p. 14, and 42:

Upps. 4to. p. 1: 8vo. p. 25. The

words within square brackets [] are

added here and in other places to com-

plete the sense. See Mass. Ulphilas, p. 38.

iv. 4. Partly, from Lk. iv. 4 Mass.—

5. Partly, from Lk. iv. 9.—6. Exactly,

from Lk. iv. 9—11.—7. Exactly, from

the last clause of Lk. iv. 12.—10. Part-

ly, from Lk. iv. 8.—17. Partly, from

Mk. i. 15 Mass.—18. From Mk. i. 16.—

19. From Mk. i. 17.—20, 21. Partly,

from Mk. i. 18, 19, 20 Mass.—22. Part-

ly, from Mk. i. 20.

v. 3. From Lk. vi. 20 Mass.—8.

Exactly, from Skeireins Mass. 4to. p.

26, col. 2, and p. 48, col. 2; also Upps.

4to. p. 1: 8vo. p. 37, 20—23: also Cast.

Mai. p. 24.—PALIMPSESTS. As Cast. Mai.

the contraction for Count Castiglione

and Angelo Mai, will be quoted here-

after, it may be noticed, that they have

published Ulphilæ, in Ambrosianis *pa-*

limpsestis, specimen (see Note on ch. vii.

28). Mai had discovered in the Am-

brosian Library at Milan, in 1817, parts

of the Gothic translation of the Scrip-

tures, under more recent writing. These

are called *Palimpsests* or *rescripts*, be-

cause they were *παλίψηστοι* *cleaned*

again (from *παλιν* *again*, and *ψάω* *to*

scour, *clean*); that is, the original writ-

ing was washed off the parchment, that

it might be used for a new manuscript.

The first writing could seldom be en-

tirely obliterated, and it could, there-

fore, be often read under, and on the

side of the later writing. Facsimiles

are given by Cast. Mai. They recovered

under other writing, not only this 8th

verse of Matt. v., but other parts of

Scripture, see note on Matt. i. 21, p. 570.

—13. See Lk. xiv. 34; Mk. ix. 50 Mass.

—15. Here the Codex Argenteus be-

gins, and continues to ch. vi. 32, where

another chasm occurs in the MS. in-

dicated by a blank space in the Gothic

column. Upps. p. 2 and 4.—15e. The

small italic letter after the number of

the verse, indicates the word referred to

in the verse. The first word of the verse

is denoted by *a*, the second by *b*, and

the fifth by *e*. Thus, 15e denote verse

15, and *e* the fifth word of that verse,

or *liuteip*. Arg. has *liuteip*, evidently

a mistake for *liuteip*; see *liuhtyai* in

the next verse.—29i. Arg. has *usstagg*,

but it ought to be *usstigg*.—43ij. Arg.

has *fiais fiand* for *fiyais fiyand*.

vi. 24y. Mammonin—In the margin

of the Codex Argenteus, against this

word, Upps. was the first to notice

faihuþra[ina] which Junius Glos. says,

“videtur mihi composita ex *faihu opes*,

divitiæ; et *þreihan premere, comprimere*,

elidere, affligere; propter multiplices il-

las curas, quæ acquirendas acquisitasque

opes comitantur,” p. 244. *Faihuþraina*

is from Lk. xvi. 9. The A.S. translates

δουλεύειν μαμωνᾷ *servire mammonæ*, by

woruld-welan *worldly weal*.

vii. 28e. *ĪS* in Arg. is a contrac-

tion for *Īesns*. Dr. Marshall, in

the Gothic and Anglo-Saxon Gospels of

1665, was the first to suggest this true

reading, in a note on Mt. xi. 16, p. 405.

Dr. Marshall's suggestion was verified

by Cast. Mai in 1819. Esdras ii. 36,

where the word was first found written in

full: thus *ns r̅ak̅a̅a̅ Īesns*

us garda *Īesuis*, τῷ οἴκῳ Ἰησοῦ *de domo*

Iesu. They then add, in a note, “Ita

codex explicatis omnibus litteris *ĪE-*

SNIS, quum alibi sit *ĪNIS*. Ergo

nunc omnino definitur controversia num

legendum sit *Īesns* an *Īaisns*,

de qua jampridem egerant Ihreus in

Ulphila illustr. ad Marc. i. 45. Gordo-

nus in *specimine animadv. critic.* et

Knittelius in *Commentario ad Ulphil.*

p. 321.” *Ulphilæ partium ineditarum*

in Ambrosianis Palimpsestis ab Angelo

Maiore repertarum specimen, conjunctis

curis ejusdem Maii et Caroli Octavii

Castillionæi editum, 4to. *Mediolani* 1819, p. 2. For an account of Palimpsests, see note to Mt. v. 8.

Matt. ix. 15t. Arg. atgaggand for atgaggand.

xi. 10. Arg. has meinna, it should be meinana *meum*, to agree with aggilu.—15c. From 15c. to 23g. Arg. is almost illegible. The deficient letters and words are most carefully supplied by Upps. chiefly from the other Gospels, so as exactly to fill the same spaces in the Codex Arg. as the original letters and words occupied before they were worn away or become illegible. With the aid of a good magnifying glass, and a clear light, which the constant access to the Codex enabled Dr. Uppström to choose, the distinct outlines and even faint traces of letters and words were discovered. Guided by these, and the exact spaces to be filled up in the defective Codex, there can be little doubt of the correct restoration of the deficient letters and words. These, in our Text, are all placed within brackets.

xxv. 38-46. From Cast. Mai, p. 8, 9 : Arg. p. 13 : Upps. Frag. Goth. p. 1, 2.

xxvi. 1-3, 65-69. Cast. Mai, p. 10, 11 : Arg. p. 14 : Upps. Frag. Goth. p. 2, 3.—70-75. Arg. : Upps. p. 14 : Frag. p. 3, 4 : Cast. Mai, p. 10-12.

xxvii. 1. Cast. Mai, p. 10-13 : Arg. p. 14 : Upps. Frag. Goth. p. 3, 4.—51e. Arg. diskritnoda for disskritnoda, as in the last word of this verse.

Mark x. 39g. [daupyanda] w. in Arg. an evident omission. See the latter part of the note on Jn. x. 18.—42j. [paiei] w. in Arg. See last note and reference.

Luke vii. 32t. Arg. yan-ni evidently for yah-ni.

ix. 50o. Ni ainshun auk ist manne, saei ni gawaurkyai maht in namin mein-amma, *Literally and in the order of the*

words,—Nullus etiam est hominum, qui non faciat potentiam [virtutem, miracula] in nomine meo. This passage is not found in the Greek MSS. but in some Latin versions. It is in the parallel passage of St. Mark ix. 39 where the Vulgate has—"Nemo est enim, qui faciat virtutem in nomine meo."

xiv. 31j.—Gabelentz and Löbe, p. 133, note to 31j, assert that—du wiganna of Arg. "Sine dubio falsum, pro du wigana *ad bellum*, qui est dativus vocis wigans *bellum*." Upps. thinks the reading of Arg. may be retained ; it is, therefore, adopted in our text. Though his remarks are too long for insertion, we give the following quotation, and refer to his note for particulars. "Quid si Codicis lectio ipsa per se proba est, dummodo probe explicetur? Nos verbum pro verbo reddimus : *aut quis rex iens ruere contra alium regem ad movendum l. quatiendum l. pellendum* sc. eum, *næ. l. profecto, nonne sedens antea cogitat . . . ?* Upps. p. 74, note on line 6, 7.

xv. 22i. Arg. bringip, for briggip.—23b. Arg. bringandans, for briggandans.

John i. 29a-j. Taken from Skeireins, 4to. p. 4, line 3-6 ; and p. 37, line 14, 15 : Upps. Frag. Goth. 8vo. p. 15, 10-13.

iii. 3a-m. From Skeireins, p. 7, 20-25 ; and p. 39, 10-12 : Upps. Frag. Goth. p. 21, 4-10.—4a-p. Skeir. p. 8, 11-17 ; and p. 39, 18-21 : also p. 8, 25-p. 9, 7 ; and p. 40, 4-6 : Upps. Frag. Goth. p. 20, 2-8 : also p. 20, 16-23.—5a-q. Skeir. p. 9, 16-22 ; and p. 40, 11-13 : Upps. Frag. Goth. p. 21, 4-10.—23a-h. Skeir. p. 11, 1-4 ; and p. 41, 1-2 : Upps. Frag. Goth. p. 22, 14-17.—24a-h. Skeir. p. 11, 4-7 ; and p. 41, 3-4 : Upps. Frag. Goth. p. 22, 17-20.—25a-k. Skeir. p. 11, 24-25, and p. 12, 1-3 ; and p. 41, 12-13 : Upps. Frag. Goth. p. 23, 12-16.—26a-r. Skeir. p. 15, 10-17 ; and p. 43, 5-7 :

Upps. Frag. Goth. p. 26, 19-25, &c. 29*a-e*, 30*a-f*. Skeir. p. 15, 1-4; and 43, 1, 2: Upps. Frag. Goth. p. 26, 10-13.—31*a-f*. Skeir. p. 16, 20, 21; and p. 43, 21: Upps. Frag. Goth. p. 27, 29-30.—31*g-j*. Skeir. p. 17, 16-17; and 44, 9: Upps. Frag. Goth. p. 28, 20, 21.—31*k-m*. Skeir. p. 17, 6; and p. 44, 11: Upps. Frag. Goth. p. 28, 23.—32*a-m*. Skeir. p. 17, 20-24; and p. 44, 11-14: Upps. Frag. Goth. p. 28, 24-28.

v. 21*a-o*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 2-7.—22*a-k*. Skeir. p. 20; and p. 45: Upps. Arg. p. 19; and Frag. Goth. p. 31, 16-19.—23*a-g*. Skeir. p. 21, 18-20; and p. 46: Upps. Arg. p. 19; and Frag. Goth. p. 32, 12-14.—35*a-o*. Skeir. p. 23, 17-22; and p. 47: Upps. Arg. p. 19; and Frag. Goth. p. 34, 19-20, and p. 35, 1-4.—36*a-dd*. Skeir. p. 23, &c. and p. 47: Upps. Arg. p. 19; Frag. Goth. p. 35, 5-15.—37*a-i*. Skeir. p. 25, 9-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 36, 16-19.—37*j-r*. Skeir. p. 26; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 12-14.—38*a-p*. Skeir. p. 26, 7-12; and p. 48: Upps. Arg. p. 19; and Frag. Goth. p. 37, 15-20.—45*a-o*. With *a* the Codex Arg. begins again, and is perfect to ch. viii, except the omission of v. 39 ch. vi: part of v. 29, and v. 53 ch. vii.

vii. 41*i*. Arg. has distinctly þu, for þau. Upps. p. 24, line 11 in the note.

x. 18*f-k*. Omitted in Arg. There can scarcely be any doubt as to the restored passage, within brackets, when it is seen under the Greek, and between the two lines now in Arg. thus,—

Οὐδεὶς αἶρει αὐτὴν ἀπ’
ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτὴν ἀπ’
ἐμαυτοῦ.

Ni whashun nimþ þo af
[mis, akei ik lagya þo af]
mis silbin.

Here the first two lines of the Gothic ending with þo af, and the next two beginning with mis, the eye seems to have caught the lower þo af, and then to have naturally gone on to mis silbin, instead of mis, akei &c. omitting the whole line within brackets. Those, who have had much experience in copying MSS. know the tendency they have had to such errors. The restored line was first suggested by Dr. Marshall in 1665, p. 469, approved by subsequent editors, especially by Gab. Löb. and adopted by Upps. Mass. and others.

xi. 25*no*. The reading of Arg. is that given in the text. Upps. defends it in a long note, p. 31, 32.—Mass. alters the text to þauhyabai gadauþniþ, in Greek *κὰν ἀποθάνῃ*, and the Vulgate *etiam si mortuus fuit*.

xii. 1*a*. From Arg. fol. 75, 1.

xviii. 37*l*. [qap] is omitted in Arg.

NOTES ON

THE ANGLO-SAXON VERSION.

Title, p. 2, column 2.—Góðspell is derived from gód *good*, and spell *narration, message, tidings*. It has exactly the same meaning as the Greek εὐαγγέλιον, from εὖ *well, good*, and ἀγγέλλω *to bear a message, to bring tidings or news*.

The Anglo-Saxon Text is from the MS. in Corpus Christi College, Cambridge, No. CXL. of Nasmith's Catal. In Wanley's Catal. p. 116, col. 1, the age of this MS. is stated to be—"Paulo ante Conquisitionem Angliæ descriptus." A reference is made to it, in the following notes, by B., which is the first letter of Bene't, for some time the colloquial name of Corpus Christi College. Some readings and correct inflections of words, with their more usual orthography, have been taken from the invaluable MS. li. 2. 11, in the Cambridge University Library, and referred to in the notes, by the letter C. This Cambridge MS. of the Anglo-Saxon Gospels is remarkable for its adherence to the West-Saxon grammatical forms and orthography. Wanley, in p. 152, col. 1, says "Circa tempus Conquisitionis Angliæ scriptus." It is supposed, however, that both B and C are earlier than the dates assigned to them by Wanley; probably B was written about A.D. 995. The Anglo-Saxon rubrics, in the following notes, are all copied from C, and compared with O, the Anglo-Saxon MS. of the Gospels in the Bodleian Library, Oxford, No. 441. The Anglo-Saxon Rubrics do not exist in B and H. They could not be retained in the body of our Anglo-Saxon Text, as they stand

in C, without deranging the parallel order of the verses, and the loss of much space. An obelisk † is, therefore, placed in the Text, where the Rubrics begin, referring to the chapter and verse, where they will be found in the following notes.

Matt. i. 18a. Ðys Góðspel gebyraþ on myde-wyntres mæsse-æfen. C. *That is, the Rubric of the Cambridge MS. li. 2. 11, in the University Library.—25fg. [oð ðæt] from Rushw.*

ii. 1a. Ðys sceal on twelftan dæg. C.—10h. hig C.—13a. Ðys Góðspel sceal on cilda [MS. cylda] mæsse-dæg. C.—19a. Ðys sceal on twelftan æfen. C.

iii. 1a. Ðys sceal on Wóðnes dæg, on ðære þryddan wucan ær Myddan wyntre. C.—13a. Ðys sceal on Wóðnes dæg ofer twelftan dæg. C.

iv. 1a. Ðis Góðspel sceal on hálgan dæg. C.—3e. costnind B. for costniend, or for costnigend of C.—12a. Ðis sceal on Frige dæg ofer twelftan dæg. C.—15a-l. This verse is from the Rushw. It is not in B. C. H. O. nor in the Royal MS. Brit. Museum I. A XIV; but it is found in the Lindisfarne MS. as well as in the Rushworth.—18a. Ðis Góðspel sceal on Andreas mæsse-dæg. C.—23a. Ðis sceal on Frige dæg, on ðære þryddan wucan ofer twelftan dæg. C.

v. 1a. Ðis Góðspel gebyraþ to ealra hálgena mæssan. C.—4. Tyndale translated from the Greek, and has the same order of the verses, as our English version. The Anglo-Saxon and Wycliffe, following the Vulgate, have transposed the verses 4 and 5. The verses retain

the original order of each version ; but, for facility of reference, the verses are numbered to agree with Tyndale, and our authorised version.—4*b*. B. has synt from v. 3 to 14, and in most other places, but synd is the regular form, and it is adopted from C.—17*a*. *Dis Gódspel sceal on ðone óðerne Wódnas dæg ofer Pentecosten. C.*—20*a*. *Dis Gódspel sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C.*—25*a*. *Dis Gódspel sceal on Wódnas dæg, on ðære þryddan wucan ofer Pentecosten. C.*—31*a*. *Dis sceal on Wódnas dæg, on ðære XVI. wucan ofer Pentecosten. C.*—38*ab*. *Ge gehýrdon C, p. 15, 10 : gehýrdon ge B.*—42*i*. *wylle C : omitted by B. and O.*—43*a*. *Dis sceal on Wódnas dæg, on ðære syxteopan wucan ofer Pentecosten ; and on Frige dæg innan ðære cys-wucan. C.*

vi. 7*f*. *nellon C : nellen O, R1 : nelle B, H.*—11*ab*. *Urne ge B, O.*—13*a*. *Þys gebyraþ to caput jejunií [caput ieinií MS. p. 17.] on Wódnas dæg. C.*—24*a*. *Þys sceal on ðone syxteopan Sunnan dæg ofer Pentecosten. C.*

vii. 1*a*. *Þys sceal on ðone feorþan Sunnan dæg ofer Pentecosten. C.*—7*a*. *Þys Gódspel sceal to Gang-dagon. C.*—15*a*. *Þys Gódspel gebyraþ on ðære nygopan wucan ofer Pentecosten. C.*—28*a*. *Þys sceal on ðone þryddan Sunnan dæg ofer Epiphanian. C.*

viii. 1*d*. *Hælend C : Hælnð B.*—14*a*. *Dis gebyraþ on Frige dæg, on ðære twá and twentugopan wucan ofer Pentecosten. C.*—19*a*. *Dis sceal on Wódnas dæg, on ðære feorþan wucan ofer twelftan dæg. C.*—23*a*. *Dis sceal on ðone feorþan Sunnan dæg, ofer twelftan dæg. C.*

ix. 1*a*. *Dis Gódspel sceal on Sunnan dæg, on ðære twentugopan wucan ofer Pentecosten. C.*—3*abc*. *Ða cwædon sume. C : Ðá cwædon hig. B.*—9*a*. *Dis Gódspel sceal on Sce. Matheus mæsse-æfen. C.*—14*a*. *Dis sceal on Frige dæg, on ðære óðre Easter-wucan. C.*—14*h*. *C : ðuss B.*—15*ii-kk* *on ðam dagum from Vetus Italica.*—17*jj*. *Dis sceal on Sunnan dæg, on ðære fif and twentugo-*

þan wucan ofer Pentecosten. C.—18*b*. *he C : he w. B.*—25*h*. *code C. p. 28, 18, O, R1 : geode B, H.*—27*a*. *Þis sceal on Wódnas dæg, on ðære xiii. wucan ofer Pentecosten. C.*

x. 16*a*. *Þis Gódspel sceal to man-egra Martyra mæsse-dæge. C.*—19*cd*. *hig and C : w. B.*—26*f*. *Þys Gódspel gebyraþ to ánes Confessores mæsse-dæge. C.*—31*i*. *spearwan C : spearuan B.*—37*a*. *Þys Gódspel gebyraþ to ánes Martyres mæsse-dæge. C.*

xi. 2*a*. *Þys gebyraþ on ðære ærran [arran C] wucan ær Myda-wyntra. C.*—7*v*. *westen C, p. 35, 21 : wesden B.*—20*a*. *Þys Gódspel gebyraþ on Frige dæg, on ðære þrytteopan wucan ofer Pentecosten. C.*—25*a*. *Þys sceal on Wódnas dæg, on ðære syxtan wucan ofer Pentecosten. C.*

xii. 1*a*. *Þys sceal on Frige [Fryge C] dæg, on ðære eahtopan wucan ofer Pentecosten. C.*—14*a*. *Þys sceal on Wódnas dæg, on ðære xiii. wucan ofer Pentecosten. C.*—22*a*. *Þys sceal on ðone þryddan Sunnan dæg innan Lenct. C.*—30*a*. *Þys sceal on Wódnas dæg, on ðære twelftan wucan ofer Pentecosten. C.*—38*a*. *Þys sceal on Wódnas dæg, on ðære forman Lencten wucan. C.*—49*k-g* *taken from Mk. iii. 34j-g.*

xiii. 3*m*. *sædere B, O, R1 : sawere C : sæwere H.*—43*l-r*. *C, O : w. B, H, R1.*—44*a*. *Þys Gódspel sceal to Sea. Agnan mæssan. C.*

xiv. 9*o*, &c. *w. B, C, O, H, R1.*—22*a*. *Þys Gódspel sceal in octabas Petri et Pauli. C.*—31*d*. *and the clause w. B, C, O, H, R1.*

xv. 1*a*. *Þys Gódspel gebyraþ on ðone þryddan Wódnas dæg innan Lenctene. C.*—3*f*. *cwæþ C : w. B, O, H, R1.*—8*g*. *w. B, C, O, H, R1.*—15*ef*. *and cwæþ C, H : w. B, O, R1.*—19*j*. *stala C : stale O, B, H : w. R1.*—21*a*. *Þys Gódspel gebyraþ on ðone forman þunres dæg innan Lenctene. C.*—32*a*. *Þys Gódspel gebyraþ on ðære eahtopan wucan ofer Pentecosten. C.*

xvi. 1*a*. *Þys sceal on Wódnas dæg, on ðære eahtopan wucan ofer Pentecosten. C.*—13*a*. *Þys Gódspel gebyraþ on*

Petres mæsse-dæg. C.—14*a*. witegena R1: wytegena C: witegyna B, O: wit-egan H.—24*a*. Ðys Góðspel sceal on Sce. Laurentius mæsse-dæg. C.—28*a*. Ðys sceal on Sæternes dæg, on ðære forman Lencten-wucan. C.

xvii. 10*a*. Ðys sceal on Frige dæg, on ðære fiftan wucan ofer Pentecosten, C.—14*a*. Ðys sceal on Wóðnes dæg, to ðam fæstene ær hærfestes emnyhte. C.

xviii. 1*a*. Ðys sceal on Sce. Michaelæs mæsse-dæg. C.—10*n*. and the clause w. B, C, H, O and R1.—15*a*. Ðis sceal on Tiwes dæg, on ðære þryddan Lencten wucan. C.—23*a*. Ðys sceal on ðære xxiii. wucan ofer Pentecosten. C.

xix. 12*n-v*. From the margin of C: w. B, H, O and R1.—27*a*. Ðys sceal to Sce. Paulus mæsse-dæge; and to Sce. Benedictus. C.

xx. 1*a*. Ðys sceal on ðone Sunnan dæg, ðe man belýþ Alleluia. C. p. 67, 23. See Rubric Mk. iv. 3*b*.—9*c*. ðe C: ðæ B: ða H.—17*a*. Ðys Góðspel gebyrap on Wóðnes dæg, on ðære óðre Lencten-wucan. C.—21*f*. ðu C, H: tu B.—22*u*.—Tyndale has the following clause [*x-ii*]*—*and to be baptised with the baptim that Y shalbe baptised with, *—*because it is in Greek, from which Tyndale translated. It is omitted by the Vulgate, and therefore by Wycliffe, as he translated from the Vulgate. It is also w. in Anglo-Saxon.—28. Between this and the next verse, the following interpolation occurs in B, C, H, O.—Ge wyniaþ to geðeonne on gehwæðum þinge, and beon gewanod on ðam mæstan þinge. Witodlice, ðonne ge to gereorde gelaðode beoþ, ne sitte ge on ðam fyrmestan setlum, ðe-læs ðe árwurðre wer æfter ðe cume, and se húsbonða háte ðe árisan and rýman ðam óðrum, and ðú beo gescynd. Gif ðú sitst on gereorde, on ðam ýtemestan setle; and æfter ðe cymþ óðer gebeor, and se laðigenda cwede to ðe,—Site innor, leof: ðonne byþ ðe árwurðlicor ðonne ðe man úttor scufe. That is literally, in English,—*Ye seek to become great in a small matter, and to be minished in the greatest matter. Verily,*

when ye shall be bidden to a feast, sit ye not in the first seats, lest a more worthy man come after thee, and the householder bid thee rise and make room for the other, and thou be put to shame. If thou sittest at a feast, in the outermost seat; and after thee cometh another guest, and the bidder say to thee,—Friend, sit nearer: then shalt thou be more honourable than the man put into the outer [seat]. The whole of this parable, except the first sentence, will be found in ch. xiv. 7–10 of St. Luke. *Junius and Marshall's Eván. Goth. et A. S. p. 496.* This interpolation is not contained in the Vulgate, but it is found entire in the MS. of the Gospels, which Gregory the Great sent into England by St. Augustine in the sixth century. From that time to the Reformation it was carefully preserved in the *Bibliotheca Gregoriana* in St. Augustine's Abbey, at Canterbury. At the dissolution of religious houses, it came first into the hands of Lord Hatton, then of Sir Robert Cotton, of Cunington, Huntingdonshire, where it was in 1602; as the latter name, place, and date are written on the MS. It afterwards found its way into the Bodleian Library, where this great treasure is still kept with the utmost care. I am indebted to Geo. Waring, Esq., M.A., for the following verbatim copy of this interpolation, taken from the Bodleian MS. Codex August. 857 D. 2. 14. “*Vos autem quæritis de modico crescere, et de maximo minui. Cum autem introeritis ad cenam vocati, nolite recumbere in superioribus locis, ne forte dignior te superveniat, et accedens is qui te invitavit, dicat tibi,—Adhuc inferius accede, et confundaris. Si autem recubueris in inferiori loco; et advenerit humilior te, dicet tibi qui te invitavit,—Accede adhuc superius; et erit tibi hoc utilius.*” *Fol. 23, col. 1.*—29*a*. Ðys sceal on Sæternes dæg, on ðære Pentecostenes wucan to ðam Ymbrene. C.

xxi. 1*a*. Ðys sceal on ðære feorþan wucan, ær Mydda-wyntra. C.—8*p*. streow-edon C. p. 72, 1: streoweden H: strew-

odun B: strewodon O: strewedon Rl.
—16*w*. sacerda B, C, H, O, and other MS. evidently an error of the scribes for sucendra, v. Ps. 8, 3, where Spelman has sucengra.—23*a*. ðys sceal on Wódnes dæg, on ðære fiftan wucan ofer Pentecosten. C.—31*l*. æftera B, C: yldra as in v. 28.—33*d*. ðys sceal on ðære óðre wucan innan Lenctene, on Frige dæg. C.

xxii. 8*k*. gearwe C p. 76, 13 and O: gearewe H: earwe B.—15*a*. Dis Góðspel sceal on xxiii. wucan ofer Pentecosten. This rubric is written in a recent hand, on the margin of C. p. 77, and followed, in the same hand, by Abeuntēs pharisei consilium inierunt, ut caperent Jesum in sermone.—34*a*. ðys sceal on ðære wucan ofer Pentecosten. C.

xxiii. 5*m*. heals-*bec* O: heals-*bæc* B: hals-*bæc* C: hals-*bec* H.—13*a*. ðys sceal on Frige dæg, on ðære nygeþan wucan ofer Pentecosten. C.—14. This verse is w. in A. S. and in Codex Augustinus, Bod. 857. D. 2. 14. fol. 27, col. 2, but it is in the Vulgate; another proof that the Anglo-Saxon Version was not made from the Vulgate, and that the Codex Augustin. which Gregory the Great sent to England was not the correct Vulgate version of St. Jerome, but one of the old Italic versions.—See Note to ch. xx. 28.—34*a*. ðys Góðspel sceal on Sce Stefanēs mæsse-dæg. C.—37*b* and *d*. Ierusalem H: Gerusalem B.

xxiv. 30*s*. cumendne B, Rl: cumende C, H: cumyndne O.—30*v*. genypon C. p. 85, 11: genipod B, O.—39*c*. nyston C. p. 86, 5: nystan Rl: nysten H: nysþon B, O.—42*a*. ðys Góðspel sceal to mæniges [mænies MS.] Confessores mæsse-dæge. C.—43*u*. geþafigan O: geþafian C, H: geþafigen B.—46*a*. eadig C, H: eadi B.

xxv. 1*a*. ðys sceal to háligra fæmnena mæsse-dæge. C.—14*a*. ðys Góðspel gebyraþ on Sce. Syluestres mæsse-dæge, and to óðra Confessores. C.—31*a*. ðys sceal on Mōnan dæg, on forman fæsten-dæg. C.—34*a*. Donne cwip se cyning to ðam ðe on hys swiðran hcalfe beoþ. C. p. 91,

1, in a small and later hand, at the top of the page. H has Ðá sæde se kyng to ðan ðe on his swiðren waren. In B and O w.—39*a-f*. C p. 90, 12: w. B. O.

xxvi. 2*a*. Ðes Passio sceal on Palm-Sunnan dæg. C.

xxviii. 1*a*. ðys sceal on Easter-æfen. C.—8*a*. Dis sceal on Frige dæg, on ðære óðre Easter-wucan. C.—16*a*. Dis sceal on Frige dæg, innan ðære Easter-wucan. C.

C has the following note after 20*w*.—Finit Amen. Sit sic hoc hic interim. Ego, Ælfricus, scripsi hunc librum in Monasterio Badþonio, et dedi Brihtwoldo Preposito. Qui scripsit uiuat in pace, in hoc mundo et in futuro seculo, et qui legit legator in eternum. C. p. 88.

Mark i. 40*a*. ðys sceal on Wódnes dæg, on ðære fiteoþan wucan ofer Pentecosten. C.

iv. 3*b*. Dis sceal on ðære wucan æfter ðam ðe man belýcþ Alleluia. C. p. 116, 4; See Rubric Mt. xx. 1*a*.

v. 1*a*. Dis sceal on Frige dæg, on ðære seofeoþan wucan ofer Pentecosten. C.

vi. 17*a*. ðys Góðspel sceal innan hærefeste to Sce. Iohannes mæssan. C.—45*a*. Dis sceal on Sæternes dæg ær hálgan dæge. C.

vii. 1*a*. ðys sceal on Wódnes dæg, on ðære pryddan Lencten-wucan. C.—31*a*. Dis Góðspel sceal on ðære prytteoþan wucan ofer Pentecosten. C.

viii. 1*a*. Dis Góðspel gebyraþ on ðære ehtoþan wucan ofer Pentecosten. C.—27*a*. ðys Góðspel sceal on Sce. Petres mæsse-dæge. C.

ix. 2*a*. Dis sceal on Sætern-dæg, on ðære forman fæsten-wucan. C.—17*a*. Dis sceal to ðam Ymb-rene innan hærefeste, on Wódnes dæg. C.—38*a*. Dis sceal on Wódnes dæg, on ðære nygoþan wucan ofer Pentecosten. C.

x. 13*a*. ðys sceal on Frige dæg, on ðære syxtan wucan ofer Pentecosten. C.—17*a*. Dis sceal on Wódnes dæg, on ðære seofeoþan wucan ofer Pentecosten.

C.—46a. Dys gebyraþ on Sunnan dæg ær hālgan dæge. C.

xi. 1a. Dys gebyraþ feower wucon ær Myddan wintran. C.—8j. The MSS. have boceras, an error of the scribes for bogas.—11a. Dis sceal on done feorþan Frige dæg ofer Pentecosten. C.

xii. 13a. Dys sceal on dære xxiiii. wucan ofer Pentecosten. C.—28a. Dys Gódspel sceal on Frige dæg, on dære twelftan wucan ofer Pentecosten. C.

xiv. 1a. Des Passio gebyraþ on Tiwes dæg, on dære Palm-wucan. C.

xv. 40r-v. From C. p. 161, 11f-12a. —47a. Dys Gódspel gebyraþ on Easter-dæg. C.

xvi. 9a. Dys Gódspel gebyraþ on Wódnas dæg, on dære óðre [óðere MS.] Easter-wucan. C.—14a. Dis sceal on þunres dæg, innan dære Gang-wucan. C.

Luke i. 1a. Dis Gódspel gebyraþ on Midde-sumeres mæsse-æfen. C.—26a. Dis sceal on Wódnas dæg, to ðam Ymb-rene ær Mydda-wyntran. C.—39a. Dis gebyraþ on Frige dæg to ðam ylcan fæstene. C.—56a. Dis gebyraþ on Myd-sumeres mæsse-dæg. C.

ii. 1a. Dis sceal on Mydde-wyntres mæsse-nyht, to dære forman mæssan. C.—21a. Dis sceal on done ehtþan mæsse-dæg to Myddan wyntra. C.—33a. Dis sceal on done Sunnan dæg, betweox Mydde-wyntres mæsse-dæge, and twelftan dæge. C.

iii. 1a. Dis gebyraþ on Sætern-dæg, to æw-fæstene, ær Myddan wyntra. C.—23t-x. Helies . . . se wæs Nazareth. The scribe, in abruptly breaking off the genealogy, may have confounded Helies with Hælend, and have added, se wæs Nazareth, from a natural association of the Saviour's name with his residence at Nazareth, Mt. xxi, 11.—As to the number of generations, Beza observes, in a note on this passage, In vetustissimo Latino codice lego,—"Generationes septuaginta quinque." *Marshall*, p. 503.

iv. 38a. Dis sceal on done þryddan

þunres dæg innan Lenctene, and to Pentecosten on Sæternes dæg. C.

v. 1a. Dis sceal on ðone syxtan Sunnan dæg ofer Pentecosten. C.—17a. Dis sceal on Frige dæg, on dære Pentecostenes wucan. C.

vi. 36a. Dis gebyraþ on done fiftan Sunnan dæg ofer Pentecosten. C.

vii. 11a. Dys sceal on done seofenteoþan Sunnan dæg ofer Pentecosten. C.—24p. hwig C, p. 190, 11.—25v-z. See *Marshall*.—36a. Dis Gódspel sceal to ðam Ymb-rene innan hærfešte on Frige dæg. C.

viii. 40a. Dis sceal on Frige dæg, on dære Pentecostenes wucan, to ðam Ymb-rene. C.—49q-t. See *Marshall*.

ix. 1a. Dys sceal on þunres dæg, on dære Pentecostenes wucan. C.—12a. Dis sceal on Wódnas dæg, on dære Pentecostenes wucan, to ðam Ymb-rene. C.

x. 1a. Dis Gódspel sceal to ánes Apostoles mæssan. C.—23a. Dis sceal on dære feowerteoþan wucan ofer Pentecosten. C.—38a. Dis sceal to Assumptione Scē. Marie, and Sætern-dagum be Maria. C.

xi. 5f. Dis sceal to Gang-dagon dæge twegen dagas. C., p. 208, 6.—14a. Dis Gódspel gebyraþ on ðone þryddan Sunnan dæg innan Lenctene. C.—37a. Dis Gódspel gebyraþ on Frige dæg, on dære teoþan wucan ofer Pentecosten. C.

xii. 11a. Dis sceal on Frige dæg ofer Pentecosten. C.—35a. Dis Gódspel gebyraþ to mæniges Confessores mæsse-dæge. C.

xiii. 6a. Dis Gódspel sceal to ðam

Ymb-rene innan hærefešte on Sætern-dæg. C.

xiv. 1a. Dys Gódspel gebyraþ on dære nygonteoþan wucan ofer Pentecosten. C.—16a. Dys Gódspel gebyraþ on ðone þryddan Sunnan dæg ofer Pentecosten. C.—25a. Dys Gódspel sceal to Scs. Hermetis and to Scs. Agustinus mæssan. C.

xv. 1a. Dys Gódspel sceal on done feorþan Sunnan dæg ofer Pentecosten. C.—11a. Dys Gódspel gebyraþ on Sæternes dæg, on dære óðre Lencten-wucan. C.

xvi. 1a. *Þys Góðspel gebyraþ on ðære teoþan wucan ofer Pentecosten. C.*—10a. *Þys gebyraþ on Wóðnes dæg on ðære teoþan wucan [ucan MS.] ofer Pentecosten. C.*—19a. *Þis Góðspel gebyraþ on ðone óðerne Sunnan dæg ofer Pentecosten. C.*

xvii. 1a. *Þys Góðspel gebyraþ on ðone óðerne Frige dæg ofer Pentecosten. C.*—11a. *Þys gebyraþ on ðære syxteoþan wucan ofer Pentecosten. C.*

xviii. 10a. *Þys gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.*

xix. 12a. *Þys Góðspel sceal on See. Gregorius mæsse-dæg. C.*—29a. *Þys gebyraþ feower wucan ær Middan wyntra, and on Palm-Sunnan-dæg. C.*—41a. *Þys Góðspel gebyraþ on ðære endlyftan wucan ofer Pentecosten. C.*

xx. 27a. *Þys Góðspel sceal on Wóðnes dæg ofer Pentecosten. C.*

xxi. 12k. The MSS. have *syððan*, an evident error for *syllan*; *syllan* is, therefore, adopted from Mk. xiii. 9.—20a. *Þys Góðspell gebyraþ on Wóðnes dæg on ðære xi. wucan [ucan MS.] ofer Pentecosten. C.* *Góðspell*, in this Rubric, is written over the line in a much smaller hand.—34a. *Þys Góðspel gebyraþ on Frige dæg, on ðære endleftan wucan ofer Pentecosten. C.* The words *g-j* in this Rubric are written above the line in a much smaller hand.

xxii. 1a. *Þes Passio gebyraþ on Wóðnes dæg, on ðære Palm-wucan. C.*

xxiv. 13a. *Þys gebyraþ on óðerne Easter-dæg. C.*—36a. *Þys gebyraþ on þryððan Easter-dæg. C.*

John i. 1ab. On *fruman*, C, O: On *frymþe*, B: On *anginne ærest*. H. 2cd. on *fruman*, Cot.—15a. *Þys Góðspel gebyraþ þrym wucan ær Myddan-wyntra, on ðone Frige dæg. C.*—19f. *Þys gebyraþ on ðone Sunnan dæg ær Myddan-wyntra. C.*—29a. *Þys gebyraþ on ðone viii dæg Godes æt-ýwednyse. C.*—35a. *Þys sceal on See. Andreas mæsse-æfen. C.*

ii. 1a. *Þys Góðspel sceal on Sunnan dæg, ðære óðre wucar ofer Epiphania*

Domini. C.—12a. *Þys Góðspel gebyraþ on ðære feorþan wucan innan [ynnan MS. p. 268, 17], Lengtene, on Mónan dæg. C.*

iii. 1a. *Þys Góðspel man sceal ræd-an ofer Easton, be ðære róde, and eft ofer Pentecosten, on ðone forman Sunnan dæg. C.*—16a. *Þys sceal on óðerne Pentecostenes mæsse-dæg. C.*—25a. *Þys sceal on Wóðnes dæg, on ðære þryððan wucan ofer Easton. C.*

iv. 6e. *Þys sceal on Frige dæg, on ðære iii. Lengten-wucan. C.*—46o. *Þys Góðspel gebyraþ ofer Pentecosten, on ðære án and twentygþan wucan on Sunnan dæg. C.*

v. 1a. *Þys Góðspel sceal on Frige dæg, on ðære forman Lengten-wucan. C.*—17a. *Þys Góðspel sceal on þunres dæg, on ðære feorþan Lencten-wucan. C.*—30a. *Þys sceal on þurs dæg, on ðære óðre Lencten-wucan. C.*

vi. 1a. *Þys Góðspel sceal on Myd-lentenes Sunnan dæg. C.*—27a. *Þys sceal on Frige dæg, on ðære forman wucan æfter Epiphania Domini. C.*—44a. *Þys sceal on Wóðnes dæg, on ðære Pentecostenes wucan. C.*—53g. *Þys sceal ánum dæge ær Palm-sunnan-dæge. C.*

vii. 1a. *Þys sceal on Tywes dæg, on ðære fiftan wucan innan Lengtene. C.*—14a. *Þys sceal on Myd-lengtenes wucan, on Tywes dæg. C.*—32j. *Þys sceal on Mónan dæg, on ðære fyftan wucan innan Lenctene. C.*—40a. *Þys Góðspel sceal on þunres [pures MS.] dæg, on ðære fiftan wucan innan Lenctene. C.*

viii. 1a. *Þys Góðspel gebyraþ ánum dæge ær Myd-fæstene. C.*—12a. *Þys Góðspel sceal on ðære Myd-fæstenes wucan, on Sæternes dæg. C.*—21k. *Þys Góðspel sceal on Mónan dæg, on ðære óðre Lencten-wucan. C.*—31a. *Þys sceal on þunres dæg, on ðære forman Lengten-wucan. C.*—43g-n. Taken from O: w. in B and C.—46a. *Þys Góðspel gebyraþ on Sunnan dæg, on ðære fiftan wucan innan Lenctene. C.*

ix. 1a. *Þys Góðspel gebyraþ on Wodnes dæg, on Myd-fæstenes wucan. C.*

x. 1a.—*Þys sceal on Tywes dæg, on ðære Pentecostenes wucan. C.*—11a. *Þys*

seal on Sunnan dæg, feowertyne nyht uppan Eastron. C.—15*j-r*. Copied from the left margin of C, p. 302, opposite the 11 and 12th line.—22*a*. Dys seal on Wódnes dæg, innon ðære fiftan Lencen-wucan; and to Cyric-hálgungum. C.

xi. 1*a*. Dys seal on Frýge dæg, on Myd-fæstenes wucan. C.—47*a*. Dys seal twám dagum ær Palm-sunnan dæge. C.

xii. 1*a*. Dys Gódspel seal on Mónan dæg, innan ðære Palm-wucan. C.—24*a*. Dys seal on Tywes dæg, on ðære Palm-wucan. C.

xiii. 1*a*. Dys gebyraþ on þunres dæg ær Eastron. C.—14*f-v*. Omitted by B, inserted here from C, p. 315, 6-8.—33*a*. Dys Gódspel gebyraþ on Frýge dæg, on ðære feorþan wucan ofer Eastron. C.

xiv. 1*a*. Dys Gódspel gebyraþ to ðære mæssan Philyppi and Iacobi. C.—15*a*. Dys seal on Pentecostenes mæsse-æfen. C.—23*h*. Dys Gódspel seal on Pentecostenes mæsse-dæg. C.

xv. 1*a*. Dys Gódspel gebyraþ to Sce. Uitalis mæssan. C.—7*a*. Dys Gódspel seal on Wódnes dæg ofer Ascensio Domini. C.—12*a*. Dys gebyraþ to ðæra Apostola mæsse-dagon. C.—17*a*. And ðys gebyraþ to ðæra Apostola mæsse-dagon. C.—26*a*. Dys gebyraþ on Sunnan dæg, ofer Ascensio Domini. C.

xvi. 5*a*. Dys Gódspel seal on Sunnan dæg, on ðære feorþan wucan [ucan MS.] ofer Eastron. C.—16*a*. Dys Gódspel gebyraþ ofer Eastron, twá wucan, on Sunnan dæg. C.—23*h*. Dys Gódspel seal on ðone feorþan Sunnan dæg ofer Eastron. C.

xvii. 1*a*. Dys Gódspel gebyraþ on Wódnes dæg, on ðære Gang-wucan to ðam uigilian. C.—10*c-e*. From C, p. 327,

1*f-20*: B, O have pine synt mine.—11*e*. C has com, p. 327, 3: B, O com.—11*g*. Dys Gódspel gebyraþ on Wódnes dæg, on ðære feorþan wucan ofer Eastron. C.—11*r*. On ðære tide se Hælend beheold hys leorning-cnihtas, and cwæp:—This is not in the Greek Text, nor in the Vulgate of Jerome: it is an addition of the Anglo-Saxon translator, and precedes Hælega, in C, p. 327, 8*a-9b*; also in B, H and O.—11*hh*. Literally, *that they may be one, as [WYT] WE TWO ARE ONE*. The Greek has καθὼς ἡμεῖς: the Vulgate *sicut et nos*. The Gothic is swaswe wit as we two. Though Greek has the dual wai we two, it is not here used. The Gothic and Anglo-Saxon give the sense most minutely and clearly.

xviii. 1*a*. Ðes Passio gebyraþ on Langa-frige-dæg. C.

xix. 37*a-e*. Written between the lines 11 and 12 of C, p. 336. In the same verse over on-fæstnodon, is written, in the same hand as *a-e*, sticodon *stuck, pierced*.—38*bc*. Written also in the same hand between the lines 12 and 13 of C, p. 336.

xx. 1*a*. Dys seal on Sæternes dæg, on ðære Easter-wucan. C.—11*a*. Ðis Gódspel gebyraþ on þunres dæg, innan ðære Easter-wucan [ucan MS.]. C.—19*a*. Ðis Gódspel gebyraþ seofon nyht ofer Eastron. C.

xxi. 1*a*. Ðis Gódspel gebyraþ on Wódnes dæg, innan ðære Easter-wucan [ucan MS.]. C.—15*d*. Ðis Gódspel gebyraþ on Petres mæsse-æfen. C.—19*m*. Dys Gódspel gebyraþ on Sce. Iohannis Euangelista [euuangelista MS. p. 342] mæsse-dæg. C.

NOTES ON

WYCLIFFE'S TRANSLATION.

THE text of Wycliffe has been taken from the first version, given in the 4to. Edition, published at Oxford in 1850, printed at the University Press, under the editorial care of Sir Frederic Madden and the Rev. Josiah Forshall, collated with the original MS. N^o. 369 of the Douce Collection in the Bodleian Library.

The following words in *Italic* are in the body of the page of Wycliffe's translation. They are, like our marginal readings, explanatory of words, which seemed to require elucidation. In the Douce MS. they are written in letters of the same form as the other part of the text; but, for distinction, a red line is drawn under them. For the same purpose, Sir Frederic Madden and Mr. Forshall have printed them in the *Italic* character. In their text of Matt. i. 2b. after *gendride*, we find in *Italic* *or bigate*.—and in v. 22aa. *Racha, that is, a word of scorn*.—vi. 13m. *Amen, that is, so be it*.—x. 39e. *his soule, that is, temporal lyf*. Though these explanatory words could not be entirely excluded, as they belong to the translation; yet, if left in the text, they would have expanded it too much to harmonise with the other versions. A small obelisk or dagger is, therefore, placed in the text, where such *Italic* words occur. All these explanatory words are given in the following notes, in the *Italic* character.

Matt. i. 2b. *or bigate*.—19i. *or riztful*.—19m. *or lede hir ferther*.—20n. *or sweuen*.—23w. *or expound*.

ii. 1q. *or wijs men*.—16g. *or disceryed*.

iii. 2k. *or cume nize*.—11ff. *or cristen*.—12c. *or fan*.—12ee. *or that neuer shal be quenchild*.—15v. *or left hym*.

iv. 21aa. *or beetyng*.—23u. *or ache*.—24c. *or fame*.

v. 4. Wycliffe, following the Vulgate, places verse 5 before 4.—17c. *or deme*.—17h. *or distruye*.—18m. *that is, leste lettre*.—19d. *or breketh*.—22aa. *that is, a word of scorn*.—22li. *that is, a word of dispisyng*.—24n. *or acordid*.—31p. *that is, a litil boke of forsakyng*.—47d. *or saluten*.

vi. 13m. *that is, so be it*. The Doxology is omitted by Wycliffe, and the Anglo-Saxon, because it was not in the Vulgate.—20t. *or undirmyne nat*.

vii. 3f. *or a litil mote*.—6l. *or preciose stoonys*.—13m. *or dampnacioun*.—26y. *or soond*.

viii. 19c. *or a man of lawe*.—20h. *or borowis*.—28cc. *or wickid*.—30c. *or droue*.

ix. 15k. *or husbonde*.—15m. *or mourne*.—16i. *or neue*.—17i. *or wijñ vesselis*.—20h. *or rennyng*.—28yy. *or 3ea*.—35w. *or ache*.

x. 12i. *or salute 3ee*.—14q. *or citee*.—16p. *or wijse bifore*.—18c. *or meyris*.—19e. *or bitraie*.—25z. *or the fadir of meynce*.—26j. *or hid*.—39e. *that is, temporal lyf*.—39n. *that is, lif*.

xi. 5z. *or ben maad keepers of the gospel*.—12o. *or violence*.—19o. *or glotoun*.—22g, 24o. *or lesse peyne*.—25bb. *or sleez men*.—28n. *or fulfille*.—30e. *or softe*.—30i. *or eisy*.

xii. 4n. *or puttyng forth*.—16l. *or knowen*.—25q. *or discounfortid*.—27j. *or whos mist*.—28u. *or amonge 3ou*.

xiii. 6g. or brenden for hete.—11q. or priuete.—21l. that is, it lastith bot a litil tyme.—25k, 26l, 27bb. or cokil.—29i. or coelis.—30z. or cockilis.—30gg. or smale bundelis.—32ii. or braunchis.—35y. or telle oute.—36x. or cokelis.—38q. or cocklis.—55i. or carpenter.

xiv. 1e. that is, prince of the fourthe part.—8d. or warnyd.—22d. or com-aundide.

xv. 2d. or breken.—2f. or statutis.—6r. or idyl.

xvi. 3j. or sorwful.—17k. that is, the sone of cubuer.—18aa. or strengthe.—23s. or vndirstondist nat.—25h, and 25r. that is, his lyf.

xvii. 2c. or turnyd into an other lickenesse.—17g. or out of the feith.—25ee. or rent.—25ll. or other mennys sones.—27ff. that is, a certeyn of moneye.

xviii. 15m. or snybbe.—27j. or suf-fride hym.

xix. 3t. or forsake.—5q. or drawe.—6t. or knytte to gidre.—24i. or eysier.—28v. or gendrynge azein.—28nn. or seegis.

xx. 1o. or by the morwe.—9p. that is, every man oo peny.—22j. or shuden axe.—28s. or lif.

xxi. 5n. or meke.—9l. that is, I preie, saue.—16z. that kunnen nat speke.—29l. or forthenkyngge.—33dd. or sette it to ferme.—37n. or drede.

xxii. 5c. or reken nat.—7o. or distruyde.—16i. that ben men of Er-oudis.—16ee. or charge.—17p. or em-perour.—17q. or tribut.

xxiii. 4h. or that mown nat be born.—5q. that ben smale scrowis.—15s. that is, a conuertid to 3oure ordre.—16ee. or is detour.—23u. or of more charge.—23hh. or nedide.—33c. or buriownyngus.—33e. that sleen her modris.—34l. or writeris.—38i. or forsaken.

xxiv. 10j. or ech other.—22j. that is, mankynde.—26t. or placis.—30o. or lynagis.—31ee. or endes.—32k. or braunche.—40p. or forsaken.—45i. or war.—48n. or taryngge.

xxv. 1u. or housbonde.—1x. or wijf.—5c. or housbonde.—15g. or besauntis.—

20s. or besauntis.—21l. or trewe.—27f. or betaken.—34v. or take zee in posses-sioun.—34ee. or makynge.—35bb. o. herberden.

xxvi. 10j. or sory.—30c. or heri-ynge.—37o. or heuy.—38c. or abyde zee.—41t. or vnstable.—64o. or fro this tyme forth.—65f. or to-rente.

xxvii. 2m. or chef iustice.—3n. or forthenkyngge.—5a. or a gnare.—11f. or domysman.—17m. or deiyuere.—19e. or domysman.—19gg. or sweuen.—20j. or counsciliden.—21p. or deiyuerid.—24r. or gittlesse.—29v. or filden.—40c. or fie to thee.—46u. or whi.—48l. or vyne-gre.—51i. or rent.—52k. or weren dead.—59k. or lynnen cloth.—63i. or disseyuour.—66e. or wardiden.—66h. or seelingge.

xxviii. 1g. or haliday.—14h. or ius-tise.

Mark i. 7u. or vnbynde.—15p. or do zee penaunce.—28c. or tything.—30k. or lay.—45i. or puplishe

ii. 21g. or newe.—21s. or paccis.—22j. or wyne vesselis.

iii. 10v. or woundis.—12l. or knowen.

iv. 4p. or of the eire.—10e. or by hym silf.—11o. or pryuite.—17l. that is, lasten a litil tyme.—28l. or grene corn.—29o. or hook.—32c. or quykened.—32s. or erbis.—34f. or by hem self.

v. 3h. or biriels.—4a. or make tame.—13s. or haste.—20k. that is, a cuntree of ten citees.—29u. or sikenessc.—41p. or expownid.

vi. 3f. or carpenter.—9d. that ben opyn aboue.—21c. or gretteste.

vii. 2n. that is, not waischun.—3q. or statutis.—18j. or vnwyse.—22b. or ouer hard kepyngge of goodis.—24cc. or be priuy.—31h. or coostis.

viii. 2p. or abyden.—8n. or smale gobatis.—11h. or axe.—35g. and 35s. that is, his lyf.

ix. 3r. or walkere of cloth.—18n. or vometh.—49f. or maad sauori.

x. 2p. or forsake.—14h. or vnwor-

thet.—25c. or *esyer.*—42m. or *ben seyn.*
—42s. or *ben lordis.*—45v. or *lyf.*—
45w. or *azen biyng.*

xi. 3m. or *branchis.*

xii. 1j. or in *parablis.*—4t. or *re-*
prouyngis.—6y. or *drede with reuerence.*
—7g. or to *gidere.*—30aa. or *myzte.*—
33l. or *mynde.*

xiii. 20k. or *mankynde.*—20aa. or
mead schort.

xiv. 1h. *withouzten sourdow.*—4f.
or *heugli.*—13cc. or *come azens zou.*—
1-v. or *ctyng place.*—26c. or *heriynge.*
—34o. or *abide ze.*—44y. or *queyntely.*
—65dd. or *hoffatis.*

xv. 7v. *that is, deſaat in cytee.*—
13f. or *put hym on the cros.*—15t. or
betun.—22l. or *expownd.*—25f. *that*
men cipeu vndrun.—28k. or *ordeyned.*
—32u. or *fuls repref.*—33d. or *mydday.*
—33r. *that is, noon.*—34w. or *wherto.*
—37h. or *ſente out the breth.*—38q. or
hynethe.—43f. *that hadde ten men vndir*
him.—44l. or *brouzt to.*

xvi. 5y. or *greetli oferd.*—8o. or *gon*
in to hem.—12o. or *figure.*—16h. or
criſtenyng.—18l. or *deedli thing, that*
dryngith deeth.

Luke i. 19bb. or *telle.*—20f. or
anawbe.

ii. 1n. or *noble.*—3i. or *knowleching.*

iii. 6c. or *man.*

v. 1j. or *camen faſte.*

vi. 32j. *ethir thank.*—41j. *othir a*
met.

vii. 2g. *that hadde an hundred men*
vnder him.—22uu. *ether ben maad*
kepris of the goſpel.—34m. *ether glotoun.*
—41i. *ethir vsurer.*

x. 12l. *other laſſe peyne.*—19j. *othir*
wedinge.—27s. or *lyf.*

xi. 20i. *ether ſpirit.*—41j. *ether*
ſuperflu.—42m. *ether erbe.*

xv. 8f. *ether beſauntis.*—12o. *ethir*
catel.

xvi. 1p. *ethir a baily.*—19k. *ether*
whit ſilk.—26i. *ether depthe.*

xviii. 5f. or *diſeſeful.*

xix. 20p. *ether ſweting cloth.*

xxi. 2l. *ethir a ferthing.*—12u. *ether*
prisouns.

xxii. 7n. *that is, ſacrifice of paſk.*—
25k. or *lordschipen.*—44e. *ether an-*
gwiſche.—64c. or *hidden.*

xxiii. 46y. *ether diede.*—50k. *ether*
hawynge ten vndir him.

xxiv. 1li. *ether errour.*

John i. 1f. *that is, Goddis ſone.*—
14c. *that is, Goddis ſone.*—14f. or
man.

ii. 1j. or *town.*—8m. *that is, prince*
in the hous of thre ſtagis.—18j. or
tokene.

iii. 18i. or *dampnyd.*—20u. or *vn-*
dirnomun.—22v. or *cristenede.*—25c.
or *axyng.*—25n. or *clensing.*—26j. or
maistir.—29e. or *wyf.*—29h. or *hoſe-*
bonde.—30k. or *maad leſſe.*

iv. 5p. or *feeld.*—6k. or *ſeynt.*—6z.
or *vndurn.*—21x. or *worſchipe.*—31j. or
maistir.—35aa. or *cuntrees.*—36f. or
mede.—44n. or *worſchip.*—45bb. or
haliday.

v. 13s. or *ſett.*—35h. or *zyuyng*
lizt.—37u. or *foorme.*

vi. 14i. or *myracle.*—26u. or *my-*
raclis.—27z. or *marked.*

vii. 2l. *that is, a feſte of tabernaclis.*
—4i. or *priuy.*—14f. or *goyng*
bitwixe.—23s. or *wraththe.*—35x. or *diſtroy-*
inge.

viii. 7d. or *contynuede.*—19n. or
knownen.—25n. or *the fiſte of al thing.*
—42r. or *cam forth.*—51q. or *taaſte.*

ix. 2f. *that is, Maistir.*—6s. or
baumede.—7l. or *cisterne.*—11x. or *ciſ-*
terne.—16bb. or *myraclis.*—28c. or
cursiden.

x. 1lk. *that is, his lyf.*—12c. or *hyred*
hyme.—12v. or *forſaketh.*—12ff. or *ſcat-*
erith.—20k. or *wexith wood.*—41l. or
myracle.

xi. 8e. or *maistir.*—27e. or *zhe.*—
28p. or *ſtilneſſe.*—44w. or *ſweting cloth.*
—47u. or *myraclis.*

xii. 3h. or *trew*
narde.—16o. or
hadden mynde.—25e. and 25n. *that is,*
lyf.—26q. or *ſeruant.*—37h. or *myra-*

clis.—40*i.* or *maad hard.*—40*cc.* or *al turned.*

xiii. 37*p.* and 38*g.* that is, *lyf.*

xiv. 26*v.* or *remembre.*

xv. 2*b.* or *braunche.*—13*m.* that is, *lyf.*—25*w.* or *freely.*—26*v.* or *cometh forth.*

xvi. 6*j.* or *heuynesse.*—21*aa.* or *charge.*—25*i.* or *derke saumplis.*—32*l.* or *scaterid.*—33*t.* or *ouerleying.*

xvii. 2*j.* or *man.*—12*ee.* or *dampnacioun.*

xviii. 1*u.* or *a gardyn.*—36*ll.* or *of this place.*

xix. 12*a.* or *fro thennus.*—13*z.* in *Englisch,* place of *Caluarie.*—14*f.* or *euyg.*—14*l.* or *mydday.*—36*o.* or *make lesse.*

xx. 1*g.* that is, *of the woke.*

xxi. 25*g.* or *myraclis.*

TYNDALE'S TRANSLATION.

OUR text of Tyndale's version is taken verbatim from the very exact and beautiful facsimile published with the following Title,—“The first New Testament printed in the English language [1525 or 1526], translated from the Greek by William Tyndale: reproduced in Facsimile, with an introduction by Francis Fry, F.S.A., Bristol, printed for the editor, 1862.”

This facsimile is a perfect representation of the earliest and most complete copy of Tyndale's version known to exist. It was printed by Peter Schöffer at the free city (frei statt, p. 24) of Worms, and sold in Oxford “before the 7th February, 1526.” Had it been dated, it might have been 1525 or 1526. Further notice of Tyndale and of this edition is given in the Preface. At present, it is only necessary to observe, that it is believed our text is in the exact words written by Tyndale, for it was printed from his own MS. under his own eye. Only the evident and glaring errors in orthography are corrected, and made to agree with the same words used in other parts of the translation. Every possible care has been employed to give the words precisely as the Martyr wrote them. “The

errours comitted in the prentyng” (Fol. ccciv.) are such as would most likely occur to a German compositor: as in John vii. 14 *gebe* for *geve gave*. The misprints are very numerous; but they are at once detected by an English eye. The following are a few examples:—

John iii. 36 *beloveth* for *beleveth*

iv. 2 *thought* *though*

v. 4 *wath* *what*

— 7 *stoppeth* *steppeth as stepped in verse 4*

— 27 *soune* *sonne son*

— 35 *brunynge* *burnynge*

vi. 12 *ynought* *ynough enough verse 15*

— 45 *hat* *hath*

— 69 *soone* *sonne son*

vii. 14 *thaught* *taught*

viii. 20 *honhes* *hondes*

— 47 *Gog* *God*

— 55 *is* *his*

It would be a waste of time to cite more examples. The manifest misprints have been silently corrected, that our text might be made, as far as possible, a perfect representation of the words written by William Tyndale, one of the best scholars and one of the greatest Divines of his age.

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